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A STUDY OF PARENTAL EXPECTATIONS OF A CATHOLIC SECONDARY
SCHOOL RELIGIOUS EDUCATION PROGRAM

Lehigh University

Ed.D. 1983

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A STUDY OF PARENTAL EXPECTATIONS
OF A CATHOLIC SECONDARY SCHOOL
RELIGIOUS EDUCATION PROGRAM

by
George V. Corwell

A Dissertation

Presented to the Graduate Committee
of Lehigh University
in Candidacy for the Degree of
Doctor of Education

in
Educational Administration

Lehigh University

1983

Certificate of Approval

Approved and recommended for acceptance as a
dissertation in partial fulfillment of the require-
ment for degree of Doctor of Education.

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But if the while I think on thee, dear friend,
All losses are restored and sorrows end.

Wm. Shakespeare "Sonnet 33."

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Abstract of
A STUDY OF PARENTAL EXPECTATIONS
OF A CATHOLIC SECONDARY SCHOOL
RELIGIOUS EDUCATION PROGRAM

by
George V. Corwell

A Dissertation
Presented to the Graduate Committee
of Lehigh University
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This study investigated parental expectations of the threefold components of a Catholic Secondary School System's Religious Education Program: Staffing, Instructional Organization and Content. It was hypothesized that there would be no significant relationship in parents' expectations concerning these three areas with respect to parents differing in the demographic categories of sex, ethnic background, age and marital status. The study also investigated the relative importance given by parents to the eight required themes within the school system's religious education curriculum.

The subjects of the study were the parents of 10,990 students entering ninth grade in the Secondary School System of the Archdiocese of Philadelphia in September, 1980. All of these parents received an original instrument created for purposes of this study.

In order to test the first three hypotheses, individual chi-square tests were performed for each question according to the four demographic categories of parents. No statistical test was discovered to deal with the last hypothesis and thus descriptive summary tables were used to reveal parents' rankings of the required themes.

A significant relationship was discovered in a majority of tests conducted in each of the three areas of staffing, instructional organization and content with respect to each of the four demographic categories. In answering the question of the relative importance of each of the eight required themes of the religious education

curriculum, a similar pattern of response was revealed among respondents differing in sex, age and marital status, while some varying patterns appeared among respondents of different ethnic backgrounds.

The results of the study indicated the continuing interest of parents in the various aspects of the religious education program, as well as the specific expectations of parents separated according to specified demographic categories. The results further imply the need to educate parents in certain areas of the religious education curriculum and to create procedures for eliciting more elaborate parental responses to a variety of issues related to the religious education program.

CHAPTER I
PRELIMINARY ELEMENTS OF THE STUDY

Introduction

The closing of large numbers of Roman Catholic elementary and secondary schools in the last decade has forced Catholic educators to examine all factors related to the current and future support of their schools. Areas of primary concern include the demographics related to the number of potential students, the impact of the loss of large numbers of religious educators and the rate of increase of projected tuition costs.¹ Studies in these areas deal with concrete statistical projections which can be translated into appropriate decisions affecting school closings, consolidations and/or realignments.

The success of Catholic education, however, must remain focused entirely upon its products--the students. Historically, the schools represented the principal means of communicating the teachings of the Catholic Church to Catholic children. Several studies have suggested that parents may no longer view this goal as a primary motive affecting their decision to provide their children with a Catholic education.² Catholic educators have continued to investigate the precise reasons for parents' choices, and they are aware that diminishing enthusiasm for the historical purpose of Catholic schools may result in less than

¹Edward C. Herr, "Catholic Schools in Tomorrow's Church," Momentum Vol. XIII No. 1 (February, 1982) pp. 10-11.

²Margaret H. Gratiot, "Research Reveals Why Parents Choose Non-public Schools," Momentum Vol. XI No. 2 (May, 1980) pp. 18-19.

total support for some components of the religious education curriculum. If the values taught in the schools are not being enthusiastically endorsed at home, then the potential exists for confusion in the minds of the students. The parents who send their students to Catholic schools may, in the words of one researcher, be more "academically oriented" than "religiously oriented."³

Statement of the Problem

Since its inception, Catholic education has undergone various changes, none more extensive than in the area of religious education. Catholic schools now reflect recent modifications in the content, instructional organization and staffing of religious education programs. How aware are Catholic parents of such changes? To what degree do they support the goals and methodology of the religious education program in the individual schools?

The objective of this study was to examine the expectations of parents of Catholic secondary school students concerning three components of a Catholic Secondary School System's Religious Education Curriculum: Staffing, Instructional Organization, and Content. At the outset of the research, an original instrument was created and administered. Results were analyzed according to the demographic data obtained from the parents. Specific categories which were selected for the demographic analyses included the following:

³Ibid., p. 19 .

- a) Sex
- b) Ethnic Background
- c) Age
- d) Marital Status

Related Sub-Problems

Additional responses obtained via the parental questionnaire included information concerning the following categories:

- a) Religious affiliation of the parent
- b) Job title
- c) Educational background/level
- d) Relationship of the individual completing the questionnaire to the ninth grade student.

However, no examination of parents' responses was made on the basis of all eight demographic categories.

In order to examine parental responses by school, information corresponding to the following questions was pre-coded for each questionnaire:

1. What type of school is this according to student population?

<input type="checkbox"/> all male	<input type="checkbox"/> co-educational
<input type="checkbox"/> all female	<input type="checkbox"/> co-institutional

2. What is the total enrollment of the school?

<input type="checkbox"/> Below 1000 students
<input type="checkbox"/> 1000 - 2000 students
<input type="checkbox"/> 2000 - 3000 students
<input type="checkbox"/> Above 3000 students

3. What is the geographic area in which the students who attend the school live?

<input type="checkbox"/> Urban	<input type="checkbox"/> Suburban	<input type="checkbox"/> Mixed
<input type="checkbox"/> Inner City	<input type="checkbox"/> Immediate to large city (Phila.)	
<input type="checkbox"/> Outer City	<input type="checkbox"/> Rural	

Information pertaining to each school was obtained from the Office of Catholic Education of the Archdiocese of Philadelphia, and it appears in Appendix A. The material permits a more complete analysis of each school's parental responses taken as a whole, while creating a system-wide analysis according to the fundamental criteria applied to each school.

Definition of Terms

The following terms were defined for purposes of this study:

Roman Catholic School (parochial school) - A school established by the Catholic people of a particular geographic area: Catholic schools are to be "communities of faith in which the Christian message, the experience of community, worship and social concern are integrated in the total experience of students, their parents and members of the faculty."⁴

Catechesis - A term which refers to "efforts which help individuals and communities acquire and deepen Christian faith and identity through initiation rites, instruction, and formation of conscience."⁵

Religious Education - This subject in the curriculum "is perceived and functions as the underlying reality in which the student's experiences of learning and living achieve their coherence and their deepest meaning."⁶

⁴United States Catholic Conference, Sharing the Light of Faith (Washington, D.C.: U. S. Catholic Conference, 1979), p. 5.

⁵Ibid., p. 3.

⁶United States Catholic Conference, To Teach as Jesus Did (Washington: U. S. Catholic Conference; 1973), p. 29.

Archdiocese - A diocese presided over by an archbishop. "It is one of several dioceses within a province. The archbishop has certain limited jurisdiction over the bishops of the other dioceses within the province, but he holds immediate and exclusive jurisdiction only over his own archdiocese."⁷

Second Vatican Council (1962-1965) - A Council, convened by Pope John XXIII, which was charged "with updating the church and working for Christian unity."⁸ The Council called for the renewal of catechetics while reaffirming the church's mission "to lead people to God, heal human anxieties, uphold human dignity, and bear witness as a community united through the bond of love."⁹

Hypotheses

The following hypotheses will be examined in this study:

1. There is no significant relationship in parents' expectations concerning the staffing of a secondary school religious education program with respect to parents differing in the following demographic categories:

- a) Sex
- b) Ethnic Background
- c) Age
- d) Marital Status.

2. There is no significant relationship in parents' expectations concerning the instructional organization of a secondary school religious education program with respect to parents differing in the following demographic categories:

⁷ Albert J. Nevins, ed; The Maryknoll Catholic Dictionary (New York: Dimension Books, 1964), p. 46.

⁸ Ibid., p. 586.

⁹ Sharing the Light of Faith, p. 2.

- a) Sex
- b) Ethnic Background
- c) Age
- d) Marital Status.

3. There is no significant relationship in parents' expectations concerning the content of a secondary school religious education program with respect to parents differing in the following demographic categories:

- a) Sex
- b) Ethnic Background
- c) Age
- d) Marital Status.

These hypotheses pertain to information obtained from an analysis of the first three sections of the instrument (questions 1 - 23).

4. What is the relative importance of the required themes of a secondary school religious education program as perceived by parents differing in the following demographic categories:

- a) Sex
- b) Ethnic Background
- c) Age
- d) Marital Status?

This hypothesis pertains to information obtained from respondents' rank ordering of the required themes in the secondary school religious education curriculum according to the degree of importance afforded each theme by the respondent.

Population

The population for this study consisted of parents of incoming ninth grade students entering the Secondary School System of the Archdiocese of Philadelphia in September, 1980. At that time, the Secondary School System consisted of thirty high schools (cf. Appendix B). In June, 1981, Notre Dame High School for Girls in Moylan, Pa. was closed by the Archdiocese. Most of the students

were reassigned to Cardinal O'Hara High School in Springfield, Pa. For purposes of this study, the results from Notre Dame High School are treated as a separate entry, distinct from Cardinal O'Hara High School.

The thirty high schools are located in the following five counties of southeastern Pennsylvania: Philadelphia, Delaware, Chester, Montgomery and Bucks. The total enrollment of ninth graders entering these schools in September, 1980 numbered 10,990.

Need for the Study

Current issues in education reflect public concern over the respective performances of private and public education. Specifically, the role of private education in our society is under close scrutiny, given the imminent decisions of the Reagan administration over the issue of tuition tax credits. Recently, the National Opinion Research Center at the University of Chicago presented the first wave of its study, High School and Beyond, which served as a longitudinal study of U. S. high school seniors and sophomores.¹⁰ The approach used for this study included the examination of premises underlying policy proposals which would either increase or decrease the role of private education in the United States. In assessing their findings, the researchers note this conclusion:

"It is hard, however, to avoid the overall conclusion that the factual premises underlying policies that would facilitate use of

¹⁰ National Center for Educational Statistics, Public and Private Schools (Washington, D.C.: National Center for Educational Statistics; 1981), XVII.

private schools are much better supported on the whole than those underlying policies that would constrain their use. Or, to put it another way, the constraints imposed on schools in the public sector (and there is no evidence that those constraints are financial, compared with the private sector) seem to impair their functioning as educational institutions, without providing the more egalitarian outcomes that are one of the goals of public schooling."¹¹

Any comparison between public and private education tends to mitigate the historical reasons for the founding of Catholic schools--the concern of parents for the ongoing religious education of their children. How important is this concern today as parents continue to choose Catholic schools in spite of increased tuition costs?

The Secondary School System of the Archdiocese of Philadelphia has obtained information concerning both student and faculty attitudes toward the religious education program within its thirty high schools. No comparable study has been made of parental expectations. These parental attitudes would encompass views not only of the content of the curriculum but also of the instructional organization and staffing as well. Parent support or non-support may be generated from an aspect of the latter two categories as readily as from what is actually being taught.

Such a study of parental attitudes would be particularly helpful if it were undertaken at the beginning of a student's high school career. By monitoring the attitudes of parents of incoming

¹¹Ibid., pp. 284-285.

ninth grade students in the high schools, one could determine areas of concern for parents in particular demographic categories, as well as focus upon topics or issues for which greater parental education is needed. Parental misconceptions about the religious education program may be dealt with appropriately.

CHAPTER II

REVIEW OF RELATED LITERATURE

The Second Vatican Council's Declaration on Christian Education requested national hierarchies to issue detailed statements on the educational ministry to be considered within the context of the Church and society of individual countries. This mandate produced the atmosphere for consultation among priests, religious men and women, laity, professional educators, parents and students. The result was the pastoral message on Catholic education, written by the American bishops, entitled To Teach as Jesus Did (Washington, 1972). While not claiming to be the definitive document on the subject, the pastoral attempts to serve as "a catalyst for efforts to deal realistically with problems of polarization and of confusion now confronting the educational ministry."¹²

Such polarization and confusion within the Catholic community could be perceived even prior to the Vatican Council. Rossi and Rossi (Daedalus, 1961) proceed to summarize the results of four studies in which the effects of Catholic education did not appear to permeate the occupational achievement or political goals of American society. The strength of Catholic education remained in areas of traditionally forceful positions espoused by the Church - e.g. pre-Vatican II emphasis upon ritual and the significance of Catholic schools. Related studies - Fichter (1958) and Greeley (1963) - concentrated upon comparing the influence of the religious

¹²To Teach as Jesus Did, p. 2.

values in the later lifestyles of Catholic and public secondary school graduates.

Gradually the emphasis upon the individual lives of Catholic school graduates shifted to the study of the family lives of these students. In The Education of Catholic Americans (Chicago, 1966), Greeley and Rossi addressed themselves to various questions of Catholic schooling, using various demographic categories to describe parents. While reinforcing the popularity of Catholic schools within the Catholic population, the study still uncovered some strong criticisms emerging from definable segments of the Catholic community. The study developed extensive findings, of which the most significant, for purposes of this research, was the discovery of a strong association between Catholic education and adult religious behavior among students who came from very religious family backgrounds.

Even as Greeley and Rossi were completing their interviews with American Catholics during the winter of 1963-64, a major study of Catholic education, financed by the Carnegie Corporation, was being undertaken by the University of Notre Dame. The study was finally published in 1966 and it was designed to be an objective and informative (non-evaluative) examination of the educational system in thirteen dioceses in the United States. Several by-products of the study added value to the research. For example, the researchers could discover no satisfactory test of religious knowledge. Accordingly, one was devised, but many of its content items needed to be

revised in the light of the Vatican II documents. The "Student Attitude" section employed a five point scale in determining responses on a variety of values questions. The third section of the instrument obtained student opinions on various aspects of Catholic schools and again employed a five point scale. Summaries of the findings of this latter instrument indicated the prime importance of the religious-moral aspect of Catholic schools in the minds of students. However, secondary school students were not convinced of the success of the schools in fulfilling the specific goals of religious education.¹³

The same document (Catholic Schools in Action - 1966) produced a parent questionnaire consisting of thirty-one goal statements calling for the respondent to identify a level of importance and a level of success for each item. No attempt was made to subdivide the statements into categories. Thus goals specifically pertaining to religious education were intermingled with goals pertaining to the general aims of Catholic schools. This time a six point scale was employed. In the area of religious expectations, the single content question ranked high in the opinions of parents. Training in the practice of religion, however, ranked well below the religious content item. Little support was given to the statement proposing that only religious teachers should be employed in the

¹³Reginald A. Neuwein, ed. Catholic Schools in Action (Notre Dame: University of Notre Dame Press, 1968), pp. 268, 283.

schools. Since the questionnaire devoted only five of the thirty-one items to issues affecting religious education, a detailed analysis of the curriculum was neither desired nor obtained.

Post Vatican II assessments of Catholic education initially included appraisals of the Council's effect on appropriate issues as part of their primary task. Studies which were commissioned by the dioceses of Worcester (Becker, 1969), Boston (Donovan and Madaus, 1969), Fall River (Harris Associates, 1969) and Springfield (Harris Associates, 1969) revealed doubts in the minds of many Catholics on such issues as papal infallibility and required Mass attendance. An important aspect of these studies was the implication that Catholic values were changing in the minds of the populus. The surveyed Catholics were found to be a religious people, sensitive to the message and mission of the Church, but differing in many respects from the previous generation of Catholics. As researchers noted in a study of the Denver Metropolitan Area Catholic Schools (1968): "The success of the entire Catholic educational system revolves about the teaching of religious doctrine and practice."¹⁴ The specifics of the religious educational program still remained an area for further research, as well as the question of whether future generations of Catholics would be sending their children to Catholic schools for the same reasons as their ancestors.

In "Catholic Schools and the Crisis of Confidence Phenomena," Erickson and Madaus conducted a study of parents from the Boston

¹⁴Denver Metropolitan Area Catholic Schools, (Notre Dame: Office for Educational Research, 1968), p. 137.

Metropolitan area (Boston, 1971) to determine reasons parents withdrew their children from viable Catholic schools. The authors discovered that certain perceived changes in the religious dimensions of the schools themselves were, in large part, responsible for the changing enrollment patterns. Rather than the actual content of religious education, however, this religious dimension was actualized as the decreased efficacy of the religious symbol of Catholic education, i.e. the teaching religious. Parental concerns focused upon both the diminishing number of religious as well as the trend toward secular clothing among both religious men and women. The study contains appropriate "caveats" about the usefulness of attitudinal surveys. Such instruments describe values, attitudes and/or opinions of respondents at that time to the formulated statements. Events or experiences may intervene to dramatically change opinions on issues of interest.¹⁵ However, the "crisis of confidence," highlighted in the Erickson-Madaus research, propelled later investigators to examine more specific Catholic populations to determine the extent of this attitude shift.

Nancy O'Neill prepared an exploratory study (1971) of the differences in attitudes between a college-age population and a parental population toward certain goals of Catholic education. The research proposed certain goals for Catholic schools and examined differences between the two populations concerning the viability of the

¹⁵ Donald Erickson and George Madaus, "Catholic Schools and the Crisis of Confidence Phenomena," Issues of Aid to Nonpublic Schools, Vol. 1, Chapter IX, pp. 42-43.

statements.¹⁶ The Notre Dame study headed by Neuwein (1966) provided the basic questionnaire. A six point scale was used and the study was subdivided into six areas of concern, "Religious expectations" were treated in only five questions, and the author's conclusions suggested that the primacy of religious goals for Catholic schools, as stated in the Denver report (1968), had weakened to the point "where social and personal virtue goals" were considered more important.¹⁷

Several dissertations appeared at the same time as O'Neill's study, and all dealt with attitudes of various Catholic populations to components of Catholic Education. Karen Shirilla (University of Toledo, 1971) studied attitudes of Catholic high school seniors in the Archdiocese of Detroit toward Catholic education. These students were examined, as potential Catholic college clients, to determine their preference for Catholic or non-Catholic higher education.¹⁸ Those who chose Catholic colleges had, as one of their characteristics, a stronger support for traditional Church teachings and tended to practice their religion more frequently. Francis F. McGrath (University of Chicago, 1971) studied attitudes of parents of

¹⁶Nancy O'Neill, "Like Father, Like Son? A Study of Attitudes Toward Goals for Catholic Education," Notre Dame Journal of Education (Winter, 1973), p. 339.

¹⁷Ibid., p. 346.

¹⁸Karen Shirilla, "The Religious Orientation and Attitudes Toward Catholic Education of Catholic High School Students of the Archdiocese of Detroit in regard to College Selection," (Unpublished Ed. D. dissertation, University of Toledo, 1971), p. 1.

pre-school children regarding the option of Catholic or public education. Building upon the findings of Theodore Berg (University of Buffalo, 1969) McGrath discovered that the parents studied no longer felt a moral obligation to have their children attend Catholic school.¹⁹ Again the theme of the research was the issue of the survival of Catholic education in its present form, and thus the populations of the Berg and McGrath studies were parents of transferred Catholic school students and parents of potential Catholic school students respectively.

Rev. Joseph A. Maher (New York University, 1971) examined the relationship between the religious orientation of Catholic parents and their attitudes toward Catholic schools.²⁰ Maher utilized age and educational background as demographic components of the problem. Maher was conscious of the profound effect of the Second Vatican Council on American Catholics and thus he tested the religious orientation of the parents by means of two scales called post-Vatican and pre-Vatican.²¹ Developed in 1967 and used on a sample of 37,000 nuns the scales define the appropriate orientations corresponding to the state of ecclesiastical thought before and after the Vatican

¹⁹Francis J. McGrath, "Attitudinal Study of Roman Catholic Parents of Pre-School Children Regarding the Option of Catholic or Public School Education for their Children," (unpublished Ed. D. dissertation, University of Chicago, 1971), p. 18.

²⁰Joseph A. Maher, "A Study of the Relationship Between the Religious Orientation of Roman Catholic Parents and their Attitudes toward Roman Catholic Schools," (unpublished Ed. D. dissertation, New York University, 1971), p. 1.

²¹Ibid., p. 90.

Council, The actual instrument used to measure parental attitudes on Catholic schools was the third in the set known as PACERS (Parental Attitudes toward Catholic Education Research Scales).²² This scale is an 8 point Likert-type scale with twenty-one specific statements on Catholic education. Five of the questions specifically refer to content of the religious education curriculum, while the remaining questions pertain to various perceived goals or functions of Catholic schools.

In using both instruments, Maher found no significance with the factor of age in any tests. There was, however, evidence of an educational gap:

"Parents who had more years of formal education scored significantly higher on both the pre-Vatican and the post-Vatican scales and they scored significantly lower on the Catholic education scale than parents with less formal schooling."²³

Further analysis indicated a strong pre-Vatican orientation among parents of Catholic elementary school students in the New York Archdiocese. The major implications of the study proposed a generally favorable disposition of parents toward Catholic education. One of the recommendations for further study questions parental reactions to the so-called "new theology" and the potential staffing problems of the 1970's.²⁴

²²Ibid., p. 42.

²³Ibid., p. 71.

²⁴Ibid., p. 79.

To Teach as Jesus Did appeared in 1972 and proclaimed the three-fold educational mission of the Church: message, community and service.²⁵ The pastoral openly recognized the crisis of Catholic education and outlined specific steps to be taken by concerned segments of the Catholic community:

"These will include such things as stating clearly and compellingly the distinctive goals of the Catholic school: increasing associations with other nonpublic and public schools; practicing fiscal, professional, academic and civic accountability; conducting vigorous programs of student recruitment; joining with other nonpublic schools in public relations efforts; exercising firm control over operating costs and practicing greater efficiency in the use of facilities and personnel; intensifying efforts to increase income from private sources, including those which have generally gone untapped up to now; entering into partnership with institutions of higher learning; undertaking school consolidations at the elementary and secondary level where circumstances make this educationally desirable; and participating fully in the search for solutions to the racial crisis in American education."²⁶

Researchers continued to explore the "product" of Catholic education in the years immediately following the pastoral's publication. Additional scales were developed to identify particular religious qualities. Greeley, McCready and McCourt's study, Catholic Schools in a Declining Church (Kansas City: 1976), utilized six such scales to subdivide adult religious behavior: Catholic activism, support for vocation, sexual orthodoxy, doctrinal

²⁵To Teach as Jesus Did, p. 4.

²⁶Ibid., pp. 33-34.

orthodoxy, acceptance of the Church's right to teach and sacramental reception.²⁷ The study's intent was to examine the relationship between parochial education and the actualization of this training in adult behavior. The use of the new scales revealed stronger relationships for those from very religious backgrounds and parochial schooling as well as the acceptance of Vatican II and the approval of its innovations and various stances on Catholic activism.²⁸ Family background was seen as a less important predictor than was the case in studies of the pre-Vatican II era.

Catholic Schools in a Declining Church also investigated the use and support of Catholic schools by the Catholic population. The data, collected in 1974, revealed that only 29% of Catholic families in which both parents were Catholic, sent their children to parochial school.²⁹ Pursuing the motives of this group of parochial school patrons, the researchers noted "better education" as the main reason for their choice of school. "Religious instruction," the historical basis for establishment of parochial schools, was selected as the main reason by only 19% of the parents.³⁰ Selection of a school varied by both what is valued and what is

²⁷ Andrew Greeley, William C. McCready, and Kathleen McCourt, Catholic Schools in a Declining Church (Kansas City: Sheed and Ward, 1976), p. 159.

²⁸ Ibid., p. 177.

²⁹ Ibid., p. 221.

³⁰ Ibid., p. 228.

available. Though the research focused on the "main reason for sending your child to Catholic school," the authors were aware that the choice is ultimately a composite of many factors:

"Support of the Catholic school system, then, seems heavily based on the fact that such a school system offers a good education, a viable alternative to public school. There appears much less emphasis in 1974 on the religious instruction the schools provide, the traditional need for arming children with the fundamentals of Catholicism that they might do combat in the secular world without losing their faith. It is likely that the integration of Catholics into the American middle class, which has been documented in earlier chapters, is largely accountable for this shift in emphasis."³¹

Addressing the changes in religious education itself, Catholic Schools in a Declining Church concluded that an overwhelming majority of American Catholics supported new methods in religious education. These changes, however, were, with the exception of the topics of sex education and increased lay participation in religious education, considered as a group so that a delineation was neither desired nor obtained.³² This information served as a by-product of the study's major function, and thus no recommendations were made concerning methods of educating parents of current parochial school students in the goals and methodology of their child's religious education program.

³¹Ibid., p. 243.

³²Ibid., p. 305.

The University of Dayton undertook a detailed study of thirteen Catholic high schools in the Greater Cincinnati area in 1975 (Dayton Ohio, 1976). Teachers, students, administrators and parents were interviewed. The latter group comprised 1,500 parents of potential students. The research attempted to determine the basic importance which parents placed on specific educational areas in their selection of a high school.³³ In the area of religious education, the study found strong support for the general concept of religious education, but much disagreement over what constituted a good religious education. One of the recommendations made by the research team was designed to alleviate this confusion, i.e. that a religion teacher be released for one-fourth or one-half time to work with parents concerning the purpose and context of religion courses being offered to their children.³⁴

Interest in both the products of religious education and the attitudes toward the religious education curriculum was reflected in two 1977 publications. The Religious Education Outcomes Inventory (REOI) was administered in 67 dioceses across the nation under the auspices of the National Catholic Education Association's National Forum of Religious Educators with assistance from Educational Testing Service (Momentum, May 1977).³⁵ A 90 item religious

³³"A Study of Thirteen Catholic High Schools in Greater Cincinnati," (Dayton: Office of Education Services, 1976), p. 97.

³⁴Ibid., p. 46.

³⁵George Elford, "Religious Education Outcomes Inventory," Momentum (May, 1977), p. 45.

knowledge inventory and a 40 item confidential moral/religious attitude inventory were used. Five areas were provided: God, Church, Sacraments, Christian Life and Scripture. In its final version, the REOI made possible

" . . . the most valid and useful statement in the effectiveness of religious education programs currently available to Catholic educators. The contents of the REOI are based on the General Catechetical Directory, the 1976 drafts of the National Catechetical Directory Basic Teachings for Catholic Religious Education, and A Curriculum Guide for Continuous Progress in Religious Education, the last published by the NCEA."³⁶

The creation of updated attitude scales reflecting perceptions of a religious education curriculum was the subject of a doctoral dissertation by Howard Willard White Jr. (West Virginia University, 1977). The scale provides data reflecting "the degree of favorable and unfavorable attitudes of parish interest groups toward curriculum organization and planning, curriculum content, and curriculum goals."³⁷ The study was intended to be non-denominational and was designed to serve as a model for specific congregations to refine.

In 1979 the Department of Education of the United States Catholic Conference published Sharing the Light of Faith, the National Catechetical Directory for Catholics of the United States which was commissioned by the 1972 pastoral. The preface immediately described

³⁶ Ibid., p. 46.

³⁷ Howard Willard White, Jr. "The Construction and Validation of a Scale to Measure Attitudes toward Religious Education Curriculum Organization, Content and Goals," (unpublished Ph.D. dissertation, West Virginia University, 1977) p. 1.

procedures for updating portions of the document:

"Because the methods and cultural context of catechesis are likely to change and new Church documents on the subject will be published, this document will be reviewed periodically for updating and improvement. Approximately five years after its approval by the Holy See, it will be submitted to an extensive evaluation, in a manner to be determined by the National Conference of Catholic Bishops."³⁸

The Directory defined catechesis, explained its principal components and discussed its implications for various Catholic populations. Personnel, organizational structure and resources for catechetics were discussed in separate chapters. The importance of the family and home environment upon religious education was repeatedly emphasized:

"The vital influence of parents on the social and religious development of their children must be more widely recognized. Family life needs to be strengthened so that children and youth will derive their values from the home, rather than from potentially undesirable sources outside the home. The Church, especially through the parish, should provide an intensified support system for family life."³⁹

Thus family support was perceived as essential to the continuance of religious education programs of the schools.

During the 1978-79 school year, the Brothers of the Sacred Heart conducted a parental survey in their five high schools in Louisiana and Mississippi in which positive suggestions were sought in the

³⁸United States Catholic Conference, Sharing the Light of Faith (Washington: U. S. Catholic Conference, 1979) p. 3.

³⁹Ibid., p. 13

areas curriculum and school policy,⁴⁰ Surprisingly the instrument did not consider the religious education program in any questions. The questionnaire reflected strong support for the Brothers' schools because of the strong belief in academic excellence and the recommendations for improvement highlighted improved communications about elective programs, student/teacher relationships, and extra-curricular activities.⁴¹ The religious education program was not considered formally, and the values of the schools were reviewed only in questions referring to drug and alcohol abuse.

Diocesan studies continued to make use of previous research instruments to assess educational quality. The Archdiocese of Washington D.C. organized a pilot parent study in six schools during the 1976-77 school year and increased the research to include twenty-four schools in 1977-78.⁴² No categorization was provided and, although 85% of the parents listed religion as the primary reason for sending their children to Catholic school, no treatment was made of the interactive effect of the factors influencing choice of school.⁴³

Margaret Gratiot examined the reasons for parental selection of nonpublic schools as part of a Stanford University study (1978).

⁴⁰James W. Flinburg and L. Robert Kuhn, "Now It's the Parents' Turn," Momentum (December 1979), p. 14.

⁴¹Ibid., p. 17.

⁴²Archdiocese of Washington, D.C., Parent Survey, 1976.

⁴³Ibid., No pagination on the Survey.

The target area was a particular community in the San Francisco Bay Area in which the selection of nonpublic schools increased from 7% in 1970 to 26% in 1978.⁴⁴ The population of the study consisted of 50 public school parents and 50 nonpublic school parents. Though a majority of both groups indicated the importance of moral/religious education, 60% of public school parents felt that the public school system performed adequately in this area, while only 8.5% of the nonpublic school parents concurred.⁴⁵ Nonpublic school parents expressed concern over general experimentation in their schools (supporting a "back to basics philosophy"), though no specific mention was made of the religious education curriculum.

No separate study of parental attitudes/expectations concerning religious education curriculum was discovered in the research. The present study is an attempt to fulfill the void, utilizing the particulars of the Archdiocese of Philadelphia.

⁴⁴Margaret H. Gratiot, "Research Reveals Why Parents Choose Nonpublic Schools," Momentum (May, 1980), p. 18.

⁴⁵Ibid., p. 18.

CHAPTER III
BACKGROUND INFORMATION
ON THE
SECONDARY SCHOOL SYSTEM OF THE ARCHDIOCESE OF PHILADELPHIA

As noted in Chapter I of this dissertation, the Secondary School System of the Archdiocese of Philadelphia currently consists of twenty-nine archdiocesan high schools in Philadelphia and four surrounding counties (cf. Appendix B). During the past twenty years, these schools have faced many of the same problems which plagued Catholic education throughout the United States.

After an unprecedented expansion program, undertaken in 1963, designed to dramatically increase high school capacity by 1967, consolidation struck many diocesan schools throughout the Archdiocese in the years between 1968 and 1975. Prior to 1971, all diocesan high schools were able to operate without tuition revenues from parents. A major share of the operating costs was obtained from a charge assessed to the parishes of which the high school students were members. The year 1971 marked the beginning of formal tuition charges, a radical departure from fiscal policies of the past.⁴⁶ Current high school tuition charges for the 1983-84 school year are \$975.00 per student with a maximum family tuition of \$1950.00. Parish assessment for this period has been set at \$215.00 per student.

⁴⁶James F. Connelly, ed., The History of the Archdiocese of Philadelphia, (Philadelphia: Archdiocese of Philadelphia, 1976), p. 549.

The Archdiocesan School System first admitted non-Catholics into its schools in September, 1964.⁴⁷ Parents of these students were responsible for the total amount of tuition including the parish assessment. In some inner-city elementary schools, non-Catholics constitute a majority of the student population. No such majority exists as yet in the high schools; however, the highest percentage of non-Catholics in a particular secondary school has risen to just about 20%.⁴⁸ As such the non-Catholic population is an important subgroup to be examined via the responses to the instrument used for this study.

The Archdiocese of Philadelphia has had to deal with problems of staffing its various high schools, given the decline in religious vocations. The number of lay teachers in the schools steadily increased during the 1970's. During the 1981-82 school year, over 62% of the teaching positions in the Archdiocesan high schools were filled by lay teachers and during the same school year, 25% of the secondary school teaching positions in the area of Religious Education were staffed by lay teachers.⁴⁹ This increase in the number of lay teachers in Religious Education became part of the rationale for some of the questions in Part I of the instrument used during this study.

⁴⁷ Ibid., p. 547.

⁴⁸ Figures from Student Enrollment Survey for West Philadelphia Catholic Girls' High School, 1981-82 school year.

⁴⁹ Figures supplied by the Office of Catholic Education, Archdiocese of Philadelphia.

Throughout the 1970's, no area of Catholic education in the Archdiocese of Philadelphia created more careful study and revision than the Religious Education Curriculum. A set of Religion Curriculum Guidelines appeared in September, 1975.⁵⁰ Based upon To Teach as Jesus Did, the Guidelines generated several core themes to be used as the basis for the course content of the individual secondary school Religion courses. A second edition of these Guidelines appeared in 1981. This document contained frequent references to the National Catechetical Directory, which served as a recent (1979) directive to United States Catechists. The "Preface to the Revised Edition of the Curriculum Guidelines" notes:

"The National Directory and our own studies on the effectiveness of the original Guidelines in the period between 1976 and 1980 have significantly contributed to this revision."⁵¹

The Guidelines clearly define their own purpose. In effect, the Guidelines supply themes to be adapted to the individual school's course sequence and content. The Guidelines serve as a negative norm with which particular schools can assess individual courses. Over the four year curriculum the following themes must

⁵⁰ Archdiocese of Philadelphia, Religion Curriculum Guidelines, (Philadelphia: Archdiocese of Philadelphia), 1975.

⁵¹ Archdiocese of Philadelphia, Religion Curriculum Guidelines, (Philadelphia: Archdiocese of Philadelphia), p. 1.

be treated in appropriate courses: Identity, Bible, Jesus, Faith - God, Church Worship, Christian Morality, Social Justice, Marriage - Family.⁵²

The instrument created for this study incorporated questions pertaining to all of the aforementioned themes. These themes serve as the basis for the Archdiocese's current Religious Education Curriculum, and they provide parents with a knowledge of the common, thematic threads required in every school's program.

In order to assess the progress of the Religious Education Curriculum, the Archdiocese administered a Religion Survey to students in the last semester of grades eight and twelve. Using this procedure, students' knowledge and feelings about material in the elementary and secondary Religious Education Curriculum can be determined as they complete their respective elementary or secondary education. The Survey was administered for five years from 1976 - 80 and it was divided into three sections. The first section consisted of multiple choice responses to questions relating to the content of the courses in Religious Education. The second section directed students to respond on a five point scale of Agreement/Disagreement to questions seeking the students' feelings on topics pertaining to their religious beliefs, and/or spiritual life. The final section included questions, with stated

⁵²Ibid., unnumbered page.

multiple choice answers, pertaining to student feelings in such areas as personal problems, social issues, liturgical celebrations and vocations.⁵³

⁵³Archdiocese of Philadelphia, Religion Survey (Bensonville, Illinois: Scholastic Testing Service, 1980).

CHAPTER IV

METHODOLOGY OF THE STUDY

The basis of this study is descriptive in nature, and it utilizes an ex post facto design. No causal relationship between the independent and dependent variables may be assumed here. As Tuckman notes:

"If the relationship fails to be obtained then it is likely that no causative relationship holds. But if the predicted relationship is obtained, this does not necessarily mean that the variables studied are causally related."⁵⁴

Manipulation of the demographic variables in order to determine the responses may not be possible, but there may well be important information contained in the measure of significant relationship found between these two variables.⁵⁵

Development of the Instrument

The instrument was developed in order to assess three aspects of the religious education program: personnel, instructional organization and course content. Accordingly, the instrument was divided into

⁵⁴Bruce W. Tuckman, Conducting Educational Research (New York: Harcourt, Brace, Jovanovich, Inc., 1972), p. 124.

⁵⁵Joseph Maher, "A Study of the Relationship Between the Religious Orientation of Roman Catholic Parents and Their Attitudes Toward Roman Catholic Schools" (unpublished Ph.D. dissertation, New York University, 1971), p. 37.

four parts. The first three sections used a five point Likert Scale using numbers and the letter N with the following descriptors:

N = No thought at all about this statement	3 = Agree 4 = Strongly Agree
1 = Strongly disagree	
2 = Disagree	

In all three sections, respondents were asked to circle one of the above responses to each statement which reflected their expectations of the religious education program which their child would experience during the upcoming four years of high school.

The content of the statements in Part I of the instrument concentrated upon the teachers of religious education. The general areas of interest in Part I included the following:

- The state of life of the teacher
(religious or lay)
- The need for lay persons to instruct
classes in Christian Marriage
- The importance of the personal religious beliefs of the instructor
(practicing Catholic as opposed to a believer of another faith or a non-practicing Catholic)
- The importance of having active supporters of social justice issues as teachers of religious education

The content of the statements in Part II of the instrument considered the organizational framework of the religious education classes. During the early 1970's many of the secondary schools in the Archdiocese, with the approval of the Office of Catholic Education, participated in alternative scheduling for religious education classes. The purpose of the experimentation was designed to reduce

class size in religious education classes. If class size in these courses were smaller, then more students might be able to participate actively in class discussions, and more small group activities might be generated by the instructors. Thus, one of the important issues to be probed in Part II of the instrument, was that of smaller classes in religious education created by fewer class meetings per week.

Additional components of the organizational framework of religious education which were encompassed by Part II included:

- The style in which the classes should be conducted (lecture vs. non-lecture)
- The need for religious experiences during class time
- The system of grading in religious education classes

Part III of the instrument contained questions pertaining to specific aspects of the course content.⁵⁶ Issues probed included:

- The treatment of faiths other than Catholic in religion classes
- The fostering of religious vocations in religion classes
- The value of including required community service projects as part of the individual religion classes.

Part IV asked the respondent to rank order the importance to them of each of the themes required by the Archdiocesan Guidelines

⁵⁶Parental reactions to the particular topics required within the four-year curriculum are treated in Part IV.

for Secondary Schools.⁵⁷ These themes, as noted in Chapter III of this study, are not required to be taught in a specific sequence, and, in fact, two themes may be incorporated into the content of a single semester's course, at the discretion of the individual school's religious education faculty. As such, parents having high school students in more than one Archdiocesan secondary school may be unaware of the required themes.

In addition to the Religion Curriculum Guidelines the following documents were utilized in the preparation of questions for the survey instrument:

1. To Teach as Jesus Did: A Pastoral Message on Catholic Education (Washington: U. S. Catholic Conference), 1973.
2. Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States (Washington: U. S. Catholic Conference), 1979.
3. Religion Survey - Grade 12 - Archdiocese of Philadelphia (Bensonville, Illinois: Scholastic Testing Service Inc.), 1980.

The following chart demonstrates the use of each document in constructing each of the first twenty-three questions of the instrument:

⁵⁷ Archdiocese of Philadelphia, Religion Curriculum Guidelines (Philadelphia: 1981). The Guidelines were published in handbook form in 1981, though the requirements existed in print at the time of the creation of the instrument for this study.

QUESTION	TO TEACH AS JESUS DID	SHARING THE LIGHT OF FAITH	RELIGION SURVEY
# 1	Sect. 147 p. 40	Sect. 204 p. 126 Sect. 9 p. 4	#77
# 2	Sect. 147 p. 40	Sect. 9 p. 4	
# 3	Sect. 147 p. 40		
# 4	Sect. 59 pp. 16-17	Sect. 232 p. 143	
# 5	Sect. 104 p. 29	Sect. 9 p. 5 Sect. 207 p. 126	
# 6	Sect. 29 p. 8	Sect. 210 p. 127	
# 7	Sect. 125 p. 35	Sect. 222 p. 143	
# 8	Sect. 125 p. 35	Sect. 222 p. 143	
# 9	Sect. 125 p. 35	Sect. 222 p. 143	
#10		Sect. 9,10 p. 5	
#11		Sect. 9,10 p. 5	#74
#12	Sect. 107 p. 30	Sect. 39 p. 21	
#13	Sect. 107 p. 30	Sect. 39 p. 21	
#14	Sect. 87 p. 24	Sect. 74 pp. 41-42 Sect. 232 p. 143	
#15	Sect. 87 p. 24	Sect. 75- 79 pp. 42-44	
#16	Sect. 52, 53, 58 pp. 14-16	Sect. 191 pp. 114- 115	#50, #63, #82
#17	Sect. 52 53, 58 pp. 14-16	Sect. 232 p. 144	#71, #93
#18		Sect. 180- 181 pp. 106-107	
#19	Sect. 107 p. 30	Sect. 181 p. 108	
#20	Sect. 48 p. 13	Sect. 200 pp. 120-121	
#21	Sect. 120 pp. 33-34	Sect. 13 p. 8	#94
#22	Sect. 9 p. 3	Sect. 38 p. 18	
#23	Sect. 106 p. 29	Sect. 232 pp. 143-144	

The complete instrument is included as Appendix C of this study.

Respondents were asked to submit information in eight demographic categories: sex, ethnic background, religious affiliation, marital status, age, occupational level, relationship to the 9th grade student and educational level/background. The categories of age (using year of birth) and occupation were written in by the respondents. Respondents' years of birth were then coded into one of eight categories, based on five year intervals between the ages of 30 and 60.

The decision to have respondents' fill in their own job title was made to solve a twofold problem. It was felt that questions concerning respondents' financial status would affect the return of the questionnaire.⁵⁸ Furthermore, a complete list of occupations from which respondents would select their own job category was found to be unwieldy at best. Thus, after respondents completed their job title on the instrument, the response was coded into one of thirteen possible categories. These categories were based upon the Occupational categories contained in the Pennsylvania Department

⁵⁸ During field testing of the instrument a question pertaining to financial status was considered by respondents to be an attempt to determine a family's ability to pay tuition at a particular school. For this reason, the question was redesigned to obtain information about the occupation of the respondents. Some appropriate inferences could be made accordingly about the financial status of the family.

of Education's Nonpublic Secondary School Report (DEAS-232) for 1980-81.⁵⁹ Revisions were made by the separation of Professional and Technical workers (a combined category in the PDE listing) and the addition of categories for the Military, Executives, and those unemployed or retired. A complete listing of the occupational categories appears as Appendix D of the study.

Approval for the study was given by Reverend Monsignor Michael J. Carroll, Assistant to the Vicar for Catholic Education of the Archdiocese of Philadelphia. A copy of his letter, attached to every questionnaire, is included as Appendix E of this study. As a further guide to parents, an additional letter of explanation regarding both the purposes of the instrument, as well as distribution procedures, was also given to potential respondents. A copy of this letter appears as Appendix F of this study.

Procedures of Administration

The instrument was completed and field-tested from April - May, 1980. Language/phrasing revisions for clarity were made at the time. Average time to complete the instrument for 28 sample participants was just over 16 minutes.

As noted previously, the population for the study consisted of all parents whose students were entering ninth grade in the secondary schools of the Archdiocese of Philadelphia in September, 1980. Consideration was given to the possibility of sampling; however, the

⁵⁹ Pennsylvania Department of Education, Nonpublic Secondary School Report (Harrisburg: Pennsylvania Department of Education, 1980).

distribution procedures dictated that a reasonably large return might be anticipated. Therefore, no attempt was made to sample, and the survey was distributed to all parents of incoming 9th graders.

The questionnaire was distributed in the 9th grade Religion classes during the month of September, 1980. Questionnaires were banded in pairs so that a student could be given a pre-wrapped unit. Religion teachers were instructed to distribute a pair to each student even if the teacher knew that the student came from a single parent family. Parents were told to simply destroy the unused questionnaire. Questionnaires were numbered for purposes of future study. A three part code was used on the back of each questionnaire. The first part (a letter or letters) identified the school. The second part was a sequenced number corresponding to one pair of questionnaires per 9th grade family per school. The letter A or B represented the final part of the code. This letter was used in the event statistics would be compiled for the total number of families returning questionnaires, rather than simply the total number of questionnaires returned. The code, as well as other aspects of the distribution process, was explained to members of the 9th grade Religion Department faculty in a letter incorporated as Appendix G of this study.

Students were responsible for taking the questionnaires to their parents and returning them to the school through their Religion classes. Faculty members were instructed to place returns in a box in a designated location (usually the school's Business Office), and,

though encouragement to students was appreciated, faculty members were asked to make no attempt to identify those students who had not returned the questionnaire.

An immediate problem arose regarding the correct percentage of return of the questionnaire. No accurate statistics are maintained either by the schools or the Office of Catholic Education regarding the number of single parent families in any grade.⁶⁰ Since any attempt to ascertain the identity of single parent families at this time may have influenced the quality or quantity of the return, an exact percentage of the true population who returned questionnaires is not possible. A list of each school's return is incorporated as Appendix H of this study. Some explanation of this appendix is necessary.

The total enrollment for all 9th graders in the Archdiocesan Secondary School System in September, 1980 was 10,990 for a total of 21,980 parent questionnaires. One school (Bishop McDevitt) utilized an additional 150 questionnaires for interested parents in other grades. The corrected total of questionnaires distributed was 22,130. A total of 1,334 questionnaires were returned unused. The largest of these occurred at St. Maria Goretti (cf. Appendix H) where two faculty members refused to participate in the study. The net total of distributed questionnaires was 20,796. As noted previously, this figure assumes two parent families in all cases.

⁶⁰ Information verified in a telephone conversation with Sister Bernadette Joseph, Director of Planning, Archdiocese of Philadelphia in May, 1981.

Respondents returned 13,863 completed questionnaires (4 were incorrectly key punched with school codes so the total in Appendix H actually records 13,859).

Several respondents either were unable or refused to follow the directions for Part IV of the study. This section called for parents to rank order all themes used in the secondary school religious education curriculum. A total of 2,616 respondents used the numbers more than once, and thus this section of the instrument was invalid for their returned questionnaire. The first three sections of these questionnaires were usable; therefore, the corrected total for questionnaires with all four usable sections was 11,247.

Many of the 2,616 parents who returned questionnaires with an unusable final section included notes to explain their responses. Parents found it difficult to prioritize their feelings about the themes listed in Part IV. Their explanations were maintained for future reference.

Treatment of Data

The questionnaires were collected and the data were keypunched for computer processing. For the first twenty-three (23) questions, a chi-square pattern was constructed. Individual chi-square tests were performed for each question, with the rows of the contingency table representing the five possible responses to each question and the columns of the table corresponding to the possible choices in

each demographic category.⁶¹ Thus, the obtained frequencies were compared with the expected frequencies in order to examine the probability that they were different.⁶² The tests examined the hypotheses to determine if a significant measure of disagreement existed at the .05 level (or, if possible, the .01 level).

Part IV, with its rank-ordered responses, created the possibility for the analysis of multiple ordinal dependent variables and multiple nominal independent variables. Given these dimensions, no appropriate statistical test is available.⁶³ Descriptive statistics were applied to this section of the analysis.

⁶¹General information on the reporting of this test was obtained from Schuyler Huck, William Cormier and William Bounds, Reading Statistics and Research (New York: Harper and Row, 1974) pp. 216-219.

⁶²The computer would not pick up the number "0" as a response. Zeros were converted to the number "5" during keypunching.

⁶³Bruce W. Tuckman, Conducting Educational Research (New York: Harcourt Brace Jovanovich Inc., 1972), Figure 9.3, p. 229.

CHAPTER V
RESULTS OF THE STUDY

Introduction

The results of the study will be decoded into an analysis of Parts I, II and III and then an analysis of Part IV. Within the two major divisions of this chapter, the analysis will be subdivided according to the various hypotheses. The examination of Parts I, II and III will consist of individual chi-square tests with the numbers 1-5 listed for the rows of each test, and the demographic categories placed at the heads of the columns. The Statistical Package for the Social Sciences was used for all statistical calculations including demographic summaries.⁶⁴

Part I (Staffing)

Using the Demographic Category of Sex

Hypothesis 1a states that "there is no significant relationship in parents' expectations concerning the staffing of a secondary school religious education program with respect to parents differing in sex."⁶⁵

Tables 1 - 6 deal with Hypothesis 1a.

⁶⁴Norman H. Nie, C. Hadlai Hull, Jean Jenkins, Karin Steinbrenner, Dale Bent, Statistical Package for the Social Sciences Second edition (New York: McGraw-Hill Co., 1975) 16.2 p. 230.

⁶⁵Cf. p. 8 of this study.

Table 1

	COUNT	MALE	FEMALE	
	ROW PCT			ROW
	COL PCT			TOTAL
	TOT PCT			
		1	2	
Q1 My child should be taught by a priest, brother or sister in religion class.	1	69 40.6 1.1 .5	101 59.4 1.3 .7	170 1.2
	2	430 37.9 6.9 3.1	704 62.1 9.4 5.1	1134 8.3
	3	3046 46.0 49.2 22.2	3573 54.0 47.6 26.1	6619 48.3
	4	2044 45.8 33.0 14.9	2416 54.2 32.2 17.6	4460 32.5
	5	606 45.7 9.8 4.4	720 54.3 9.6 5.3	1326 9.7
	COLUMN TOTAL	6195 45.2	7514 54.8	13709 100.0

RAW CHI SQUARE =
28.37 WITH 4
DEGREES OF FREEDOM.

SIGNIFICANCE = .00

NUMBER OF MISSING
OBSERVATIONS = 154

The test in Table 1 was significant at the .01 level. A higher percentage of male respondents "agreed" or "strongly agreed" with the statement (82.2% as compared with 79.8% of females) preferring a priest, brother or sister as teacher.

Table 2

		MALE	FEMALE	ROW TOTAL
Q2 My child should be taught by a lay person in religion class.	1	1363	1488	2851
		47.8	52.2	20.9
		22.1	19.9	
		10.0	10.9	
	2	3283	4149	7432
		44.2	55.8	54.5
		53.2	55.6	
		24.1	30.4	
RAW CHI SQUARE = 13.06 WITH 4 DEGREES OF FREEDOM.	3	553	626	1179
		46.9	53.1	8.7
		9.0	8.4	
		4.1	4.6	
SIGNIFICANCE = .01 NUMBER OF MISSING OBSERVATIONS = 236	4	65	71	136
		47.8	52.2	1.0
		1.1	1.0	
		.5	.5	
	5	904	1125	2029
		44.6	55.4	14.9
		14.7	15.1	
		6.6	8.3	
COLUMN TOTAL		6168 45.3	7459 54.7	13627 100.0

The test in Table 2 was significant at the .05 level only.

This test indicated a higher percentage of male respondents "disagreed" or "disagreed strongly" with this statement (77.3% as compared with 75.5% of females).

Table 3

		MALE	FEMALE	ROW TOTAL
	1	416	380	796
Q3		52.3	47.7	5.8
		6.7	5.1	
Certain religion		3.0	2.8	
courses such as				
"Christian Marriage"	2	1989	2510	4499
can best be taught		44.2	55.8	33.0
by lay teachers.		32.2	33.6	
		14.6	18.4	
	3	2545	3095	5640
RAW CHI SQUARE =		45.1	54.9	41.3
19.00 WITH 4		41.1	41.5	
DEGREES OF FREEDOM.		18.6	22.7	
	4	485	551	1036
SIGNIFICANCE = .00		46.8	53.2	7.6
		7.8	7.4	
NUMBER OF MISSING		3.6	4.0	
OBSERVATIONS = 214				
	5	750	928	1678
		44.7	55.3	12.3
		12.1	12.4	
		5.5	6.8	
	COLUMN	6185	7464	13649
	TOTAL	45.3	54.7	100.0

The test in Table 3 was significant at the .01 level and reveals agreement with the statement (response #3) by over 40% of respondents of both sexes. There was more strong disagreement with this question by males than females and a reasonably high percentage of both sexes (12.1% and 12.4%) had no opinion at all on this question.

Table 4

		MALE	FEMALE	ROW TOTAL
Q4 Only teachers with degrees in Religious Education should teach religion courses to my child.	1	188 50.3 3.0 1.4	186 49.7 2.5 1.4	374 2.7
	2	1325 46.1 21.4 9.7	1549 53.9 20.6 11.3	2874 21.0
	3	2960 44.4 47.9 21.6	3706 55.6 49.3 27.1	6666 48.7
	4	1241 44.2 20.1 9.1	1569 55.8 20.9 11.5	2810 20.5
RAW CHI SQUARE = 12.03 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .02 NUMBER OF MISSING OBSERVATIONS = 168	5	471 48.5 7.6 3.4	500 51.5 6.7 3.7	971 7.1
	COLUMN TOTAL	6185 45.2	7510 54.8	13695 100.0

The above test was significant at the .05 level only, with men expressing more disagreement than women with the statement.

Table 5

		MALE	FEMALE	ROW TOTAL
Q5 My child's religion teachers should be practicing Catholics.	1	70 46.7 1.1 .5	80 53.3 1.1 .6	150 1.1
	2	247 46.6 4.0 1.8	283 53.4 3.8 2.1	530 3.9
	3	2587 46.0 41.8 18.9	3043 54.0 40.4 22.2	5630 41.1
	4	3024 44.0 48.9 22.1	3841 56.0 51.0 28.0	6865 50.1
	5	258 48.0 4.2 1.9	279 52.0 3.7 2.0	537 3.9
	COLUMN TOTAL	6186 45.1	7526 54.9	13712 100.0

The test cited in Table 5 was not significant at the .05 level.
There was agreement among both sexes regarding the need for practicing
Catholics as religion teachers.

Table 6

		MALE	FEMALE	ROW TOTAL
Q6 Religion teachers in their teaching, should be active supporters of social justice issues in their religion classes.	1	362 62.4 5.9 2.7	218 37.6 2.9 1.6	580 4.3
	2	1093 48.3 17.7 8.0	1169 51.7 15.7 8.6	2262 16.6
	3	2855 44.2 46.3 21.0	3610 55.8 48.4 26.5	6465 47.5
	4	813 45.0 13.2 6.0	993 55.0 13.3 7.3	1806 13.3
RAW CHI SQUARE = 94.53 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 247	5	1040 41.6 16.9 7.6	1463 58.4 19.6 10.7	2503 18.4
	COLUMN TOTAL	6163 45.3	7453 54.7	13616 100.0

The test in Table 6 is significant at the .01 level. There was a high percentage of all respondents who had "No thought at all about this statement." At the level of strong disagreement, the table reveals a larger percentage of male respondents.

SUMMARY OF RESPONDENTS DIFFERING IN SEX TO PART I

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
1	28.37	.00 *
2	13.06	.01 *
3	19.00	.00 *
4	12.03	.02 **
5	7.21	.12
6	94.53	.00 *

Part I (Staffing)

Using the Demographic Category of Ethnic Background

Hypothesis 1b states that "there is no significant relationship in parents' expectations concerning the staffing of a secondary school religious education program with respect to parents differing in ethnic background."

Tables 7 - 12 deal with Hypothesis 1b.⁶⁶

* Indicates tests which were significant at the .01 level

** Indicates tests which were significant at the .05 level only

⁶⁶Cf. p. 8 of this study. 52

Table 7

	COUNT ROW PCT TOT PCT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
		1	2	3	4	5	
Q1 My child should be taught by a priest, brother or sister in religion class.	1	13	3	140	7	2	165
		7.9	1.8	84.8	4.2	1.2	1.2
		2.1	2.5	1.1	3.1	2.9	
		.1	.0	1.0	.1	.0	
	2	44	12	1015	27	7	1105
		4.0	1.1	91.9	2.4	.6	8.3
		7.2	10.2	8.2	11.9	10.1	
		.3	.1	7.6	.2		
	3	291	53	5962	103	28	6437
		4.5	.8	92.6	1.6	.4	48.1
		47.9	44.9	48.3	45.4	40.6	
		2.2	.4	44.6	.8	.2	
	4	151	34	4133	53	13	4384
		3.4	.8	94.3	1.2	.3	32.8
		24.8	28.8	33.5	23.3	18.8	
		1.1	.3	30.9	.4	.1	
	5	109	16	1102	37	19	1283
		8.5	1.2	85.9	2.9	1.5	9.6
		17.9	13.6	8.9	16.3	27.5	
		.8	.1	8.2	.3	.1	
	COLUMN TOTAL	608	118	12352	227	69	13374
		4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 131.09 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 489

Table 8

	COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
		1	2	3	4	5	
Q2 My child should be taught by a lay person in religion class	1	89	18	2657	32	11	2807
		3.2	.6	94.7	1.1	.4	21.1
		14.9	15.7	21.6	14.3	16.2	
		.7	.1	20.0	.2	.1	
	2	276	54	6857	78	27	7292
		3.8	.7	94.0	1.1	.4	54.8
		46.3	47.0	55.8	35.0	39.7	
		2.1	.4	51.6	.6	.2	
	3	61	16	1000	47	14	1138
		5.4	1.4	87.9	4.1	1.2	8.6
		10.2	13.9	8.1	21.1	20.6	
		.5	.1	7.5	.4	.1	
	4	9	1	106	9	0	125
		7.2	.8	84.8	7.2	0	.9
		1.5	.9	.9	4.0	0	
		.1	.0	.8	.1	0	
	5	161	26	1673	57	16	1933
		8.3	1.3	86.5	2.9	.8	14.5
		27.0	22.6	13.6	25.6	23.5	
		1.2	.2	12.6	.4	.1	
	COLUMN TOTAL	596	115	12293	223	68	13295
		4.5	.9	92.5	1.7	.5	100.0

RAW CHI SQUARE = 235.15 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 568

The tests in Tables 7 and 8 were both significant at the .01 level. In their response to Question 1, Caucasian-American respondents were more in agreement or strong agreement than were any other group of respondents. Over 27% of the Oriental-American respondents had "no thought at all about this statement." Similarly, Caucasian-American respondents were more in disagreement or strong disagreement with the statement in Question 2. The same group also registered the smallest percentage of responses indicating "no thought at all about this statement."

Much of the difference in the responses of those differing in ethnic background could perhaps be more understandable if this demographic category were correlated with religious affiliation. No such correlation was possible in this study, but the marked preference of Caucasian-Americans for priests, brothers and sisters as teachers of religious education would appear to be related to an expected higher percentage of Catholics among the Caucasian-Americans than in the other ethnic categories.

Table 9

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	64	7	686	19	7	783
	8.2	.9	87.6	2.4	.9	5.9
	10.7	6.0	5.6	8.6	9.9	
	.5	.1	5.2	.1	.1	
Q3	196	39	4118	53	15	4421
Certain	4.4	.9	93.1	1.2	.3	33.2
religion courses, 2	32.7	33.6	33.4	24.0	21.1	
such as "Christian	1.5	.3	30.9	.4	.1	
Marriage," can	179	39	5173	80	29	5500
best be taught	3.3	.7	94.1	1.5	.5	41.3
by lay teachers. 3	29.8	33.6	42.0	36.2	40.8	
	1.3	.3	38.8	.6	.2	
4	37	9	937	27	7	1017
	3.6	.9	92.1	2.7	.7	7.6
	6.2	7.8	7.6	12.2	9.9	
	.3	.1	7.0	.2	.1	
5	124	22	1397	42	13	1598
	7.8	1.4	87.4	2.6	.8	12.0
	20.7	19.0	11.3	19.0	18.3	
	.9	.2	10.5	.3	.1	
COLUMN	600	116	12311	221	71	13319
TOTAL	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 129.08 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 544

The test in Table 9 was significant at the .01 level. Oriental-American and Caucasian-American respondents registered the highest level of "agreement" or "strong agreement" with this statement. Afro-American respondents, on the other hand, had a combined 43.4% total of responses reflecting "disagreement" and "strong disagreement."

Table 10'

COUNT	AFRO-AMERICAN	INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	28 7.8 4.6 .2	7 1.9 6.0 .1	303 84.4 2.5 2.3	18 5.0 7.9 .1	3 .8 4.3 .0	359 2.7
2	117 4.2 19.3 .9	14 .5 12.0 .1	2625 93.4 21.3 19.7	39 1.4 17.2 .3	15 .5 21.7 .1	2810 21.0
3	279 4.3 46.0 2.1	64 1.0 54.7 .5	6038 92.6 48.9 45.2	108 1.7 47.6 .8	29 .4 42.0 .2	6518 48.8
4	120 4.4 19.8 .9	23 .8 19.7 .2	2559 93.2 20.7 19.2	35 1.3 15.4 .3	10 .4 14.5 .1	2747 20.6
5	63 6.8 10.4 .5	9 1.0 7.7 .1	813 88.0 6.6 6.1	27 2.9 11.9 .2	12 1.3 17.4 .1	924 6.9
COLUMN TOTAL	607 4.5	117 .9	12338 92.4	227 1.7	69 .5	13358 100.0

Q4
Only teachers
with degrees
in Religious
Education
should teach
religion
courses to my
child.

RAW CHI SQUARE = 85.70 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 505

The test in Table 10 was significant at the .01 level. American Indian respondents registered the highest percentage of responses in the "agree" or "strongly agree" category, while 23.9% of Afro-American respondents either "disagreed" or "strongly disagreed" with the importance of Religious Education degrees.

Table 11

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	27 18.4 4.4 .2	3 2.0 2.6 .0	113 76.9 .9 .8	3 2.0 1.3 .0	1 .7 1.5 .0	147 1.1
2	75 14.6 12.3 .6	7 1.4 6.0 .1	409 79.6 3.3 3.1	21 4.1 9.3 .2	2 .4 3.0 .0	514 3.8
3	257 4.7 42.3 1.9	52 1.0 44.4 .4	5022 91.8 40.6 37.5	100 1.8 44.1 .7	39 .7 58.2 .3	5470 40.9
4	163 2.4 26.8 1.2	43 .6 36.8 .3	6436 95.5 52.1 48.1	81 1.2 35.7 .6	18 .3 26.9 .1	6741 50.4
5	86 17.1 14.1 .6	12 2.4 10.3 .1	377 74.8 3.1 2.8	22 4.4 9.7 .2	7 1.4 10.4 .1	504
COLUMN TOTAL	608 4.5	117 .9	12357 92.4	227 1.7	67 .5	13376 100.0

Q5

My child's
religion
teachers should
be practicing
Catholics.

RAW CHI SQUARE = 544.75 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00
 NUMBER OF MISSING OBSERVATIONS = 487

The test in Table 11 was significant at the .01 level. Over 92% of Caucasian-American respondents "agreed" or "strongly agreed" with this statement, again reflecting the possible correlation between ethnic background and religious affiliation, since only 70% of the Afro-American respondents "agreed" or "strongly agreed" with the statement.

Table 12

		COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
			1	2	3	4	5	
Q6 Religion teachers, in their teaching, should be active sup- porters of social justice issues in their religion classes.	1		20	3	535	6	5	569
			3.5	.5	94.0	1.1	.9	4.3
			3.3	2.5	4.4	2.7	7.4	
			.2	.0	4.0	.0	.0	
	2		59	8	2132	15	7	2221
			2.7	.4	96.0	.7	.3	16.7
			9.8	6.8	17.4	6.7	10.3	
			.4	.1	16.0	.1	.1	
	3		284	63	5815	112	32	6306
			4.5	1.0	92.2	1.8	.5	47.5
			47.1	53.4	47.4	49.8	47.1	
			2.1	.5	43.8	.8	.2	
	4		112	22	1576	41	16	1767
			6.3	1.2	89.2	2.3	.9	13.3
			18.6	18.6	12.8	18.2	23.5	
			.8	.2	11.9	.3	.1	
	5		128	22	2212	51	8	2421
			5.3	.9	91.4	2.1	.3	18.2
			21.2	18.6	18.0	22.7	11.8	
			1.0	.2	16.7	.4	.1	
COLUMN			603	118	12270	225	68	13284
TOTAL			4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 82.86 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 483

The test in Table 12 was significant at the .01 level. All of the minority respondents had a higher combined percentage of "agreement" and "strong agreement" than did the Caucasian-American respondents. The highest percentage of respondents feeling "no thought at all about this statement," however, came from Afro-American and Hispanic-American respondents.

SUMMARY OF RESPONDENTS DIFFERING IN ETHNIC BACKGROUND

TO PART I

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
1	131.09	.00*
2	235.15	.00*
3	129.08	.00*
4	85.70	.00*
5	544.75	.00*
6	82.86	.00*

*Indicates tests which were significant at the .01 level

Part I (Staffing)

Using the Demographic Category of Age

Hypothesis 1c states that "there is no significant relationship in parents' expectations concerning the staffing of a secondary school religious education program with respect to parents differing in age."⁶⁷

Tables 13 - 18 deal with Hypothesis 1c.

⁶⁷Cf. p. 8 of this study.

Table 13

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4	21	42	44	36	17	8	2	174
	2.3	12.1	24.1	25.3	20.7	9.8	4.6	1.1	1.3
	3.4	1.8	1.1	1.2	1.4	1.1	1.5	1.5	
	.0	.2	.3	.3	.3	.1	.1	.0	
2	19	102	380	298	199	101	29	8	1136
	1.7	9.0	33.5	26.2	17.5	8.9	2.6	.7	8.3
	16.2	8.7	9.7	8.2	7.5	6.5	5.3	6.2	
	.1	.7	2.8	2.2	1.5	.7	.2	.1	
3	45	575	1901	1698	1294	767	260	64	6604
	.7	8.7	28.8	25.7	19.6	11.6	3.9	1.0	48.2
	38.5	49.2	48.5	47.0	48.9	49.3	47.8	49.2	
	.3	4.2	13.9	12.4	9.4	5.6	1.9	.5	
4	31	333	1207	1222	890	531	200	45	4459
	.7	7.5	27.1	27.4	20.0	11.9	4.5	1.0	32.6
	26.5	28.5	30.8	33.8	33.7	34.1	36.8	34.6	
	.2	2.4	8.8	8.9	6.5	3.9	1.5	.3	
5	18	138	390	353	225	141	47	11	1323
	1.4	10.4	29.5	26.7	17.0	10.7	3.6	.8	9.7
	15.4	11.8	9.9	9.8	8.5	9.1	8.6	8.5	
	.1	1.0	2.8	2.6	1.6	1.0	.3	.1	
COLUMN	117	1169	3920	3615	2644	1557	544	130	13696
	.9	8.5	28.6	26.4	19.3	11.4	4.0	.9	100.0

Q1 My child should be taught by a priest, brother or sister in religion class.

RAW CHI SQUARE = 79.21 WITH 28 DEGREES OF FREEDOM, SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 167

Table 14

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	20 .7 17.1 .1	228 8.0 19.7 1.7	811 28.5 20.8 6.0	741 26.0 20.7 5.4	566 19.9 21.5 4.2	336 11.8 21.7 2.5	119 4.2 22.1 .9	25 .9 19.7 .2	2846 20.9
2	50 .7 42.7 .4	606 8.2 52.3 4.5	2108 28.4 54.0 15.5	2026 27.3 56.5 14.9	1433 19.3 54.5 10.5	845 11.4 54.7 6.2	290 3.9 53.9 2.1	67 .9 52.8 .5	7425 54.6
3	17 1.4 14.5 .1	100 8.5 8.6 .7	357 30.3 9.1 2.6	289 24.5 8.1 2.1	233 19.8 8.9 1.7	121 10.3 7.8 .9	48 4.1 8.9 .4	14 1.2 11.0 .1	1179 8.7
4	1 .7 .9 .0	12 8.8 1.0 .1	33 24.3 .8 .2	28 20.6 .8 .2	34 25.0 1.3 .2	15 11.0 1.0 .1	12 8.8 2.2 .1	1 .7 .8 .0	136 1.0
5	29 1.4 24.8 .2	213 10.5 18.4 1.6	597 29.5 15.3 4.4	503 24.8 14.0 3.7	365 18.0 13.9 2.7	229 11.3 14.8 1.7	69 3.4 12.8 .5	20 1.0 15.7 .1	2025 14.9
COLUMN TOTAL	117 .9	1159 8.5	3906 28.7	3587 26.4	2631 19.3	1546 11.4	538 4.0	127 .9	13611 100.0

Q2 My child should be taught by a lay person in religion class.

RAW CHI SQUARE = 55.58 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 252

The test in Table 13 was significant at the .01 level. The total percentage of respondents who either "agreed" or "strongly agreed" with this statement increased with the age of the respondent. 19.6% of the respondents in the "30 or younger" age category either "disagreed" or "strongly disagreed" with this statement. (No other group totalled 11% or more in "disagreement" or "strong disagreement.") The highest percentage of those who had "no thought at all about this statement" came from the two lowest age categories.

The test in Table 14 was significant at the .01 level. Between 74% and 77% of respondents in age categories 3 through 7 expressed either "disagreement" or "strong disagreement" with this statement while only 59.8% of respondents 30 years of age and younger "disagreed" or "strongly disagreed" with this statement. At least 12% of all responding groups had "no thought at all about this statement."

Table 15

COUNT	AGE 30 or YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	5 .6 4.3 .0	65 8.2 5.6 .5	193 24.2 4.9 1.4	215 27.0 6.0 1.6	154 19.3 5.8 1.1	110 13.8 7.1 .8	37 4.6 6.9 .3	17 2.1 13.2 .1	796 5.8
2	29 .6 24.8 .2	364 8.1 31.5 2.7	1205 26.8 30.8 8.8	1234 27.5 34.3 9.0	880 19.6 33.3 6.5	544 12.1 35.1 4.0	192 4.3 35.8 1.4	47 1.0 36.4 .3	4495 33.0
3	47 .8 40.2 .3	458 8.1 39.6 3.4	1725 30.6 44.1 12.7	1468 26.0 40.8 10.8	1066 18.9 40.4 7.8	617 10.9 39.8 4.5	210 3.7 39.1 1.5	45 .8 34.9 .3	5636 41.3
4	16 1.5 13.7 .1	80 7.7 6.9 .6	323 31.2 8.3 2.4	282 27.2 7.8 2.1	190 18.4 7.2 1.4	96 9.3 6.2 .7	41 4.0 7.6 .3	7 .7 5.4 .1	1035 7.6
5	20 1.2 17.1 .1	189 11.3 16.3 1.4	462 27.6 11.8 3.4	399 23.8 11.1 2.9	351 21.0 13.3 2.6	183 10.9 11.8 1.3	57 3.4 10.6 .4	13 .8 10.1 .1	1674 12.3
COLUMN TOTAL	117 .9	1156 8.5	3908 28.7	3598 26.4	2641 19.4	1550 11.4	537 3.9	129 .9	13636 100.0

Q3 Certain religion courses, such as "Christian Marriage," can best be taught by lay teachers.

RAW CHI SQUARE = 90.84 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 227

Table 16

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	2	36	92	117	53	51	23	1	375
	.5	9.6	24.5	31.2	14.1	13.6	6.1	.3	2.7
	1.7	3.1	2.3	3.2	2.0	3.3	4.3	.8	
	.0	.3	.7	.9	.4	.4	.2	.0	
2	26	225	891	723	571	293	120	24	2873
	.9	7.8	31.0	25.2	19.9	10.2	4.2	.8	21.0
	22.2	19.2	22.7	20.0	21.7	18.9	22.2	18.6	
	.2	1.6	6.5	5.3	4.2	2.1	.9	.2	
3	43	566	1863	1780	1286	784	263	62	6647
	.6	8.5	28.0	26.8	19.3	11.8	4.0	.9	48.6
	36.8	48.4	47.5	49.2	48.8	50.5	48.7	48.1	
	.3	4.1	13.6	13.0	9.4	5.7	1.9	.5	
4	30	238	793	769	538	305	105	33	2811
	1.1	8.5	28.2	27.4	19.1	10.9	3.7	1.2	20.5
	25.6	20.4	20.2	21.3	20.4	19.7	19.4	25.6	
	.2	1.7	5.8	5.6	3.9	2.2	.8	.2	
5	16	104	283	227	188	118	29	9	974
	1.6	10.7	29.1	23.3	19.3	12.1	3.0	.9	7.1
	13.7	8.9	7.2	6.3	7.1	7.6	5.4	7.0	
	.1	.8	2.1	1.7	1.4	.9	.2	.1	
COLUMN	117	1169	3922	3616	2636	1551	540	129	13680
	.9	8.5	28.7	26.4	19.3	11.3	3.9	.9	100.0

Q4 Only teachers with degrees in Religious Education should teach religion courses to my child.

RAW CHI SQUARE = 62.98 WITH 24 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 183

The test in Table 15 was significant at the .01 level. Age categories 1 and 3 were the only groups to have over 50% of their respondents "agree" or "strongly agree" with the statement. 13.2% of respondents in the "older than 60" category "strongly disagreed" with this statement.

The test in Table 16 was significant at the .01 level. Age category 8 had the highest percentage of those respondents who either "agreed" or "strongly agreed" with this statement (73.7%), while respondents in Age Category 1 had the lowest percentage of "agreement" or "strong agreement" (62.4%). This group also had the highest percentage of respondents who had "no thought at all about this statement" (13.7%)

Table 17

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	1	3	4	5	6	7	8	
1	4	13	48	26	29	19	6	4	149
	2.7	8.7	32.2	17.4	19.5	12.8	4.0	2.7	1.1
	3.4	1.1	1.2	.7	1.1	1.2	1.1	3.1	
	.0	.1	.4	.2	.2	.1	.0	.0	
2	7	71	154	145	87	44	18	6	532
	1.3	13.3	28.9	27.3	16.4	8.3	3.4	1.1	3.9
	6.0	6.1	3.9	4.0	3.3	2.8	3.3	4.7	
	.1	.5	1.1	1.1	.6	.3	.1	.0	
3	57	506	1655	1443	1059	627	226	55	5628
	1.0	9.0	29.4	25.6	18.8	11.1	4.0	1.0	41.1
	48.7	43.3	42.1	39.9	40.0	40.4	41.7	42.6	
	.4	3.7	12.1	10.5	7.7	4.6	1.6	.4	
4	40	507	1925	1861	1384	810	268	60	6855
	.6	7.4	28.1	27.1	20.2	11.8	3.9	.9	50.0
	34.2	43.4	49.0	51.5	52.3	52.2	49.4	46.5	
	.3	3.7	14.1	13.6	10.1	5.9	2.0	.4	
5	9	71	148	139	87	53	24	4	535
	1.7	13.3	27.7	26.0	16.3	9.9	4.5	.7	3.9
	7.7	6.1	3.8	3.8	3.3	3.4	4.4	3.1	
	.1	.5	1.1	1.0	.6	.4	.2	.0	
COLUMN	117	1168	3930	3614	2646	1553	542	129	13699
TOTAL	.9	8.5	28.7	26.4	19.3	11.3	4.0	.9	100.0

Q5 My child's religion teachers should be practicing Catholics.

RAW CHI SQUARE = 91.65 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 164

Table 18

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4 .7 3.5 .0	33 5.7 2.8 .2	149 25.6 3.8 1.1	188 32.4 5.2 1.4	112 19.3 4.3 .8	62 10.7 4.0 .5	28 4.8 5.2 .2	5 .9 3.9 .0	581 4.3
2	15 .7 13.0 .1	198 8.8 17.1 1.5	734 32.5 18.8 5.4	546 24.2 15.2 4.0	430 19.0 16.4 3.2	249 11.0 16.1 1.8	71 3.1 13.1 .5	16 .7 12.5 .1	2259 16.6
3	46 .7 40.0 .3	542 8.4 46.7 4.0	1823 28.2 46.7 13.4	1670 25.9 46.6 12.3	1245 19.3 47.5 9.2	787 12.2 50.8 5.8	279 4.3 51.7 2.1	64 1.0 50.0 .5	6456 47.5
4	22 1.2 19.1 .2	140 7.7 12.1 1.0	472 26.0 12.1 3.5	523 28.8 14.6 3.8	372 20.5 14.2 2.7	187 10.3 12.1 1.4	73 4.0 13.5 .5	25 1.4 19.5 .2	1814 13.3
5	28 1.1 24.3 .2	248 9.9 21.4 1.8	725 29.1 18.6 5.3	659 26.4 18.4 4.8	463 18.6 17.7 3.4	265 10.6 17.1 1.9	89 3.6 16.5 .7	18 .7 14.1 .1	2495 18.3
COLUMN	115 .8	1161 8.5	3903 28.7	3586 26.4	2622 19.3	1550 11.4	540 4.0	128 .9	13605 100.0

Q6 Religion teachers, in their teaching, should be active supporters of social justice issues in their religion classes.

RAW CHI SQUARE = 79.72 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 258

The test in Table 17 was significant at the .01 level. At least 82% of respondents in all age categories either "agreed" or "strongly agreed" with the statement. Age categories 1 and 2 had the highest percentage of respondents who had "no thought at all about this statement" (7.7% and 6.1% respectively).

The test in Table 18 was significant at the .01 level. Over 60% of the respondents in Age Categories 4 through 8 inclusive either "agreed" or "strongly agreed" with this statement. Age categories 1 and 2 were the only groups to have more than 19% of the respondents have "no thought at all about this statement."

SUMMARY OF RESPONDENTS DIFFERING IN AGE

TO PART I

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
1	79.21	.00 *
2	55.58	.00 *
3	90.84	.00 *
4	62.98	.00 *
5	91.65	.00 *
6	79.72	.00 *

*Indicates tests which were significant at the .01 level

Part I (Staffing)

Using the Demographic Category of Marital Status

Hypothesis 1d states that "there is no significant relationship in parents' expectations concerning the staffing of a secondary school religious education program with respect to parents differing in marital status."⁶⁸

Tables 19 - 24 deal with Hypothesis 1d.

⁶⁸Cf. p. 8 of this study.

Table 19

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	13	148	7	2	3	173
	7.5	85.5	4.0	1.2	1.7	1.3
	3.1	1.2	1.4	1.9	.9	
	.1	1.1	.1	.0	.0	
2	43	1000	57	12	28	1140
	3.8	87.7	5.0	1.1	2.5	8.3
	10.3	8.1	11.2	11.7	8.8	
	.3	7.3	.4	.1	.2	
3	190	5975	255	47	152	6619
	2.9	90.3	3.9	.7	2.3	48.2
	45.6	48.3	50.0	45.6	47.9	
	1.4	43.5	1.9	.3	1.1	
4	110	4095	131	30	101	4467
	2.5	91.7	2.9	.7	2.3	32.5
	26.4	33.1	25.7	29.1	31.9	
	.8	29.8	1.0	.2	.7	
5	61	1159	60	12	33	1325
	4.6	87.5	4.5	.9	2.5	9.7
	14.6	9.4	11.8	11.7	10.4	
	.4	8.4	.4	.1	.2	
COLUMN TOTAL	417	12377	510	103	317	13724
	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 51.43 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 139

The test in Table 19 was significant at the .01 level. Respondents in the "Married" category had the highest percentage of "agreement" or "strong agreement" with the statement (81.4%), although at least 72% of respondents in all categories either "agreed" or "strongly agreed" with the statement.

Table 20

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q2	92	2580	82	22	72	2848
	3.2	90.6	2.9	.8	2.5	20.9
My child	22.2	21.0	16.1	22.2	22.8	
should be	.7	18.9	.6	.2	.5	
taught	205	6777	268	34	162	7446
by a lay	2.8	91.0	3.6	.5	2.2	54.6
person	49.4	55.1	52.8	34.3	51.3	
in religion	1.5	49.7	2.0	.2	1.2	
class.	42	1054	52	14	19	1181
	3.6	89.2	4.4	1.2	1.6	8.7
	10.1	8.6	10.2	14.1	6.0	
	.3	7.7	.4	.1	.1	
	6	116	9	1	5	137
	4.4	84.7	6.6	.7	3.6	1.0
	1.4	.9	1.8	1.0	1.6	
	.0	.9	.1	.0	.0	
	70	1775	97	28	58	2028
	3.5	87.5	4.8	1.4	2.9	14.9
	16.9	14.4	19.1	28.3	18.4	
	.5	13.0	.7	.2	.4	
COLUMN	415	12302	508	99	316	13640
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 54.75 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 223

The test in Table 20 was significant at the .01 level. Over 70% of respondents in all categories except "Single" either "disagreed" or "strongly disagreed" with the statement. By comparison 56% of "Single" respondents either "disagreed" or "strongly disagreed" with the statement, while a high of 28.3% of those in the same category had "no thought at all about this statement."

Table 21

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q3	25	694	37	10	27	793
	3.2	87.5	4.7	1.3	3.4	5.8
Certain	6.0	5.6	7.3	9.8	8.6	
religion	.2	5.1	.3	.1	.2	
courses such 2	130	4091	165	22	100	4508
as "Christian	2.9	90.7	3.7	.5	2.2	33.0
Marriage,"	31.3	33.2	32.4	21.6	31.8	
can best be	1.0	29.9	1.2	.2	.7	
taught by 3	168	5146	186	38	110	5648
lay	3.0	91.1	3.3	.7	1.9	41.3
teachers.	40.5	41.8	36.5	37.3	35.0	
	1.2	37.7	1.4	.3	.8	
4	38	925	37	15	22	1037
	3.7	89.2	3.6	1.4	2.1	7.6
	9.2	7.5	7.3	14.7	7.0	
	.3	6.8	.3	.1	.2	
5	54	1468	84	17	55	1678
	3.2	87.5	5.0	1.0	3.3	12.3
	13.0	11.9	16.5	16.7	17.5	
	.4	10.7	.6	.1	.4	
COLUMN	415	12324	509	102	314	13664
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 47.18 WITH 16 DEGREES OF FREEDOM.
SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 199

The test in Table 21 was significant at the .01 level. "Single," "Divorced" and "Married" respondents either "agreed" or "strongly agreed" with the statement (52%, 49.7% and 49.3% respectively), while "Single" respondents clearly contained the lowest percentage of those who "disagreed" or "strongly disagreed" with the statement (31.4%).

Table 22

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	18 4.8	323 85.4	18 4.8	6 1.6	13 3.4	378 2.8
Q 4	4.3 .1	2.6 2.4	3.5 .1	5.8 .0	4.1 .1	
2	96 3.3	2592 90.2	98 3.4	23 .8	66 2.3	2875 21.0
Only teachers with degrees in Religious Education should teach religion courses to my child.	23.0 .7	21.0 18.9	19.1 .7	22.3 .2	20.6 .5	
3	177 1.7	6053 90.7	252 3.8	37 .6	154 2.3	6673 48.7
4	42.3 1.3	49.0 44.2	49.2 1.8	35.9 .3	48.1 1.1	
5	83 3.0	2529 90.1	109 3.9	26 .9	61 2.2	2808 20.5
	19.9 .6	20.5 18.4	21.3 .8	25.2 .2	19.1 .4	
	44 4.5	858 88.1	35 3.6	11 1.1	26 2.7	974 7.1
	10.5 .3	6.9 6.3	6.8 .3	10.7 .1	8.1 .2	
COLUMN TOTAL	418 3.0	12355 90.1	512 3.7	103 .8	320 2.3	13708 100.0

RAW CHI SQUARE = 31.43 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .01.

NUMBER OF MISSING OBSERVATIONS = 155

The test in Table 22 was significant at the .05 level only. At least 61% of respondents in all categories either "agreed" or "strongly agreed" with the statement. The highest percentage of those who "disagreed" or "strongly disagreed" with the statement was found among respondents in the "Single" and "Divorced" categories (28.1% and 27.3% respectively).

Table 23

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
1	6 4.0 1.4 .0	124 83.2 1.0 .9	8 5.4 1.6 .1	3 2.0 2.9 .0	8 5.4 2.5 .1	149 1.1
2	41 7.6 9.9 .3	434 81.0 3.5 3.2	33 6.2 6.5 .2	13 2.4 12.6 .1	15 2.8 4.7 .1	536 3.9
3	199 3.5 48.0 1.4	5058 89.8 40.9 36.8	219 3.9 42.9 1.6	38 .7 36.9 .3	119 2.1 37.3 .9	5633 41.0
4	136 2.0 32.8 1.0	6328 92.1 51.1 46.1	212 3.1 41.5 1.5	38 .6 36.9 .3	157 2.3 49.2 1.1	6871 50.1
5	33 6.1 8.0 .2	435 80.9 3.5 3.2	39 7.2 7.6 .3	11 2.0 10.7 .1	20 3.7 6.3 .1	538 3.9
COLUMN	415 3.0	12379 90.2	511 3.7	103 .8	319 2.3	13727 100.0

Q5
My child's
religion
teachers
should be
practicing
Catholics.

RAW CHI SQUARE = 186.00 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 136

The test in Table 23 was significant at the .01 level. Over 80% of the respondents in all categories except "Single" either "agreed" or "strongly agreed" with the statement. In the "Single" category, 73.8% of the respondents either "agreed" or "strongly agreed" with the statement and 10.7% had "no thought at all about this statement."

		Total 24					ROW TOTAL
COUNT		DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	
		1	2	3	4	5	
1	Q6	13 2.2 3.1 .1	537 92.6 4.4 3.9	10 1.7 2.0 .1	6 1.0 5.9 .0	14 2.4 4.4 .1	580 4.3
2	Religion teachers, in their teaching, should be active	62 2.7 15.0 .5	2086 92.0 17.0 15.3	72 3.2 14.2 .5	12 .5 11.9 .1	36 1.6 11.4 .3	2268 16.6
3	supporters of social justice issues in their religion classes	187 2.9 45.2 1.4	5848 90.5 47.6 42.9	235 3.6 46.3 1.7	34 .5 33.7 .2	156 2.4 49.4 1.1	6460 47.4
4		62 3.4 15.0 .5	1626 89.6 13.2 11.9	69 3.8 13.6 .5	18 1.0 17.8 .1	39 2.1 12.3 .3	1814 13.3
5		90 3.6 21.7 .7	2195 87.5 17.9 16.1	122 4.9 24.0 .9	31 1.2 30.7 .2	71 2.8 22.5 .5	2509 18.4
COLUMN TOTAL		414 3.0	12292 90.2	508 3.7	101 .7	316 2.3	13631 100.0

RAW CHI SQUARE = 50.45 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 232

The test in Table 24 was significant at the .01 level. At least 59% of the respondents in all categories except "Single" either "agreed" or "strongly agreed" with the statement. Among "Single" respondents, 51.5% either "agreed" or "strongly agreed" with the statement, and 30.7% of the respondents in the "Single" category had "no thought at all about this statement."

SUMMARY OF RESPONDENTS DIFFERING IN MARITAL STATUS

TO PART I

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
1	51.43	.00 *
2	54.75	.00 *
3	47.18	.00 *
4	31.43	.01 *
5	186.00	.00 *
6	50.45	.00 *

* Indicates tests which were significant at the .01 level

Part II (Instructional Organization)

Using the Demographic Category of Sex

Hypothesis 2a states that "there is no significant relationship in parents' expectations concerning the instructional organization of a secondary school religious education program with respect to parents differing in sex."⁶⁹

Tables 25 - 31 deal with Hypothesis 2a.

⁶⁹Cf. pp. 8-9 of this study.

Table 25

		MALE	FEMALE	ROW TOTAL
Q7 Religion classes should meet every day.	1	145	138	283
		51.2	48.8	2.1
		2.3	1.8	
		1.1	1.0	
RAW CHI SQUARE = 179.05 WITH 4 DEGREES OF FREEDOM.	2	1523	1416	2939
		51.8	48.2	21.4
		24.5	18.8	
		11.1	10.3	
SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 145	3	2930	3811	6741
		43.5	56.5	49.1
		47.2	50.7	
		21.4	27.8	
	4	990	1659	2649
		37.4	62.6	19.3
		16.0	22.1	
		7.2	12.1	
	5	616	490	1106
		55.7	44.3	8.1
		9.9	6.5	
		4.5	3.6	
COLUMN TOTAL		6204	7514	13718
		45.2	54.8	100.0

The test in Table 25 was significant at the .01 level. A higher percentage of female respondents agreed and strongly agreed with the necessity for religion classes to meet daily. A higher percentage of male respondents disagreed and had "No thought at all about this statement."

Table 26

		MALE	FEMALE	ROW TOTAL
Q8 My child's religion classes should always have smaller class size than his/her other classes.	1	254 48.6 4.1 1.9	269 51.4 3.6 2.0	523 3.8
	2	2977 44.2 48.0 21.7	3758 55.8 50.0 27.4	6735 49.1
	3	1157 47.8 18.7 8.4	1263 52.2 16.8 9.2	2420 17.7
	4	243 47.0 3.9 1.8	274 53.0 3.6 2.0	517 3.8
	5	1565 44.5 25.3 11.4	1949 55.5 25.9 14.2	3514 25.6
COLUMN TOTAL		6196 45.2	7513 54.8	13709 100.0

The test in Table 26 has significance at the .05 level only. An unusually high percentage of both male and female respondents (over 25% of each had "No thought at all" on the issue of the class size of religion classes.

Table 27

		MALE	FEMALE	ROW TOTAL
Q9 Religion classes should meet every day even if this arrangement creates larger class size.	1	302 50.2 4.9 2.2	299 49.8 4.0 2.2	601 4.4
	2	2025 47.6 32.7 14.8	2226 52.4 29.6 16.2	4251 31.0
	3	2523 42.4 40.7 18.4	3421 57.6 45.5 24.9	5944 43.3
	4	525 40.0 8.5 3.8	786 60.0 10.5 5.7	1311 9.6
RAW CHI SQUARE = 72.13 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 145	5	825 51.2 13.3 6.0	786 48.8 10.5 5.7	1611 11.7
	COLUMN TOTAL	6200 45.2	7518 54.8	13718 100.0

The test in Table 27 has significance at the .01 level. Consistent with Table 7, female respondents agreed with this statement in higher percentages than male respondents, again indicating that the female respondents were more concerned with class size than male respondents.

Table 28

		MALE	FEMALE	ROW TOTAL
Q10 Religion classes should be conducted in a "lecture" style in which the teacher lectures to the class most of the time.	1	994 38.6 16.1 7.3	1584 61.4 21.1 11.6	2578 18.9
	2	3202 42.8 51.9 23.4	4282 57.2 57.1 31.3	7484 54.7
	3	1089 58.3 17.6 8.0	780 41.7 10.4 5.7	1869 13.7
	4	181 48.4 2.9 1.3	193 51.6 2.6 1.4	374 2.7
RAW CHI SQUARE = 217.17 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 188	5	708 51.7 11.5 5.2	662 48.3 8.8 4.8	1370 10.0
	COLUMN TOTAL	6174 45.1	7501 54.9	13675 100.0

Table 29

Q11		MALE	FEMALE	ROW TOTAL
Religion classes should be conducted in a "Non-lecture" style in which the teacher instructs the students through discussions, audiovisual materials and other group activities most of the time.	1	156 59.1 2.5 1.1	108 40.9 1.4 .8	264 1.9
	2	702 57.2 11.4 5.1	525 42.8 7.0 3.8	1227 9.0
	3	3410 44.4 55.2 24.9	4274 55.6 57.0 31.3	7684 56.2
RAW CHI SQUARE = 201.21 WITH 4 DEGREES OF FREEDOM.	4	1326 38.4 21.5 9.7	2123 61.6 28.3 15.5	3449 25.2
SIGNIFICANCE = .00				
NUMBER OF MISSING OBSERVATIONS = 187	5	582 55.3 9.4 4.3	470 44.7 6.3 3.4	1052 7.7
	COLUMN TOTAL	6176 45.2	7500 54.8	13676 100.0

The tests performed in Tables 28 and 29 were significant at the .01 level. Most respondents favored the "non-lecture" style of teaching with female respondents favoring this approach more than male respondents. A higher percentage of male respondents circled "No thought at all about this statement" on both questions indicating the issue of pedagogical style was more important to female respondents.

Table 30

		MALE	FEMALE	ROW TOTAL
Q12 Religion classes should include spiritual experiences (e.g. Mass, retreats, etc.) as part of the class time.	1	92 52.3 1.5 .7	84 47.7 1.1 .6	176 1.3
	2	650 50.9 10.5 4.7	626 49.1 8.3 4.6	1276 9.3
	3	3596 45.3 58.1 26.3	4342 54.7 57.9 31.7	7938 58.0
	4	1412 40.6 22.8 10.3	2070 59.4 27.6 15.1	3482 25.4
RAW CHI SQUARE = 71.97 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 173	5.	435 53.2 7.0 3.2	383 46.8 5.1 2.8	818 6.0
	COLUMN TOTAL	6185 45.2	7505 54.8	13690 100.0

The test in Table 30 was significant at the .01 level. Over 80% of all respondents either "agreed" or strongly agreed" with this statement; a higher percentage of female respondents, however, circled "strongly agree" than did their male counterparts.

Table 31

		MALE	FEMALE	ROW TOTAL
Q13	1	828	1041	1869
		44.3	55.7	13.7
Students in religion		13.4	13.9	
classes should be		6.1	7.6	
evaluated on a "Pass"/				
"Fail" system of grad-	2	1943	2649	4592
ing (i.e. the grade is		42.3	57.7	33.6
either "P" or "F"		31.4	35.4	
rather than other		14.2	19.4	
lettered or numerical				
grades).	3	1895	2011	3906
		48.5	51.5	28.6
		30.6	26.8	
		13.9	14.7	
RAW CHI SQUARE =				
52.42 WITH 4				
DEGREES OF FREEDOM.	4	695	687	1382
		50.3	49.7	10.1
SIGNIFICANCE = .00		11.2	9.2	
		5.1	5.0	
NUMBER OF MISSING				
OBSERVATIONS = 183	5	826	1105	1931
		42.8	57.2	14.1
		13.4	14.7	
		6.0	8.1	
COLUMN		6187	7493	13680
TOTAL		45.2	54.8	100.0

The test in Table 31 was significant at the .01 level. Male respondents were more in favor of a "Pass"/"Fail" system of grading than were female respondents.

SUMMARY OF RESPONDENTS DIFFERING IN SEX TO PART II

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
7	179.05	.0 0*
8	13.06	.0 1*
9	72.13	.0 0*
10	217.17	.0 0*
11	201.21	.0 0*
12	71.97	.0 0*
13	52.42	.0 0*

* Indicates tests which were significant at the .01 level

Part II (Instructional Organization)

Using the Demographic Category of Ethnic Background

Hypothesis 2b states that "there is no significant relationship in parents' expectations concerning the instructional organization of a secondary school religious education program with respect to parents differing in ethnic background."⁷⁰

Tables 32 - 38 deal with Hypothesis 2b.

⁷⁰Cf. pp. 8-9 of this study.

Table 32

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	24	5	226	14	3	272
	8.8	1.8	83.1	5.1	1.1	2.0
	4.0	4.3	1.8	6.2	4.3	
	.2	.0	1.7	.1	.0	
2	152	20	2651	55	9	2887
	5.3	.7	91.8	1.9	.3	21.6
	25.2	17.1	21.4	24.2	13.0	
	1.1	.1	19.8	.4	.1	
3	260	53	6134	87	37	6571
	4.0	.8	93.3	1.3	.6	49.1
	43.0	45.3	49.6	38.3	53.6	
	1.9	.4	45.8	.7	.3	
4	96	18	2397	53	12	2576
	3.7	.7	93.1	2.1	.5	19.3
	15.9	15.4	19.4	23.3	17.4	
	.7	.1	17.9	.4	.1	
5	72	21	955	18	8	1074
	6.7	2.0	88.9	1.7	.7	8.0
	11.9	17.9	7.7	7.9	11.6	
	.5	.2	7.1	.1	.1	
COLUMN TOTAL	604	117	12363	227	69	13380
	4.5	.9	92.4	1.7	.5	100.0

Q7

Religion classes
should meet
every day.

RAW CHI SQUARE = 91.51 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 483

The test in Table 32 was significant at the .01 level. Oriental-Americans and Caucasian-Americans revealed the highest percentage total of respondents who "agreed" and "agreed strongly" with this statement (71% and 69% respectively).

Table 33

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	38	6	449	12	4	509
Q8	7.5	1.2	88.2	2.4	.8	3.8
My child's	6.3	5.2	3.6	5.3	5.8	
religion	.3	.0	3.4	.1	.0	
classes	223	46	6243	78	23	6613
2	3.4	.7	94.4	1.2	.3	49.5
should always	37.1	39.7	50.5	34.5	33.3	
have smaller	1.7	.3	46.7	.6	.2	
class size	125	23	2112	63	11	2334
3	5.4	1.0	90.5	2.7	.5	17.5
than his/her	20.8	19.8	17.1	27.9	15.9	
other classes.	.9	.2	15.8	.5	.1	
4	34	6	439	20	5	504
	6.7	1.2	87.1	4.0	1.0	3.8
	5.7	5.2	3.6	8.8	7.2	
	.3	.0	3.3	.1	.0	
5	181	35	3118	53	26	3413
	5.3	1.0	91.4	1.6	.8	25.5
	30.1	30.2	25.2	23.5	37.7	
	1.4	.3	23.3	.4	.2	
COLUMN TOTAL	601	116	12361	226	69	13373
	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 106.63 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 490

The test in Table 33 was significant at the .01 level. There was not a great deal of "agreement" or "strong agreement" with this statement among any of the ethnic groups. In all but the Hispanic-American group, at least 25% of the respondents had "no thought at all about this statement."

Table 34

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	43 7.3 7.1 .3	7 1.2 6.0 .1	518 87.5 4.2 3.9	21 3.5 9.3 .2	3 .5 4.3 .0	592 4.4
2	202 4.8 33.2 1.5	30 .7 25.6 .2	3853 92.4 31.2 28.8	72 1.7 31.7 .5	14 .3 20.3 .1	4171 31.2
3	219 3.8 36.0 1.6	49 .8 41.9 .4	5406 93.4 43.8 40.4	84 1.5 37.0 .6	30 .5 43.5 .2	5788 43.3
4	53 4.1 8.7 .4	9 .7 7.7 .1	1183 92.5 9.6 8.8	24 1.9 10.6 .2	10 .8 14.5 .1	1279 9.6
5	92 5.9 15.1 .7	22 1.4 18.8 .2	1396 90.2 11.3 10.4	26 1.7 11.5 .2	12 .8 17.4 .1	1548 11.6
COLUMN TOTAL	609 4.6	117 .9	12356 92.4	227 1.7	69 .5	13378 100.0

RAW CHI SQUARE = 56.11 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 485

The test in Table 34 was significant at the .01 level. Only Caucasian-American respondents displayed a combined percentage of "agreement" and "strong agreement" with this question in excess of 50%. There was, in general, a lack of overwhelming agreement or disagreement on this question among all groups of respondents.

Table 35

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	78 3.1 13.0 .6	20 .8 17.1 .1	2387 94.5 19.4 17.9	33 1.3 14.7 .2	9 .4 13.2 .1	2527 18.9
2	278 3.8 46.4 2.1	45 .6 38.5 .3	6907 94.1 56.0 51.8	83 1.1 36.9 .6	30 .4 44.1 .2	7343 55.0
3	116 6.4 19.4 .9	24 1.3 20.5 .2	1587 87.9 12.9 11.9	62 3.4 27.6 .5	16 .9 23.5 .1	1805 13.5
4	32 8.9 5.3 .2	9 2.5 7.7 .1	304 84.2 2.5 2.3	15 4.2 6.7 .1	1 .3 1.5 .0	361 2.7
5	95 7.3 15.9 .7	19 1.5 16.2 .1	1145 87.9 9.3 8.6	32 2.5 14.2 .2	12 .9 17.6 .1	1303 9.8
COLUMN TOTAL	599 4.5	117 .9	12330 92.4	225 1.7	68 .5	13339 100.0

RAW CHI SQUARE = 189.56 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 524

The test in Table 35 was significant at the .01 level. Over 75% of Caucasian-American respondents either "disagreed" or "strongly disagreed" with this statement. The highest number of respondents who had "no thought at all about this statement" were also in this ethnic group.

Table 36

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
Q11	19	4	216	15	1	255
Religion	7.5	1.6	84.7	5.9	.4	1.9
classes should	3.2	3.4	1.8	6.7	1.4	
be conducted	.1	.0	1.6	.1	.0	
in an "non-	69	14	1076	23	12	1194
lecture" style	5.8	1.2	90.1	1.9	1.0	9.0
in which the	11.5	12.0	8.7	10.3	16.9	
teacher	.5	.1	8.1	.2	.1	
instructs the	308	64	6997	110	38	7517
students	4.1	.9	93.1	1.5	.5	56.3
through discus-	51.2	54.7	56.8	49.1	53.5	
sions, audio-	2.3	.5	52.5	.8	.3	
visual materials	131	25	3167	55	10	3388
and other group	3.9	.7	93.5	1.6	.3	25.4
activities most	21.8	21.4	25.7	24.6	14.1	
of the time.	1.0	.2	23.7	.4	.1	
	74	10	871	21	10	986
	7.5	1.0	88.3	2.1	1.0	7.4
	12.3	8.5	7.1	9.4	14.1	
	.6	.1	6.5	.2	.1	
COLUMN TOTAL	801	117	12327	224	71	13340
	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 86.91 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 523

The test in Table 36 was significant at the .01 level. Consistent with Question 10 (Table 35), over two-thirds of respondents in all categories of ethnic background "agreed" or "agreed strongly" with this statement, giving the researcher the impression that the non-lecture method is preferred by a substantial number of respondents in this demographic category.

Table 37

		COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
			1	2	3	4	5	
Q12 Religion classes should include spiritual experiences (e.g. Mass, retreats, etc.) as part of the class time	1		14	1	145	2	4	166
			8.4	.6	87.3	1.2	2.4	1.2
			2.3	.8	1.2	.9	5.9	
			.1	.0	1.1	.0	.0	
	2		66	18	1137	21	10	1252
			5.3	1.4	90.8	1.7	.8	9.4
			11.0	15.3	9.2	9.3	14.7	
			.5	.1	8.5	.2	.1	
	3		338	72	7187	115	43	7755
			4.4	.9	92.7	1.5	.6	58.1
			56.5	61.0	58.2	51.1	63.2	
			2.5	.5	53.8	.9	.3	
	4		107	18	3213	72	7	3417
			3.1	.5	94.0	2.1	.2	25.6
			17.9	15.3	26.0	32.0	10.3	
			.8	.1	24.1	.5	.1	
	5		73	9	666	15	4	767
			9.5	1.2	86.8	2.0	.5	5.7
			12.2	7.6	5.4	6.7	5.9	
			.5	.1	5.0	.1	.0	
COLUMN			598	118	12348	225	68	13357
TOTAL			4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 106.33 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 506

The test in Table 37 was significant at the .01 level. There was an overall preference for the need for spiritual experiences within the curriculum with at least 70% of the respondents in all ethnic categories expressing either "agreement" or "strong agreement" with the statement. Caucasian-American and Hispanic-American respondents, however, maintained the highest percentage of those expressing "agreement" or "strong agreement" (over 80% of these groups).

Table 38

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	55 3.0 9.2 .4	15 .8 12.7 .1	1724 94.1 14.0 12.9	31 1.7 13.9 .2	7 .4 10.1 .1	1832 13.7
2	195 4.3 32.6 1.5	40 .9 33.9 .3	4173 92.9 33.8 31.3	62 1.4 27.8 .5	24 .5 34.8 .2	4494 33.7
3	179 4.7 29.9 1.3	32 .8 27.1 .2	3512 92.3 28.5 26.3	61 1.6 27.4 .5	22 .6 31.9 .2	3806 28.5
4	52 3.8 8.7 .4	13 1.0 11.0 .1	1265 92.7 10.3 9.5	30 2.2 13.5 .2	4 .3 5.8 .0	1364 10.2
5	117 6.3 19.6 .9	18 1.0 15.3 .1	1665 90.0 13.5 12.5	39 2.1 17.5 .3	12 .6 17.4 .1	1851 13.9
COLUMN TOTAL	598 4.5	118 .9	12339 92.4	223 1.7	69 .5	13347 100.0

Q13 Students in religion classes should be evaluated on a "Pass/Fail" system of grading (i.e. the grade is either "p" or "f" rather than other lettered or numerical grades).

RAW CHI SQUARE = 36.88 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS - 516

The test in Table 38 was significant at the .01 level. There was mixed feeling on this question with more respondents in each group expressing "disagreement" or "strong disagreement" than "agreement" or "strong agreement." There was also a relatively high number of respondents in each group who had no thought at all about this statement."

SUMMARY OF RESPONDENTS DIFFERING IN ETHNIC BACKGROUND

TO PART II

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
7	91.51	.00*
8	106.63	.00*
9	56.11	.00*
10	189.56	.00*
11	86.91	.00*
12	106.33	.00*
13	36.88	.00*

*Indicates tests which were significant at the .01 level

Part II (Instructional Organization)

Using the Demographic Category of Age

Hypothesis 2c states that "there is no significant relationship in parents' expectations concerning the instructional organization of a secondary school religious education program with respect to parents differing in age."⁷¹

Tables 39 - 45 deal with Hypothesis 2c.

⁷¹Cf. pp. 8-9 of this study.

Table 39

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4	25	74	79	53	34	15	2	286
	1.4	8.7	25.9	27.6	18.5	11.9	5.2	.7	2.1
	3.4	2.1	1.9	2.2	2.0	2.2	2.8	1.6	
	.0	.2	.5	.6	.4	.2	.1	.0	
2	30	243	850	790	575	331	97	22	2938
	1.0	8.3	28.9	26.9	19.6	11.3	3.3	.7	21.4
	25.6	20.8	21.6	21.8	21.7	21.2	18.0	17.1	
	.2	1.8	6.2	5.8	4.2	2.4	.7	.2	
3	48	585	1932	1791	1296	746	295	56	6739
	.7	8.7	28.7	26.6	19.2	11.1	4.2	.8	49.2
	41.0	50.2	49.1	49.5	49.0	47.9	52.9	43.4	
	.4	4.3	14.1	13.1	9.5	5.4	2.1	.4	
4	25	224	755	675	510	319	102	30	2640
	.9	8.5	28.6	25.6	19.3	12.1	3.9	1.1	19.3
	21.4	19.2	19.2	18.7	19.3	20.5	18.9	23.3	
	.2	1.6	5.5	4.9	3.7	2.3	.7	.2	
5	10	89	321	284	210	129	40	19	1102
	.9	8.1	29.1	25.8	19.1	11.7	3.6	1.7	8.0
	8.5	7.6	8.2	7.8	7.9	8.3	7.4	14.7	
	.1	.6	2.3	2.1	1.5	.9	.3	.1	
COLUMN	117	1166	3932	3619	2644	1559	539	129	13705
TOTAL	.9	8.5	28.7	26.4	19.3	11.4	3.9	.9	100.0

Q7 Religion classes should meet every day.

RAW CHI SQUARE = 25.47 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .60

NUMBER OF MISSING OBSERVATIONS = 158

Table 40

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	5 1.0 4.3 .0	48 9.1 4.1 .4	159 30.3 4.0 1.2	132 25.1 3.6 1.0	100 19.0 3.8 .7	50 9.5 3.2 .4	26 5.0 4.8 .2	5 1.0 3.9 .0	525 3.9
2	51 .8 44.0 .4	596 8.9 51.1 4.4	2046 30.4 52.1 14.9	1838 27.3 50.8 13.4	1229 18.3 46.4 9.0	695 10.3 44.7 5.1	226 3.4 42.0 1.7	44 .7 34.1 .3	6725 49.1
3	22 .9 19.0 .2	174 7.2 14.9 1.3	637 26.4 16.2 4.7	590 24.4 16.3 4.3	519 21.5 19.6 3.8	321 13.3 20.6 2.3	115 4.8 21.4 .8	39 1.6 30.2 .3	2417 17.6
4	6 1.2 5.2 .0	49 9.5 4.2 .4	105 20.3 2.7 .8	146 28.3 4.0 1.1	99 19.2 3.7 .7	77 14.9 5.0 .6	26 5.0 4.8 .2	8 1.6 6.2 .1	516 3.8
5	32 .9 27.6 .2	300 8.5 25.7 2.2	980 27.9 25.0 7.2	911 25.9 25.2 6.7	700 19.9 26.4 5.1	412 11.7 26.5 3.0	145 4.1 27.0 1.1	33 .9 25.6 .2	3513 25.6
COLUMN TOTAL	116 .8	1167 8.5	3927 28.7	3617 26.4	2647 19.3	1555 11.4	538 3.9	129 .9	13696 100.0

Q8 My child's religion classes should always have smaller class size than his/her other classes.

RAW CHI SQUARE = 105.58 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 167

The test in Table 39 was not significant at either the .05 or .01 levels. At least 66% of the respondents in all Age Categories either "agreed" or "strongly agreed" with this statement.

The test in Table 40 was significant at the .01 level. There was a high number of respondents in all Age Categories (at least 25%) who "had no thought at all about this statement." There was an overall pattern of disagreement with the statement with at least 46% of respondents in all Age Categories except 8 expressing either "disagreement" or "strong disagreement."

Table 41

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	7 1.2 6.0 .1	48 7.9 4.1 .4	173 28.6 4.4 1.3	159 26.3 4.4 1.2	120 19.9 4.5 .9	69 11.4 4.4 .5	25 4.1 4.6 .2	3 .5 2.3 .0	604 4.4
2	47 1.1 40.2 .3	385 9.1 33.1 2.8	1256 29.6 31.9 9.2	1131 26.6 31.3 8.3	796 18.7 30.0 5.8	457 10.8 29.3 3.3	141 3.3 25.9 1.0	37 .9 28.5 .3	4250 31.0
3	38 .6 32.5 .3	500 8.4 43.0 3.6	1687 28.4 42.9 12.3	1556 26.2 43.1 11.4	1145 19.3 43.2 8.4	682 11.5 43.7 5.0	267 4.5 49.1 1.9	58 1.0 44.6 .4	5933 43.3
4	9 .7 7.7 .1	91 7.0 7.8 .7	338 25.9 8.6 2.5	352 27.0 9.7 2.6	283 21.7 10.7 2.1	160 12.3 10.3 1.2	53 4.1 9.7 .4	20 1.5 15.4 .1	1306 9.5
5	16 1.0 13.7 .1	138 8.6 11.9 1.0	479 29.7 12.2 3.5	413 25.6 11.4 3.0	305 18.9 11.5 2.2	191 11.8 12.3 1.4	58 3.6 10.7 .4	12 .7 9.2 .1	1612 11.8
COLUMN TOTAL	117 .9	1162 8.5	3933 28.7	3611 26.3	2649 19.3	1559 11.4	544 4.0	130 .9	13705 100.0

Q9 Religion classes should meet every day even if this arrangement creates larger class size.

RAW CHI SQUARE = 43.12 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .03

NUMBER OF MISSING OBSERVATIONS = 158

Table 42

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	35 1.4 29.7 .3	237 9.2 20.4 1.7	845 32.7 21.6 6.2	679 26.3 18.8 5.0	436 16.9 16.5 3.2	241 9.3 15.6 1.8	87 3.4 16.2 .6	23 .9 18.0 .2	2583 18.9
2	51 .7 43.2 .4	642 8.6 55.2 4.7	2149 28.7 54.8 15.7	1987 26.6 55.0 14.5	1430 19.1 54.2 10.5	880 11.8 57.0 6.4	278 3.7 51.7 2.0	58 .8 45.3 .4	7475 54.7
3	20 1.1 16.9 .1	133 7.1 11.4 1.0	472 25.3 12.0 3.5	487 26.1 13.5 3.6	417 22.4 15.8 3.1	221 11.8 14.3 1.6	94 5.0 17.5 .7	21 1.1 16.4 .2	1865 13.7
4	1 .3 .8 .0	28 7.5 2.4 .2	75 20.2 1.9 .5	118 31.7 3.3 .9	73 19.6 2.8 .5	47 12.6 3.0 .3	21 5.6 3.9 .2	9 2.4 7.0 .1	372 2.7
5	11 .8 9.3 .1	123 9.0 10.6 .9	377 27.6 9.6 2.8	341 24.9 9.4 2.5	284 20.8 10.8 2.1	156 11.4 10.1 1.1	58 4.2 10.8 .4	17 1.2 13.3 .1	1367 10.0
COLUMN TOTAL	118 .9	1163 8.5	3918 28.7	3612 26.4	2640 19.3	1545 11.3	538 3.9	128 .9	13662 100.0

Q10 Religion classes should be conducted in a "lecture" style in which the teacher lectures to the class most of the time.

RAW CHI SQUARE = 111.02 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 201

The test in Table 41 was significant at the .05 level only. There were differing reactions to this statement. Respondents in Age Category 8 had the highest percentage of those who either "agreed" or "strongly agreed" with the statement (60%). Respondents in Age Category 1, on the other hand, had the highest percentage of those who either "disagreed" or "strongly disagreed" with this statement. Between 9% and 13% of the respondents in all Age Categories had "no thought at all about this statement."

The test in Table 42 was significant at the .01 level. With the exception of Age Category 8, over 70% of respondents in all categories either "disagreed" or "strongly disagreed" with the statement.

Table 43

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4 1.5 3.4 .0	23 8.7 2.0 .2	64 24.2 1.6 .5	68 25.8 1.9 .5	55 20.8 2.1 .4	35 13.3 2.3 .3	9 3.4 1.7 .1	6 2.3 4.7 .0	264 1.9
2	10 .8 8.5 .1	82 6.7 7.0 .6	325 26.6 8.3 2.4	325 26.6 9.0 2.4	276 22.5 10.5 2.0	136 11.1 8.8 1.0	56 4.6 10.5 .4	14 1.1 10.9 .1	1224 9.0
3	61 .8 51.7 .4	638 8.3 54.7 4.7	2218 28.9 56.6 16.2	2059 26.8 57.0 15.1	1434 18.7 54.3 10.5	894 11.6 57.8 6.5	307 4.0 57.4 2.2	64 .8 50.0 .5	7675 56.2
4	37 1.1 31.4 .3	348 10.1 29.8 2.5	1039 30.1 26.5 7.6	873 25.3 24.2 6.4	642 18.6 24.3 4.7	363 10.5 23.5 2.7	117 3.4 21.9 .9	36 1.0 28.1 .3	3455 25.3
5	6 .6 5.1 .0	75 7.2 6.4 .5	272 26.0 6.9 2.0	286 27.4 7.9 2.1	234 22.4 8.9 1.7	118 11.3 7.6 .9	46 4.4 8.6 .3	8 .8 6.3 .1	1045 7.6
COLUMN TOTAL	118 .9	1166 8.5	3918 28.7	3611 26.4	2641 19.3	1546 11.3	535 3.9	128 .9	13663 100.0

Q11 Religion classes should be conducted in a "non-lecture" style in which the teacher instructs the students through discussions, audio-visual materials and other group activities most of the time.

RAW CHI SQUARE = 63.23 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 200

Table 44

COUNT	AGE 30 or YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	5	23	59	34	26	16	11	2	176
	2.8	13.1	33.5	19.3	14.8	9.1	6.3	1.1	1.3
	4.2	2.0	1.5	.9	1.0	1.0	2.0	1.6	
	.0	.2	.4	.2	.2	.1	.1	.0	
2	10	123	406	329	228	144	32	7	1279
	.8	9.6	31.7	25.7	17.8	11.3	2.5	.5	9.3
	8.5	10.5	10.4	9.1	8.6	9.3	5.9	5.4	
	.1	.9	3.0	2.4	1.7	1.1	.2	.1	
3	60	685	2254	2139	1507	869	343	74	7931
	.8	8.6	28.4	27.0	19.0	11.0	4.3	.9	58.0
	50.8	58.7	57.5	59.2	57.0	56.1	63.2	57.4	
	.4	5.0	16.5	15.6	11.0	6.4	2.5	.5	
4	33	242	961	912	722	434	137	40	3481
	.9	7.0	27.6	26.2	20.7	12.5	3.9	1.1	25.4
	28.0	20.7	24.5	25.2	27.3	28.0	25.2	31.0	
	.2	1.8	7.0	6.7	5.3	3.2	1.0	.3	
5	10	94	238	200	160	85	20	6	813
	1.2	11.6	29.3	24.6	19.7	10.5	2.5	.7	5.9
	8.5	8.1	6.1	5.5	6.1	5.5	3.7	4.7	
	.1	.7	1.7	1.5	1.2	.6	.1	.0	
COLUMN TOTAL	118	1167	3918	3614	2643	1548	543	129	13680
	.9	8.5	28.6	26.4	19.3	11.3	4.0	.9	100.0

Q12 Religion classes should include spiritual experiences (e.g. Mass, retreats etc.) as part of the class time.

RAW CHI SQUARE = 82.97 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 183

The test in Table 43 was significant at the .01 level. At least 78% of the respondents in all Age Categories either "agreed" or "strongly agreed" with this statement, indicating the overall preference for the "non-lecture" style of teaching.

The test in Table 44 was significant at the .01 level. The percentage of those respondents who either "agreed" or "strongly agreed" with this statement increased with the age of the respondents, advancing from 78.8% in Age Category 1 to 88.4% in Age Category 8.

Table 45

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	17 .9 14.4 .1	169 9.0 14.5 1.2	566 30.3 14.5 4.1	539 28.8 14.9 3.9	324 17.3 12.3 2.4	181 9.7 11.7 1.3	59 3.2 10.9 .4	15 .8 11.6 .1	1870 13.7
2	36 .8 30.5 .3	411 9.0 35.2 3.0	1338 29.2 34.2 9.8	1206 26.3 33.4 8.8	896 19.5 34.0 6.6	503 11.0 32.5 3.7	158 3.4 29.2 1.2	41 .9 31.8 .3	4589 33.6
3	33 .8 28.0 .2	321 8.2 27.5 2.3	1048 26.9 26.8 7.7	989 25.4 27.4 7.2	781 20.0 29.6 5.7	496 12.7 32.1 3.6	184 4.7 33.9 1.3	45 1.2 34.9 .3	3897 28.5
4	15 1.1 12.7 .1	99 7.2 8.5 .7	405 29.3 10.4 3.0	387 28.0 10.7 2.8	250 18.1 9.5 1.8	144 10.4 9.3 1.1	69 5.0 12.7 .5	14 1.0 10.9 .1	1383 10.1
5	17 .9 14.4 .1	167 8.7 14.3 1.2	556 28.8 14.2 4.1	492 25.5 13.6 3.6	388 20.1 14.7 2.8	223 11.6 14.4 1.6	72 3.7 13.3 .5	14 .7 10.9 .1	1929 14.1
COLUMN	118 .9	1167 8.5	3913 28.6	3613 26.4	2639 19.3	1547 11.3	542 4.0	129 .9	13668 100.0

Q13 Students in religion classes should be evaluated on a "Pass"/"Fail" system of grading (i.e. the grade is either "P" or "F" rather than other lettered or numerical grades).

RAW CHI SQUARE = 59.17 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 195

The test in Table 45 was significant at the .01 level. There were mixed feelings about the grading system among respondents in all Age Categories. Respondents in Age Category 2 contained the highest percentage (49.7%) of respondents who either "disagreed" or "strongly disagreed" with the statement. Age Categories 7 and 8 contained the highest percentage of respondents who either "agreed" or "strongly agreed" with this statement (46.6% and 45.8% respectively). With the exception of Age Category 8, at least 13% of the respondents in all Age Categories had "no thought at all about this statement."

SUMMARY TABLE FOR RESPONDENTS DIFFERING IN AGE
TO PART II

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
7	25.47	.60
8	105.58	.00 *
9	43.12	.03 **
10	111.02	.00 *
11	63.23	.00 *
12	82.97	.00 *
13	59.17	.00 *

* Indicates tests which were significant at the .01 level

** Indicates tests which were significant at the .05 level

Part II (Instructional Organization)

Using the Demographic Category of Marital Status

Hypothesis 2d states that "there is no significant relationship in parents' expectations concerning the instructional organization of a secondary school religious education program with respect to parents differing in marital status."⁷²

Tables 46 - 52 deal with Hypothesis 2d.

⁷²Cf. pp. 8-9 of this study.

Table 46

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	14	247	11	4	5	286
Q7	4.9	86.4	3.8	3.1	1.7	2.1
Religion	3.4	2.0	2.2	8.7	1.6	
classes	.1	1.8	.1	.1	.0	
should	117	2636	110	22	58	2943
meet	4.0	89.6	3.7	.7	2.0	21.4
every day.	28.1	21.3	21.6	21.4	18.2	
	.9	19.2	.8	.2	.4	
3	168	6131	251	41	161	6752
	2.5	90.8	3.7	.6	2.4	49.2
	40.4	49.5	49.2	39.8	50.6	
	1.2	44.6	1.8	.3	1.2	
4	75	2388	97	23	64	2647
	2.8	90.2	3.7	.9	2.4	19.3
	18.0	19.3	19.0	22.3	20.1	
	.5	17.4	.7	.2	.6	
5	42	984	41	8	30	1105
	3.8	89.0	3.7	.7	2.7	8.0
	10.1	7.9	8.0	7.8	9.4	
	.3	7.2	.3	.1	.2	
COLUMN TOTAL	416	12386	510	103	318	13733
	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 49.27 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 130

The test in Table 46 was significant at the .01 level. At least 58% of all respondents either "agreed" or "strongly agreed" with the statement with the highest combined percentage occurring in the "Widow/Widower" category (70.7%). The "Divorced" category contained the highest percentage of those who either "disagreed" or "strongly disagreed" with the statement (31.5%) as well as the highest percentage of those who had "no thought at all about this statement" (10.1%).

Table 47

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	16	476	20	2	13	527
Q8	3.0	90.3	3.8	.4	2.5	3.8
My child's	3.8	3.8	4.0	2.0	4.1	
religion	.1	3.5	.1	.0	.1	
2	206	6149	208	46	141	6750
classes	3.1	91.1	3.1	.7	2.1	49.2
should	49.3	49.7	41.1	45.1	44.2	
always have	1.5	44.8	1.5	.3	1.0	
smaller	74	2149	112	19	63	2417
3	3.1	88.9	4.6	.8	2.6	17.6
class size	17.7	17.4	22.1	18.6	19.7	
than his/her	.5	15.7	.8	.1	.5	
other classes.	22	456	15	9	13	515
4	4.3	88.5	2.9	1.7	2.5	3.8
	5.3	3.7	3.0	8.8	4.1	
	.2	3.3	.1	.1	.1	
5	100	3150	151	26	89	3516
	2.8	89.6	4.3	.7	2.5	25.6
	23.9	25.4	29.8	25.5	27.9	
	.7	23.0	1.1	.2	.6	
COLUMN	418	12380	506	102	319	13725
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 32.89 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .01 NUMBER OF MISSING OBSERVATIONS = 138

The test in Table 47 was significant at the .01 level. At least 45% of the respondents in all categories either "disagreed" or "strongly disagreed" with the statement. There was a high percentage (at least 23% in all categories) of those who had "no thought at all about this statement."

Table 48

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
	1	2	3	4	5	
1	29 4.8 6.9 .2	533 88.1 4.3 3.9	20 3.3 3.9 .1	11 1.8 10.9 .1	12 2.0 3.7 .1	605 4.4
2	143 3.4 34.2 1.0	3823 89.9 30.9 27.8	173 4.1 34.1 1.3	27 .6 26.7 .2	87 2.0 27.2 .6	4253 31.0
3	153 2.6 36.6 1.1	5401 90.8 43.6 39.3	200 3.4 39.4 1.5	38 .6 37.6 .3	157 2.6 49.1 1.1	5949 43.3
4	36 2.8 8.6 .3	1195 91.3 9.6 8.7	44 3.4 8.7 .3	11 .8 10.9 .1	23 1.8 7.2 .2	1309 9.5
5	57 3.5 13.6 .4	1435 88.7 11.6 10.4	71 4.4 14.0 .5	14 .9 13.9 .1	41 2.5 12.8 .3	1618 11.8
COLUMN TOTAL	418 3.0	12387 90.2	508 3.7	101 .7	320 2.3	13734 100.0

Q9

Religion
classes
should meet
every day
even if this
arrangement
creates
larger class
size.

The test in Table 48 was significant at the .01 level. At least 45% of the respondents in each category either "agreed" or "strongly agreed" with the statement, with the highest percentages coming from those in the "Widow/Widower" (56.3%) and "Married" (53.2%) categories. Between 11% and 14% of all respondents had "no thought at all about this statement."

RAW CHI SQUARE = 38.64 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 129

Table 49

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q10	77	2296	115	32	64	2584
Religion	3.0	88.9	4.5	1.2	2.5	18.9
classes	18.6	18.6	22.7	31.7	20.2	
should be	.6	16.8	.8	.2	.5	
conducted in	232	6832	234	37	152	7487
a "lecture"	3.1	91.3	3.1	.5	2.0	54.7
style in	55.9	55.3	46.2	36.6	47.9	
which the	1.7	49.9	1.7	.3	1.1	
teacher	36	1707	70	13	48	1874
lectures to	1.9	91.1	3.7	.7	2.6	13.7
the class	8.7	13.8	13.8	12.9	15.1	
most of the	.3	12.5	.5	.1	.4	
time.	16	313	24	8	12	373
	4.3	83.9	6.4	2.1	3.2	2.7
	3.9	2.5	4.7	7.9	3.8	
	.1	2.3	.2	.1	.1	
	54	1202	64	11	41	1372
	3.9	87.6	4.7	.8	3.0	10.0
	13.0	9.7	12.6	10.9	12.9	
	.4	8.8	.5	.1	.3	
COLUMN	415	12350	507	101	317	13690
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 71.59 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 173

The test in Table 49 was significant at the .01 level. At least 68% of all respondents either "disagreed" or "strongly disagreed" with the statement with the highest combined percentage occurring among "Divorced" respondents (74.5%).

The test in Table 50 was not significant at either the .05 or .01 level. Over 75% of the respondents in all categories either "agreed" or "strongly agreed" with the statement.

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Table 50

	COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
		1	2	3	4	5	
Q11	1	11	232	11	5	6	265
Religion classes		4.2	87.5	4.2	1.9	2.3	1.9
should be con-		2.6	1.9	2.2	5.0	1.9	
ducted in a		.1	1.7	.1	.0	.0	
"non-lecture"	2	30	1113	43	11	33	1230
style in which		2.4	90.5	3.5	.9	2.7	9.0
the teacher		7.2	9.0	8.5	10.9	10.3	
instructs the		.2	8.1	.3	.1	.2	
students	3	225	6978	266	43	174	7686
through dis-		2.9	90.8	3.5	.6	2.3	56.1
cussions, audio-		54.0	56.5	52.6	42.6	54.4	
visual materi-		1.6	51.0	1.9	.3	1.3	
als and other	4	122	3092	132	33	81	3460
group activities		3.5	89.4	3.8	1.0	2.3	25.3
most of the		29.3	25.0	26.1	32.7	25.3	
time.		.9	22.6	1.0	.2	.6	
	5	29	932	54	9	26	1050
		2.8	88.8	5.1	.9	2.5	7.7
		7.0	7.5	10.7	8.9	8.1	
		.2	6.8	.4	.1	.2	
COLUMN		417	12347	506	101	320	13691
TOTAL		3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 26.09 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .06 NUMBER OF MISSING OBSERVATIONS = 172

Table 51

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
	1	2	3	4	5	
Q 12	6	148	14	7	1	176
Religion	3.4	84.1	8.0	4.0	.6	1.3
classes should	1.5	1.2	2.8	6.9	.3	
include	.0	1.1	.1	.1	.0	
2	51	1145	44	9	32	1281
spiritual	4.0	89.4	3.4	.7	2.5	9.3
experiences	12.3	9.3	8.7	8.8	10.1	
(e.g. Mass,	.4	8.4	.3	.1	.2	
3	231	7196	297	48	176	7948
retreats	2.9	90.5	3.7	.6	2.2	58.0
etc.) as	55.9	58.2	58.9	47.1	55.3	
part of the	1.7	52.5	2.2	.4	1.3	
class time.	84	3178	107	31	82	3482
4	2.4	91.3	3.1	.9	2.4	25.4
	20.3	25.7	21.2	30.4	25.8	
	.6	23.2	.8	.2	.6	
5	41	702	42	7	27	819
	5.0	85.7	5.1	.9	3.3	6.0
	9.9	5.7	8.3	6.9	8.5	
	.3	5.1	.3	.1	.2	
COLUMN	413	12369	504	102	318	13706
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 73.97 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 157

The test in Table 51 was significant at the .01 level. Over 75% of respondents in all categories either "agreed" or "strongly agreed" with the statement with the highest combined percentage occurring within the "Married" (83.9%) and "Widow/Widower" (81.1%) categories. All categories had fewer than 10% of the respondents who had "no thought at all about this statement."

Table 52

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	60	1701	62	12	5	1873
	3.2	90.8	3.3	.6	2.0	13.7
	14.5	13.8	12.2	11.7	11.9	
	.4	12.4	.5	.1	.3	
2	140	4134	175	35	115	4599
	3.0	89.9	3.8	.8	2.5	33.6
	33.9	33.5	35.5	34.0	36.1	
	1.0	30.2	1.3	.3	.8	
3	109	3553	131	29	81	3903
	2.8	91.0	3.4	.7	2.1	28.5
	26.4	28.8	25.8	28.2	25.4	
	.8	25.9	1.0	.2	.6	
4	48	1242	48	17	31	1386
	3.5	89.6	3.5	1.2	2.2	10.1
	11.6	10.1	9.5	16.5	9.7	
	.4	9.1	.4	.1	.2	
5	56	1725	91	10	54	1936
	2.9	89.1	4.7	.5	2.8	14.1
	13.6	14.0	17.9	9.7	16.9	
	.4	12.6	.7	.1	.4	
COLUMN	413	12355	507	103	319	13697
TOTAL	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 20.32 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .20

NUMBER OF MISSING OBSERVATIONS = 166

The test in Table 52 was not significant at either the .05 or .01 levels. Between 45% and 49% of respondents in all categories either "disagreed" or "strongly disagreed" with the statement.

SUMMARY OF RESPONDENTS DIFFERING IN MARITAL STATUS

TO PART II

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
7	49.27	.00 *
8	32.89	.01 *
9	38.64	.00 *
10	71.59	.00 *
11	26.09	.06
12	73.97	.00 *
13	20.32	.20

*Indicates which were significant at the .01 level

Part III (Content)

Using the Demographic Category of Sex

Hypothesis 3a states that "there is no significant relationship in parents' expectations concerning the content of a secondary school religious education program with respect to parents differing in sex."⁷³

Tables 53 - 62 deal with Hypothesis 3a.

⁷³Cf. p. 9 of this study.

Table 53

		MALE	FEMALE	ROW TOTAL
Q14 Religion classes should provide students with an appreciation for the value of practicing their religion.	1	38 40.4 .6 .3	56 59.6 .7 .4	94 .7
	2	87 51.2 1.4 .6	83 48.8 1.1 .6	170 1.2
	3	3768 46.9 60.8 27.4	4259 53.1 56.6 31.0	8027 58.5
	4	2176 42.1 35.1 15.8	2993 57.9 39.7 21.8	5169 37.6
	5	133 48.9 2.1 1.0	139 51.1 1.8 1.0	272 2.0
COLUMN TOTAL		6202 45.2	7530 54.8	13732 100.0

The test in Table 53 was significant at the .01 level. Over 95% of all respondents chose to "agree" or "agree strongly" with the statement. Females chose the "agree strongly" response in higher numbers than did males.

Table 54

		MALE	FEMALE	ROW TOTAL
Q15 "Religion classes should give students an appreciation for faiths other than Catholic."	1	141 47.8 2.3 1.0	154 52.2 2.0 1.1	295 2.2
	2	470 47.0 7.6 3.4	531 53.0 7.1 3.9	1001 7.3
	3	4123 45.1 66.6 30.1	5016 54.9 66.8 36.6	9139 66.7
	4	1132 44.7 18.3 8.3	1400 55.3 18.6 10.2	2532 18.5
RAW CHI SQUARE = . 2.72 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .61 NUMBER OF MISSING OBSERVATIONS = 158	5	325 44.0 5.2 2.4	413 56.0 5.5 3.0	738 5.4
	COLUMN TOTAL	6191 45.2	7514 54.8	13705 100.0

The test in Table 54 was not significant at either the .05 or .01 levels. Respondents in both demographic categories were largely in agreement or strong agreement with the statement.

Table 55

		MALE	FEMALE	ROW TOTAL
Q16 Religion classes should include aspects of sex education as part of the curriculum.	1	373 53.4 6.0 2.7	326 46.6 4.3 2.4	699 5.1
	2	1018 49.0 16.5 7.4	1060 51.0 14.1 7.7	2078 15.2
	3	3445 44.5 55.7 25.2	4303 55.5 57.3 31.4	7748 56.6
	4	921 41.8 14.9 6.7	1281 58.2 17.1 9.4	2202 16.1
RAW CHI SQUARE = 42.96 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 175	5	426 44.3 6.9 3.1	535 55.7 7.1 3.9	961 7.0
	COLUMN TOTAL	6183 45.2	7505 54.8	13688 100.0

The test in Table 55 was significant at the .01 level. More male respondents (22.5% to 18.4%) either "disagreed" or "disagreed strongly" with this statement even though 70% of both categories of respondents "agreed" or "strongly agreed."

Table 56

		MALE	FEMALE	ROW TOTAL
Q17 Religion classes should foster vocations to the religious life.	1	226 51.2 3.7 1.7	215 48.8 2.9 1.6	441 3.2
	2	1449 44.8 23.5 10.6	1784 55.2 23.8 13.1	3233 23.7
	3	2900 44.9 47.0 21.2	3562 55.1 47.6 26.1	6462 47.3
	4	650 46.4 10.5 4.8	752 53.6 10.1 5.5	1402 10.3
RAW CHI SQUARE = 7.95 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .09 NUMBER OF MISSING OBSERVATIONS = 213	5	944 44.7 15.3 6.9	1168 55.3 15.6 8.6	2112 15.5
	COLUMN TOTAL	6169 45.2	7481 54.8	13650 100.0

The test in Table 56 was not significant at either the .05 or .01 levels. Slightly more than 57% of all respondents tended to "agree" or "strongly agree" with this statement. There was a high percentage of respondents who had "No thought at all about this statement" (over 15% of each category).

Table 57

		MALE	FEMALE	ROW TOTAL
Q18 Religion classes should teach students that they are important as individuals.	1	37 45.7 .6 .3	44 54.3 .6 .3	81 .6
	2	87 56.5 1.4 .6	67 43.5 .9 .5	154 1.1
	3	2943 48.6 47.5 21.4	3114 51.4 41.4 22.7	6057 44.1
	4	3029 41.8 48.9 22.1	4213 58.2 56.0 30.7	7242 52.8
	5	104 53.9 1.7 .8	89 46.1 1.2 .6	193 1.4
COLUMN TOTAL		6200 45.2	7527 54.8	13727 100.0

The test in Table 57 was significant at the .01 level. Although a high percentage of both male and female respondents selected the "agree" or "strongly agree" response (96.4 and 97.4% respectively when both responses were combined), a higher percentage of female respondents "strongly agreed" with the statement (56% compared with 48.9% of the males).

Table 58

		MALE	FEMALE	ROW TOTAL
Q19 Religion classes should teach students to appreciate the value of religion and moral education.	1	23 38.3 .4 .2	37 61.7 .5 .3	60 .4
	2	50 50.0 .8 .4	50 50.0 .7 .4	100 .7
	3	3412 47.9 54.9 24.8	3715 52.1 49.2 27.0	7127 51.8
	4	2666 41.9 42.9 19.4	3695 58.1 49.0 26.9	6361 46.2
RAW CHI SQUARE = 54.68 WITH 4 DEGREES OF FREEDOM. SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 102	5	62 54.9 1.0 .5	51 45.1 .7 .4	113 .8
	COLUMN TOTAL	6213 45.1	7548 54.9	13761 100.0

The test in Table 58 was significant at the .01 level. Though there was a high percentage among both groups of respondents who "agreed" and "strongly agreed" with this statement, again female respondents tended to agree more strongly with the statement.

Table 59

		MALE	FEMALE	ROW TOTAL
Q20 Religion classes should give students reason for believing.	1	31 42.5 .5 .2	42 57.5 .6 .3	73 .5
	2	152 44.4 2.4 1.1	190 55.6 2.5 1.4	342 2.5
	3	3528 47.0 56.8 25.7	3985 53.0 52.9 29.0	7513 54.6
	4	2365 42.6 38.1 17.2	3191 57.4 42.3 23.2	5556 40.4
	5	132 50.0 2.1 1.0	132 50.0 1.8 1.0	264 1.9
COLUMN TOTAL		6208 45.2	7540 54.8	13748 100.0

The test in Table 59 was significant at the .01 level. Following the pattern of the two previous tests, the results of this test revealed a high percentage of agreement and strong agreement but again a higher percentage of female respondents recorded the "strongly agree" response (42.3% compared with 38.1% of male respondents).

Table 60

		MALE	FEMALE	ROW TOTAL
Q21	1	122	71	193
		63.2	36.8	1.4
Religion classes should		2.0	.9	
make students aware		.9	.5	
of the dignity of other	2	298	243	541
racial and ethnic		55.1	44.9	3.9
groups.		4.8	3.2	
		2.2	1.8	
RAW CHI SQUARE =	3	3782	4514	8296
73.71 WITH 4		45.6	54.4	60.4
DEGREES OF FREEDOM.		61.0	59.9	
SIGNIFICANCE = .00		27.5	32.9	
NUMBER OF MISSING	4	1731	2433	4164
OBSERVATIONS = 130		41.6	58.4	30.3
		27.9	32.3	
		12.6	17.7	
	5	268	271	539
		49.7	50.3	3.9
		4.3	3.6	
		2.0	2.0	
COLUMN		6201	7532	13733
TOTAL		45.2	54.8	100.0

The test in Table 60 was significant at the .01 level. More female respondents "strongly agreed" with the statement than males and a greater percentage of male respondents either "disagreed" or "strongly disagreed" with the statement (6.8%) compared with the same total for female respondents (4.1%).

Table 61

		MALE	FEMALE	ROW TOTAL
Q22 Religion classes should make students aware of their need for salvation.	1	44 49.4 .7 .3	45 50.6 .6 .3	89 .6
	2	146 46.8 2.4 1.1	166 53.2 2.2 1.2	312 2.3
	3	3565 46.5 57.6 26.0	4103 53.5 54.5 29.9	7668 55.9
	4	2211 42.7 35.7 16.1	2966 57.3 39.4 21.6	5177 37.7
	5	226 48.2 3.6 1.6	243 51.8 3.2 1.8	469 3.4
	COLUMN TOTAL	6192 45.1	7523 54.9	13715 100.0

The test in Table 61 was significant at the .01 level. Over 93% of both male and female respondents "agreed" or "agreed strongly" with the statement, with a higher percentage of females selecting the "agree strongly" response.

Table 62

		MALE	FEMALE	ROW TOTAL
Q23 Religion classes should include required community service projects as part of the curriculum.	1	366	237	603
		60.7	39.3	4.4
		5.9	3.2	
		2.7	1.7	
	2	1563	1440	3003
		52.0	48.0	22.0
		25.3	19.2	
		11.4	10.5	
RAW CHI SQUARE = 179.97' WITH 4 DEGREES OF FREEDOM.	3	2631	3563	6214
		42.3	57.7	45.4
		42.6	47.7	
		19.2	26.2	
SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 182	4	638	1076	1714
		37.2	62.8	12.5
		10.3	14.3	
		4.7	7.9	
	5	977	1170	2147
		45.5	54.5	15.7
		15.8	15.6	
		7.1	8.6	
COLUMN TOTAL		6175	7506	13681
		45.1	54.9	100.0

The test in Table 62 was significant at the .01 level. A higher percentage of female respondents selected the "agreed" or "agreed strongly" response than did male respondents (62% compared with 52.9%). Over 30% of the male respondents either "disagreed" or "disagreed strongly" with the statement.

SUMMARY OF RESPONDENTS DIFFERING IN SEX TO PART III

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
14	34.74	.00*
15	2.72	.61
16	42.96	.00*
17	7.95	.09
18	75.19	.00*
19	54.68	.00*
20	27.69	.00*
21	73.71	.00*
22	20.79	.00*
23	179.97	.00*

*Indicates tests which were significant at the .01 level

Part III (Content)

Using the Demographic Category of Ethnic Background

Hypothesis 3b states that "there is no significant relationship in parents' expectations concerning the content of a secondary school religious education program with respect to parents differing in ethnic background."⁷⁴

Table 63 - 72 deal with Hypothesis 3b.

⁷⁴Cf. p. 9 of this study.

Table 63

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
1	12	1	73	4	5	90
Q14	13.3	1.1	81.1	4.4	0	.7
Religion	2.0	.8	.6	1.8	0	
classes should	.1	.0	.5	.0	0	
provide	17	3	132	8	4	164
students with	10.4	1.8	80.5	4.9	2.4	1.2
an appreciation	2.8	2.5	1.1	3.6	5.8	
for the value	.1	.0	1.0	.1	.0	
of practicing	377	83	7158	137	48	7803
their religion.	4.8	1.1	91.7	1.8	.6	58.3
	62.5	70.3	57.8	60.9	69.6	
	2.8	.6	53.5	1.0	.4	
4	167	24	4812	66	11	5080
	3.3	.5	94.7	1.3	.2	37.9
	27.7	20.3	38.9	29.3	15.9	
	1.2	.2	35.9	.5	.1	
5	30	7	199	10	6	252
	11.9	2.8	79.0	4.0	2.4	1.9
	5.0	5.9	1.6	4.4	8.7	
	.2	.1	1.5	.1	.0	
COLUMN	603	118	12374	225	69	13389
TOTAL	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 180.05 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 474

The test in Table 63 was significant at the .01 level. Over 85% of the respondents in all ethnic groups expressed "agreement" or "strong agreement" with this statement. With Caucasian-American respondents, the previous percentage reached 95%.

Table 64

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	22 7.9 3.7 .2	4 1.4 3.4 .0	231 83.4 1.9 1.7	17 6.1 7.7 .1	3 1.1 4.3 .0	277 2.1
2	46 4.8 7.6 .3	7 .7 6.0 .1	861 90.4 7.0 6.4	31 3.3 14.0 .2	7 .7 10.1 .1	952 7.1
3	357 4.0 59.3 2.7	71 .8 60.7 .5	8380 93.5 67.8 62.7	111 1.2 50.0 .8	40 .4 58.0 .3	8959 67.0
4	113 4.5 18.8 .8	22 .9 18.8 .2	2310 92.8 18.7 17.3	34 1.4 15.3 .3	11 .4 15.9 .1	2490 18.6
5	64 9.3 10.6 .5	13 1.9 11.1 .1	577 83.5 4.7 4.3	29 4.2 13.1 .2	8 1.2 11.6 .1	691 5.2
COLUMN TOTAL	602 4.5	117 .9	12359 92.4	222 1.7	69 .5	13369 100.0

RAW CHI SQUARE = 162.49 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 494

The test in Table 64 was significant at the .01 level. Hispanic-American respondents represented the smallest percentage of those who "agreed" or "agreed strongly" with the statement (65.3% compared with 86.5% of Caucasian-American respondents). Caucasian-American respondents also had the lowest percentage of respondents who had "no thought at all about this statement."

Table 65

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	51 7.5 8.5 .4	3 .4 2.6 .0	596 87.8 4.8 4.5	25 3.7 11.2 .2	4 .6 5.9 .0	679 5.1
2	110 5.5 18.4 .8	18 .9 15.4 .1	1831 91.3 14.8 13.7	35 1.7 15.6 .3	12 .6 17.6 .1	2006 15.0
3	266 3.5 44.6 2.0	53 .7 45.3 .4	7139 94.0 57.8 53.5	101 1.3 45.1 .8	33 .4 48.5 .2	7592 56.9
4	87 4.0 14.6 .7	22 1.0 18.8 .2	2009 93.0 16.3 15.0	37 1.7 16.5 .3	6 .3 8.8 .0	2161 16.2
5	83 9.1 13.9 .6	21 2.3 17.9 .2	772 84.4 6.3 5.8	26 2.8 11.6 .2	13 1.4 19.1 .1	915 6.9
COLUMN TOTAL	597 4.5	117 .9	12347 92.5	224 1.7	68 .5	13353 100.0

Q16 Religion classes should include aspects of sex education as part of the curriculum.

RAW CHI SQUARE = 162.62 WITH 16 DEGREES OF FREEDOM.
SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 510

The test in Table 65 was significant at the .01 level. Caucasian-American respondents again expressed the highest percentage of respondents who expressed either "agreement" or "strong agreement" with this statement (74.1%). The Oriental-American respondents represented the smallest combined percentage of those in either "agreement" or "strong agreement" (57.3%) as well as the highest percentage of respondents who had "no thought at all about this statement." (19.1%).

Table 66

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	27	4	390	6	5	432
	6.3	.9	90.3	1.4	1.2	3.2
	4.6	3.6	3.2	2.7	7.5	
	.2	.0	2.9	.0	.0	
2	118	23	2966	50	14	3171
	3.7	.7	93.5	1.6	.4	23.8
	20.2	20.5	24.1	22.4	20.9	
	.9	.2	22.3	.4	.1	
3	240	49	5905	92	30	6316
	3.8	.8	93.5	1.5	.5	47.5
	41.1	43.8	47.9	41.3	44.8	
	1.8	.4	44.4	.7	.2	
4	41	5	1305	18	8	1377
	3.0	.4	94.8	1.3	.6	10.3
	7.0	4.5	10.6	8.1	11.9	
	.3	.0	9.8	.1	.1	
5	158	31	1757	57	10	2013
	7.8	1.5	87.3	2.8	.5	15.1
	27.1	27.7	14.3	25.6	14.9	
	1.2	.2	13.2	.4	.1	
COLUMN	584	112	12323	223	67	13309
	4.4	.8	92.6	1.7	.5	100.0

RAW CHI SQUARE = 120.58 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 554

The test in Table 66 was significant at the .01 level. Caucasian-American and Oriental-American respondents were the only groups to have more than 50% of the participants either "agree" or "agree strongly" with the statement. Among members of the other three groups, at least 25% of each group had "no thought at all about this statement."

Table 67

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
1	14	1	56	6	2	79
	17.7	1.3	70.9	7.6	2.5	.6
	2.3	.8	.5	2.7	2.8	
	.1	.0	.4	.0	.0	
2	14	4	123	7	1	149
	9.4	2.7	82.6	4.7	.7	1.1
	2.3	3.4	1.0	3.1	1.4	
	.1	.0	.9	.1	.0	
3	286	55	5418	97	36	5892
	4.9	.9	92.0	1.6	.6	44.0
	47.3	46.6	43.8	43.1	50.7	
	2.1	.4	40.5	.7	.3	
4	274	56	6622	112	29	7093
	3.9	.8	93.4	1.6	.4	53.0
	45.3	47.5	53.5	49.8	40.8	
	2.0	.4	49.5	.8	.2	
5	17	2	151	3	3	176
	9.7	1.1	85.8	1.7	1.7	1.3
	2.8	1.7	1.2	1.3	4.2	
	.1	.0	1.1	.0	.0	
COLUMN	605	118	12370	225	71	13389
TOTAL	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 108.92 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 474

The test in Table 67 was significant at the .01 level. There was overwhelming "agreement" or "strong agreement" with the statement among respondents in all ethnic groups.

Table 68

	COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
		1	2	3	4	5	
Q19	1	12 21.4 2.0 .1	3 5.4 2.6 .0	37 66.1 .3 .3	3 5.4 1.3 .0	1 1.8 1.4 .0	56 .4
Religion classes should teach	2	12 12.6 2.0 .1	1 1.1 .9 .0	77 81.1 .6 .6	5 5.3 2.2 .0	0 0 0 0	95 .7
students to appreciate the value of	3	324 4.7 53.4 2.4	61 .9 52.1 .5	6379 92.3 51.5 47.5	111 1.6 48.9 .8	37 .5 52.9 .3	6912 51.5
religion and moral education.	4	251 4.0 41.4 1.9	50 .8 42.7 .4	5816 93.1 46.9 43.3	104 1.7 45.8 .8	29 .5 41.4 .2	6250 46.6
	5	8 7.6 1.3 .1	2 1.9 1.7 .0	88 83.8 .7 .7	4 3.8 1.8 .0	3 2.9 4.3 .0	105 .8
	COLUMN TOTAL	607 4.5	117 .9	12397 92.4	227 1.7	70 .5	13418 100.0

RAW CHI SQUARE = 105.00 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 445

The test in Table 68 was significant at the .01 level. As with Question 18, over 90% of respondents in all ethnic groups either "agreed" or "agreed strongly" with this statement.

Table 69

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	8	0	58	3	0	69
	11.6	0	84.1	4.3	0	.5
	1.3	0	.5	1.3	0	
	.1	0	.4	.0	0	
2	20	6	280	13	3	322
	6.2	1.9	87.0	4.0	.9	2.4
	3.3	5.1	2.3	5.7	4.3	
	.1	.0	2.1	.1	.0	
3	350	71	6737	124	37	7319
	4.8	1.0	92.0	1.7	.5	54.6
	57.7	60.2	54.4	54.6	52.9	
	2.6	.5	50.3	.9	.3	
4	217	36	5084	78	26	5441
	4.0	.7	93.4	1.4	.5	40.6
	35.7	30.5	41.1	34.4	37.1	
	1.6	.3	37.9	.6	.2	
5	12	5	224	9	4	254
	4.7	2.0	88.2	3.5	1.6	1.9
	2.0	4.2	1.8	4.0	5.7	
	.1	.0	1.7	.1	.0	
COLUMN TOTAL	607	118	12383	227	70	13405
	4.5	.9	92.4	1.7	.5	100.0

Q20

Religion classes should give students reasons for believing.

RAW CHI SQUARE = 55.79 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 458

The test in Table 69 was significant at the .01 level. Only Hispanic-American respondents had fewer than 90% of their number either "agree" or "agree strongly" with the statement. As with Questions 18 and 19, Oriental-American respondents displayed the highest percentage of those who "had no thought at all about this statement."

Table 70

COUNT	AFRO-AMERICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
1	16	2	166	3	2	189
	8.5	1.1	87.8	1.6	1.1	1.4
2	2.7	1.7	1.3	1.3	2.8	
	.1	.0	1.2	.0	.0	
3	18	3	496	10	2	529
	3.4	.6	93.8	1.9	.4	3.9
	3.0	2.6	4.0	4.4	2.8	
	.1	.0	3.7	.1	.0	
4	298	66	7554	120	42	8080
	3.7	.8	93.5	1.5	.5	60.3
	49.5	56.9	61.0	52.9	59.2	
	2.2	.5	56.4	.9	.3	
5	238	36	3706	84	19	4083
	5.8	.9	90.8	2.1	.5	30.5
	39.5	31.0	29.9	37.0	26.8	
	1.8	.3	27.7	.6	.1	
	32	9	455	10	6	512
	6.3	1.8	88.9	2.0	1.2	3.8
	5.3	7.8	3.7	4.4	8.5	
	.2	.1	3.4	.1	.0	
COLUMN	602	116	12377	227	71	13393
	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 59.56 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 470

The test in Table 70 was significant at the .01 level. There was a high percentage of "agreement" or "strong agreement" with the statement among all groups (86% among Oriental-Americans was the lowest figure). Again the Oriental-Americans included the highest percentage of those who "had no thought at all about the statement."

Table 71

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
	1	2	3	4	5	
Q22 Religion classes should make students aware of their need for salvation.	1	10	2	69	6	88
		11.4	2.3	78.4	6.8	.7
		1.6	1.7	.6	2.6	
		.1	.0	.5	.0	
	2	20	6	266	9	302
		6.6	2.0	88.1	3.0	2.3
		3.3	5.1	2.2	4.0	
		.1	.0	2.0	.1	
	3	321	71	6885	127	7449
		4.3	1.0	92.4	1.7	55.7
		52.9	60.7	55.7	55.9	
		2.4	.5	51.5	.9	
	4	227	34	4733	73	5086
		4.5	.7	93.1	1.4	38.0
		37.4	29.1	38.3	32.2	
		1.7	.3	35.4	.5	
	5	29	4	402	12	451
		6.4	.9	89.1	2.7	3.4
		4.8	3.4	3.3	5.3	
		.2	.0	3.0	.1	
COLUMN	607	117	12355	227	70	13376
TOTAL	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 55.02 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 487

The test in Table 71 was significant at the .01 level. At least 88% of all groups responding either "agreed" or "agreed strongly" with the statement.

Table 72

COUNT	AFRO-AMER- ICAN	AMERICAN INDIAN	CAUCASIAN	HISPANIC AMERICAN	ORIENTAL AMERICAN	ROW TOTAL
1	13	0	565	8	3	589
	2.2	0	95.9	1.4	.5	4.4
	2.2	0	4.6	3.6	4.3	
	.1	0	4.2	.1	.0	
2	76	22	2817	26	12	2953
	2.6	.7	95.4	.9	.4	22.1
	12.6	18.8	22.9	11.6	17.4	
	.6	.2	21.1	.2	.1	
3	304	60	5550	112	34	6060
	5.0	1.0	91.6	1.8	.6	45.4
	50.6	51.3	45.0	49.8	49.3	
	2.3	.4	41.6	.8	.3	
4	104	19	1489	41	10	1663
	6.3	1.1	89.5	2.5	.6	12.5
	17.3	16.2	12.1	18.2	14.5	
	.8	.1	11.2	.3	.1	
5	104	16	1906	38	10	2074
	5.0	.8	91.9	1.8	.5	15.5
	17.3	13.7	15.5	16.9	14.5	
	.8	.1	14.3	.3	.1	
COLUMN TOTAL	601	117	12327	225	69	13339
	4.5	.9	92.4	1.7	.5	100.0

RAW CHI SQUARE = 81.35 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 524

The test in Table 72 was significant at the .01 level. Caucasian-American respondents expressed the highest percentage of "disagreement" and "strong disagreement" with this statement (27.5%). At least 13% of respondents in all ethnic groups had "no thought at all about this statement."

SUMMARY OF RESPONDENTS DIFFERING IN ETHNIC BACKGROUND
TO PART III

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
14	180.05	.00*
15	162.49	.00*
16	162.62	.00*
17	120.58	.00*
18	108.92	.00*
19	105.00	.00*
20	55.79	.00*
21	59.56	.00*
22	55.02	.00*
23	81.35	.00*

*Indicates tests which were significant at the .01 level

Part III (Content)

Using the Demographic Category of Age

Hypothesis 3c states that "there is no significant relationship in parents' expectations concerning the content of a secondary religious education program with respect to parents differing in age."⁷⁵

Tables 73 - 82 deal with Hypothesis 3c.

⁷⁵Cf. pg. 9 of this study.

Table 73

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	3 3.3 2.5 .0	7 7.6 .6 .1	22 23.9 .6 .2	25 27.2 .7 .2	16 17.4 .6 .1	11 12.0 .7 .1	7 7.6 1.3 .1	1 1.1 .8 .0	92 .7
2	2 1.1 1.7 .0	24 13.8 2.1 .2	57 32.8 1.5 .4	41 23.6 1.1 .3	24 13.8 .9 .2	20 11.5 1.3 .1	3 1.7 .6 .0	3 1.7 2.3 .0	174 1.3
3	66 .8 55.9 .5	720 9.0 61.7 5.2	2324 29.0 59.1 16.9	2115 26.4 58.4 15.4	1493 18.6 56.3 10.9	899 11.2 57.7 6.6	325 4.1 59.9 2.4	72 .9 55.8 .5	8014 58.4
4	40 .8 33.9 .3	374 7.2 32.0 2.7	1462 28.3 37.2 10.7	1378 26.7 38.0 10.0	1055 20.4 39.9 7.7	610 11.8 39.2 4.4	198 3.8 36.5 1.4	51 1.0 39.5 .4	5168 37.7
5	7 2.6 5.9 .1	42 15.5 3.6 .3	66 24.4 1.7 .5	65 24.0 1.8 .5	62 22.9 2.3 .5	17 6.3 1.1 .1	10 3.7 1.8 .1	2 .7 1.6 .0	271 2.0
COLUMN	118 .9	1167 8.5	3931 28.7	3624 26.4	2650 19.3	1557 11.3	543 4.0	129 .9	13719 100.0

Q14 Religion classes should provide students with an appreciation for the value of practicing their religion.

RAW CHI SQUARE = 79.35 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 144

Table 74

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	2 .7 1.7 .0	21 7.1 1.8 .2	76 25.7 1.9 .6	79 26.7 2.2 .6	57 19.3 2.2 .4	39 13.2 2.5 .3	16 5.4 2.9 .1	6 2.0 4.7 .0	296 2.2
2	8 .8 6.8 .1	80 8.1 6.9 .6	267 27.0 6.8 2.0	256 25.9 7.1 1.9	199 20.1 7.5 1.5	119 12.0 7.7 .9	47 4.7 8.7 .3	14 1.4 10.9 .1	990 7.2
3	70 .8 59.8 .5	749 8.2 64.3 5.5	2601 28.5 66.3 19.0	2450 26.8 67.7 17.9	1744 19.1 66.0 12.7	1070 11.7 68.9 7.8	366 4.0 67.4 2.7	80 .9 62.0 .6	9130 66.7
4	28 1.1 23.9 .2	224 8.8 19.2 1.6	785 31.0 20.0 5.7	673 26.5 18.6 4.9	479 18.9 18.1 3.5	240 9.5 18.1 1.8	84 3.3 15.5 .6	22 .9 17.1 .2	2535 18.5
5	9 1.2 7.7 .1	90 12.1 7.7 .7	196 26.5 5.0 1.4	161 21.7 4.4 1.2	164 22.1 6.2 1.2	84 11.3 5.4 .6	30 4.0 5.5 .2	7 .9 5.4 .1	741 5.4
COLUMN TOTAL	117 .9	1164 8.5	3925 28.7	3619 26.4	2643 19.3	1552 11.3	543 4.0	129 .9	13692 100.0

Q15 Religion classes should give students an appreciation for faiths other than Catholic.

RAW CHI SQUARE = 59.12 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 171

The test in Table 73 was significant at the .01 level. At least 89% of the respondents in all Age Categories either "agreed" or "strongly agreed" with the statement. Age Category 1 had the highest percentage of those who either "disagreed" or "strongly disagreed" with the statement (4.2%) as well as the highest percentage of those who had "no thought at all about this statement" (5.9%).

The test in Table 74 was significant at the .01 level. Age Category 8 was the only group of respondents whose combined percentage of "agreement" and "strong agreement" was less than 83% (for Category 8, the percentage was 79.1%). The percentage of those who had "no thought at all about this statement" was less than 8% in all Age Categories.

Table 75

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	2 .3 1.7 .0	58 8.3 5.0 .4	194 27.8 5.0 1.4	185 26.5 5.1 1.4	143 20.5 5.4 1.0	83 11.9 5.4 .6	25 3.6 4.6 .2	9 1.3 7.1 .1	699 5.1
2	22 1.1 18.6 .2	189 9.1 16.2 1.4	598 28.9 15.3 4.4	517 25.0 14.3 3.8	385 18.6 14.6 2.8	253 12.2 16.4 1.8	86 4.2 16.0 .6	19 .9 15.0 .1	2069 15.1
3	55 .7 46.6 .4	628 8.1 53.9 4.6	2167 28.0 55.3 15.8	2076 26.8 57.4 15.2	1533 19.8 58.0 11.2	894 11.6 57.8 6.5	324 4.2 60.1 2.4	63 .8 49.6 .5	7740 56.6
4	27 1.2 22.9 .2	187 8.5 16.1 1.4	712 32.3 18.2 5.2	586 26.6 16.2 4.3	382 17.3 14.5 2.8	211 9.6 13.6 1.5	74 3.4 13.7 .5	23 1.0 18.1 .2	2202 16.1
5	12 1.2 10.2 .1	103 10.7 8.8 .8	248 25.7 6.3 1.8	254 26.3 7.0 1.9	200 20.7 7.6 1.5	106 11.0 6.9 .8	30 3.1 5.6 .2	13 1.3 10.2 .1	966 7.1
COLUMN TOTAL	118 .9	1165 8.5	3919 28.7	3618 26.5	2643 19.3	1547 11.3	539 3.9	127 .9	13676 100.0

Q16 "Religion classes should include aspects of sex education as part of the curriculum."

RAW CHI SQUARE = 60.14 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 187

Table 76

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4 .9 3.4 .0	49 11.2 4.2 .4	163 37.2 4.2 1.2	106 24.2 2.9 .8	55 12.6 2.1 .4	42 9.6 2.7 .3	17 3.9 3.2 .1	2 .5 1.6 .0	438 3.2
2	23 .7 19.5 .2	327 10.1 28.3 2.4	1082 33.5 27.7 7.9	833 25.8 23.1 6.1	529 16.4 20.0 3.9	314 9.7 20.3 2.3	109 3.4 20.3 .8	17 .5 13.6 .1	3234 23.7
3	54 .8 45.8 .4	493 7.6 42.6 3.6	1707 26.4 43.7 12.5	1713 26.5 47.6 12.6	1356 21.0 51.3 9.9	776 12.0 50.1 5.7	284 4.4 52.8 2.1	71 1.1 56.8 .5	6454 47.3
4	10 .7 8.5 .1	65 4.7 5.6 .5	349 25.0 8.9 2.6	397 28.4 11.0 2.9	300 21.5 11.4 2.2	195 14.0 12.6 1.4	67 4.8 12.5 .5	14 1.0 11.2 .1	1397 10.2
5	27 1.3 22.9 .2	222 10.5 19.2 1.6	605 28.6 15.5 4.4	553 26.2 15.4 4.1	401 19.0 15.2 2.9	222 10.5 14.3 1.6	61 2.9 11.3 .4	21 1.0 16.8 .2	2112 15.5
COLUMN TOTAL	118 .9	1156 8.5	3906 28.6	3602 26.4	2641 19.4	1549 11.4	538 3.9	125 .9	13635 100.0

Q17 Religion classes should foster vocations to the religious life.

RAW CHI SQUARE = 200.29 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 228

The test in Table 75 was significant at the .01 level. Age Category 8 was the only group of respondents to have a combined percentage of "agreement" and "strong agreement" with this statement of less than 70% (67.7%). Age Categories 1 and 8 were the only groups to have a percentage of higher than 10% of those who had "no thought at all about the statement."

The test in Table 76 was significant at the .01 level. Age Category 2 contained the lowest percentage of those who either "agreed" or "strongly agreed" with the statement (48.2%), and the percentage increased in older Age Categories to a high of 68% in Age Category 8. There was a varying degree of those who had "no thought at all about this statement" from 11.3% (Age Category 7) to 22.9% (Age Category 11).

Table 77

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	1	9	23	21	13	8	4	2	81
	1.2	11.1	28.4	25.9	16.0	9.9	4.9	2.5	.6
	.8	.8	.6	.6	.5	.5	.7	1.6	
	.0	.1	.2	.2	.1	.1	.0	.0	
2	2	16	43	49	23	17	5	2	157
	1.3	10.2	27.4	31.2	14.6	10.8	3.2	1.3	1.1
	1.7	1.4	1.1	1.4	.9	1.1	.9	1.6	
	.0	.1	.3	.4	.2	.1	.0	.0	
3	44	503	1644	1602	1215	719	256	64	6047
	.7	8.3	27.2	26.5	20.1	11.9	4.2	1.1	44.1
	37.3	43.1	41.9	44.2	45.8	46.3	47.0	49.6	
	.3	3.7	12.0	11.7	8.9	5.2	1.9	.5	
4	71	621	2168	1892	1363	787	275	59	7236
	1.0	8.6	30.0	26.1	18.8	10.9	3.8	.8	52.8
	60.2	53.3	55.2	52.2	51.4	50.6	50.5	45.7	
	.5	4.5	15.8	13.8	9.9	5.7	2.0	.4	
5	0	17	48	61	37	23	5	2	193
	0	8.8	24.9	31.6	19.2	11.9	2.6	1.0	1.4
	0	1.5	1.2	1.7	1.4	1.5	.9	1.6	
	0	.1	.4	.4	.3	.2	.0	.0	
COLUMN	118	1166	3926	3625	2651	1554	545	129	13714
	.9	8.5	28.6	26.4	19.3	11.3	4.0	.9	100.0

Q18 Religion classes should teach students that they are important as individuals.

RAW CHI SQUARE = 34.98 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .17

NUMBER OF MISSING OBSERVATIONS = 149

Table 78

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	4 6.6 3.4 .0	7 11.5 .6 .1	10 16.4 .3 .1	20 32.8 .6 .1	6 9.8 .2 .0	10 16.4 .6 .1	1 1.6 .2 .0	3 4.9 2.3 .0	61 .4
2	7 6.9 5.9 .1	8 7.9 .7 .1	26 25.7 .7 .2	22 21.8 .6 .2	19 18.8 .7 .1	12 11.9 .8 .1	5 5.0 .9 .0	2 2.0 1.5 .0	101 .7
3	57 .8 48.3 .4	652 9.2 55.8 4.7	2036 28.6 51.7 14.8	1878 26.4 51.7 13.7	1347 18.9 50.8 9.8	808 11.4 51.7 5.9	271 3.8 49.9 2.0	66 .9 50.8 .5	7115 51.7
4	48 .8 40.7 .3	489 7.7 41.8 3.6	1833 28.8 46.6 13.3	1685 26.5 46.3 12.3	1264 19.9 47.6 9.2	721 11.3 46.1 5.2	262 4.1 48.3 1.9	57 .9 43.8 .4	6359 46.3
5	2 1.8 1.7 .0	13 11.5 1.1 .1	31 27.4 .8 .2	31 27.4 .9 .2	18 15.9 .7 .1	12 10.6 .8 .1	4 3.5 .7 .0	2 1.8 1.5 .0	113 .8
COLUMN TOTAL	118 .9	1169 8.5	3936 28.6	3636 26.4	2654 19.3	1563 11.4	543 3.9	130 .9	13749 100.0

Q19 Religion classes should teach students to appreciate the value of religion and moral education.

RAW CHI SQUARE = 105.37 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 114

The test in Table 77 was not significant at either the .05 or .01 levels. Over 95% of the respondents in all Age Categories either "agreed" or "strongly agreed" with the statement.

The test in Table 78 was significant at the .01 level. Age Category 1 had the lowest percentage of respondents who either "agreed" or "strongly agreed" with the statement (89%). There was a very small percentage of respondents in all Age Categories who had "no thought at all about this statement" (less than 2%).

Table 79

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	2	10	18	20	9	10	2	3	74
	2.7	13.5	24.3	27.0	12.2	13.5	2.7	4.1	.5
	1.7	.9	.5	.6	.3	.6	.4	2.3	
	.0	.1	.1	.1	.1	.1	.0	.0	
2	6	41	111	96	53	24	8	2	341
	1.8	12.0	32.6	28.2	15.5	7.0	2.3	.6	2.5
	5.1	3.5	2.8	2.6	2.0	1.5	1.5	1.5	
	.0	.3	.8	.7	.4	.2	.1	.0	
3	64	688	2138	1968	1433	849	287	77	7504
	.9	9.2	28.5	26.2	19.1	11.3	3.8	1.0	54.6
	54.2	58.9	54.4	54.2	54.0	54.5	52.8	59.2	
	.5	5.0	15.6	14.3	10.4	6.2	2.1	.6	
4	44	407	1588	1477	1104	647	239	46	5552
	.8	7.3	28.6	26.6	19.9	11.7	4.3	.8	40.4
	37.3	34.8	40.4	40.6	41.6	41.6	43.9	35.4	
	.3	3.0	11.6	10.8	8.0	4.7	1.7	.3	
5	2	23	76	73	55	27	8	2	266
	.8	8.6	28.6	27.4	20.7	10.2	3.0	.8	1.9
	1.7	2.0	1.9	2.0	2.1	1.7	1.5	1.5	
	.0	.2	.6	.5	.4	.2	.1	.0	
COLUMN	118	1169	3931	3634	2654	1557	544	130	13737
	.9	8.5	28.6	26.5	19.3	11.3	4.0	.9	100.0

Q20 Religion classes should give students reasons for believing.

RAW CHI SQUARE = 56.68 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 126

Table 80

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	2 1.0 1.7 .0	17 8.7 1.5 .1	53 27.2 1.3 .4	58 29.7 1.6 .4	33 16.9 1.2 .2	23 11.8 1.5 .2	7 3.6 1.3 .1	2 1.0 1.6 .0	195 1.4
2	6 1.1 5.1 .0	55 10.1 4.7 .4	168 30.9 4.3 1.2	142 26.2 3.9 1.0	95 17.5 3.6 .7	62 11.4 4.0 .5	12 2.2 2.2 .1	3 .6 2.3 .0	543 4.0
3	62 .7 52.5 .5	715 8.6 61.2 5.2	2334 28.2 59.4 17.0	2222 26.8 61.2 16.2	1615 19.5 60.9 11.8	933 11.3 59.9 6.8	327 3.9 60.8 2.4	77 .9 59.7 .6	8285 60.4
4	38 .9 32.2 .3	331 8.0 28.3 2.4	1245 29.9 31.7 9.1	1069 25.7 29.5 7.8	796 19.1 30.0 5.8	474 11.4 30.4 3.5	169 4.1 31.4 1.2	41 1.0 31.8 .3	4163 30.3
5	10 1.9 8.5 .1	51 9.5 4.4 .4	131 24.4 3.3 1.0	138 25.7 3.8 1.0	111 20.7 4.2 .8	66 12.3 4.2 .5	23 4.3 4.3 .2	6 1.1 4.7 .0	536 3.9
COLUMN	118 .9	1169 8.5	3931 28.6	3629 26.4	2650 19.3	1558 11.4	538 3.9	129 .9	13722 100.0

Q21 Religion classes should make students aware of the dignity of other racial and ethnic groups.

RAW CHI SQUARE = 30.24 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .35

NUMBER OF MISSING OBSERVATIONS = 141

The test in Table 79 was significant at the .01 level. At least 91% of respondents in all Age Categories expressed either "agreement" or "strong agreement" with the statement. Age Category 1 contained the highest percentage of respondents who either "disagreed" or "strongly disagreed" with the statement.

The test in Table 80 was not significant at either the .05 or .01 levels. At least 84% of the respondents in all Age Categories either "agreed" or "strongly agreed" with the statement.

Table 81

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	3 3.3 2.5 .0	14 15.6 1.2 .1	25 27.8 .6 .2	21 23.3 .6 .2	11 12.2 .4 .1	12 13.3 .8 .1	2 2.2 .4 .0	2 2.2 1.6 .0	90 .7
2	10 3.2 8.5 .1	39 12.5 3.3 .3	95 30.5 2.4 .7	89 28.6 2.5 .6	42 13.5 1.6 .3	28 9.0 1.8 .2	6 1.9 1.1 .0	2 .6 1.6 .0	311 2.3
3	63 .8 53.4 .5	725 9.5 62.2 5.3	2210 28.9 56.3 16.1	2031 26.5 56.0 14.8	1444 18.9 54.6 10.5	833 10.9 53.5 6.1	274 3.6 50.7 2.0	77 1.0 59.7 .6	7657 55.9
4	32 .6 27.1 .2	338 6.5 29.0 2.5	1446 27.9 36.8 10.6	1364 26.4 37.6 10.0	1064 20.6 40.2 7.8	637 12.3 40.9 4.6	248 4.8 45.9 1.8	45 .9 34.9 .3	5174 37.8
5	10 2.1 8.5 .1	49 10.4 4.2 .4	149 31.5 3.8 1.1	120 25.4 3.3 .9	86 18.2 3.2 .6	46 9.7 3.0 .3	10 2.1 1.9 .1	3 .6 2.3 .0	473 3.5
COLUMN	118 .9	1165 8.5	3925 28.6	3625 26.5	2647 19.3	1556 11.4	540 3.9	129 .9	13705 100.0

Q22 Religion classes should make students aware of their need for salvation.

RAW CHI SQUARE = 132.42 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 158

Table 82

COUNT	AGE 30 OR YOUNGER	31 - 35	36 - 40	41 - 44	45 - 50	51 - 55	55 - 60	OLDER THAN 60	ROW TOTAL
	1	2	3	4	5	6	7	8	
1	7 1.2 5.9 .1	43 7.1 3.7 .3	179 29.6 4.6 1.3	177 29.3 4.9 1.3	111 18.4 4.2 .8	64 10.6 4.1 .5	19 3.1 3.5 .1	4 .7 3.1 .0	604 4.4
2	18 .6 15.3 .1	248 8.3 21.3 1.8	856 28.6 21.9 6.3	804 26.8 22.3 5.9	582 19.4 22.0 4.3	344 11.5 22.1 2.5	118 3.9 22.0 .9	26 .9 20.0 .2	2996 21.9
3	57 19 48.3 .4	536 8.6 46.0 3.9	1794 28.9 45.8 13.1	1601 25.8 44.3 11.7	1202 19.4 45.5 8.8	709 11.4 45.6 5.2	245 3.9 45.6 1.8	66 1.1 50.8 .5	6210 45.4
4	18 1.0 15.3 .1	142 8.3 12.2 1.0	499 29.1 12.7 3.7	457 26.6 12.7 3.3	341 19.9 12.9 2.5	186 10.8 12.0 1.4	60 3.5 11.2 .4	12 .7 9.2 .1	1715 12.5
5	18 .8 15.3 .1	196 9.1 16.8 1.4	587 27.4 15.0 4.3	572 26.7 15.8 4.2	404 18.8 15.3 3.0	252 11.7 16.2 1.8	95 4.4 17.7 .7	22 1.0 16.9 .2	2146 15.7
COLUMN TOTAL	118 .9	1165 8.5	3915 28.6	3611 26.4	2640 19.3	1555 11.4	537 3.9	130 1.0	13671 100.0

Q23 Religion classes should include required community service projects as part of the curriculum.

RAW CHI SQUARE = 19.35 WITH 28 DEGREES OF FREEDOM. SIGNIFICANCE = .89

NUMBER OF MISSING OBSERVATIONS = 192

The test in Table 81 was significant at the .01 level. Age Category 1 expressed the lowest percentage of respondents who either "agreed" or "strongly agreed" with the statement (80.5%). In the same category, there was a comparatively high percentage of those who had "no thought at all about this statement" (8.5%), more than twice the percentage of respondents in any other Age Category.

The test in Table 82 was not significant at either the .05 or .01 level. At least 55% of the respondents in all Age Categories either "agreed" or "strongly agreed" with the statement, and at least 15% of the respondents in all Age Categories had "no thought at all about this statement."

SUMMARY OF RESPONDENTS DIFFERING IN AGE

<u>Question</u>	<u>TO PART III</u>		<u>Significance</u>
	<u>Raw</u>	<u>Chi Square</u>	
14	79.35		.00 *
15	59.12		.00 *
16	60.14		.00 *
17	200.29		.00 *
18	34.98		.17
19	105.37		.00 *
20	56.68		.00 *
21	30.24		.35
22	132.42		.00 *
23	19.35		.89

* Indicates tests which were significant at the .01 level

Part III (Content)

Using the Demographic Category of Marital Status

Hypothesis 3d states that "there is no significant relationship in parents' expectations concerning the content of a secondary school religious education program with respect to parents differing in marital status."⁷⁶

Tables 83 - 92 deal with Hypothesis 3d.

⁷⁶Cf. p. 9 of this study.

Table 83

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q14	3	80	3	4	3	93
Religion	3.2	86.0	3.2	4.3	3.2	.7
classes should	.7	.6	.6	3.9	.9	
provide	.0	.6	.0	.0	.0	
students with	7	153	9	1	4	174
an apprecia-	4.0	87.9	5.2	.6	2.3	1.3
tion for the	1.7	1.2	1.8	1.0	1.2	
value of	.1	1.1	.1	.0	.0	
practicing	267	7215	310	60	187	8039
their	3.3	89.7	3.9	.7	2.3	58.5
religion.	63.9	58.2	61.0	58.3	58.3	
	1.9	52.5	2.3	.4	1.4	
	125	4728	159	35	122	5169
	2.4	91.5	3.1	.7	2.4	37.6
	29.9	38.1	31.3	34.0	38.0	
	.9	34.4	1.2	.3	.9	
	16	221	27	3	5	272
	5.9	81.3	9.9	1.1	1.8	2.0
	3.8	1.8	5.3	2.9	1.6	
	.1	1.6	.2	.0	.0	
COLUMN	418	12397	508	103	321	13747
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 73.01 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 116

The test in Table 83 was significant at the .01 level. At least 92% of respondents in all categories either "agreed" or "strongly agreed" with the statement. The "Separated" category contained the highest percentage of those who had "no thought at all about this statement" (5.3%).

Table 84

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	6	258	14	5	14	297
	2.0	86.9	4.7	1.7	4.7	2.2
	1.4	2.1	2.8	4.9	4.4	
	.0	1.9	.1	.0	.1	
2	24	903	35	9	24	995
	2.4	90.8	3.5	.9	2.4	7.3
	5.7	7.3	6.9	8.8	7.5	
	.2	6.6	.3	.1	.2	
3	267	8290	327	64	205	9153
	2.9	90.6	3.6	.7	2.2	66.7
	63.9	67.0	64.5	62.7	64.1	
	1.9	60.4	2.4	.5	1.5	
4	86	2292	85	18	53	2534
	3.4	90.4	3.4	.7	2.1	18.5
	20.6	18.5	16.8	17.6	16.6	
	.6	16.7	.6	.1	.4	
5	35	631	46	6	24	742
	4.7	85.0	6.2	.8	3.2	5.4
	8.4	5.1	9.1	5.9	7.5	
	.3	4.6	.3	.0	.2	
COLUMN TOTAL	418 3.0	12374 90.2	507 3.7	102 .7	320 2.3	13721 100.0

RAW CHI SQUARE = 43.08 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 142

The test in Table 84 was significant at the .01 level. Over 80% of the respondents in all categories either "agreed" or "strongly agreed" with the statement. The highest percentage of those who either "disagreed" or "strongly disagreed" with the statement occurred in the "Single" category (13.7%).

Table 85

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
	1	2	3	4	5	
1	27	638	22	6	6	699
Q16	3.9	91.3	3.1	.9	.9	5.1
Religion	6.5	5.2	4.3	5.9	1.9	
classes	.2	4.7	.2	.0	.0	
2	76	1861	69	17	55	2078
should	3.7	89.6	3.3	.8	2.6	15.2
include	18.2	15.1	13.6	16.7	17.2	
aspects of	.6	13.6	.5	.1	.4	
3	203	7045	273	45	186	7752
sex educa-	2.6	90.9	3.5	.6	2.4	56.6
tion as part	48.6	57.0	53.7	44.1	58.1	
of the	1.5	51.4	2.0	.3	1.4	
curriculum.	76	1959	104	21	45	2205
4	3.4	88.8	4.7	1.0	2.0	16.1
5	18.2	15.9	20.5	20.6	14.1	
	.6	14.3	.8	.2	.3	
	36	852	40	13	28	969
	3.7	87.9	4.1	1.3	2.9	7.1
	8.6	6.9	7.9	12.7	8.8	
	.3	6.2	.3	.1	.2	
COLUMN	418	12355	508	102	320	13703
TOTAL	3.1	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 40.17 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 160

The test in Table 85 was significant at the .01 level. Those respondents in the "Separated" and "Married" categories contained the highest percentage of those who either "agreed" or "strongly agreed" with the statement, (74.2% and 72.9% respectively). The "Divorced" and "Single" categories were the only ones in which more than 20% of the respondents "disagreed" or "strongly disagreed" with the statement (24.7% and 22.6% respectively).

Table 86

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	17	399	16	4	5	441
Q17	3.9	90.5	3.6	.9	1.1	3.2
	4.1	3.2	3.2	4.0	1.6	
Religion	.1	2.9	.1	.0	.0	
classes	119	2912	127	28	55	3241
should	3.7	89.8	3.9	.9	1.7	23.7
foster	28.7	23.6	25.3	28.0	17.3	
vocations to	.9	21.3	.9	.2	.4	
the	156	5888	216	37	166	6463
religious	2.4	91.1	3.3	.6	2.6	47.3
life.	37.6	47.8	43.0	37.0	52.2	
	1.1	43.1	1.6	.3	1.2	
4	38	1280	46	6	31	1401
	2.7	91.4	3.3	.4	2.2	10.3
	9.2	10.4	9.2	6.0	9.7	
	.3	9.4	.3	.0	.2	
5	85	1848	97	25	61	2116
	4.0	87.3	4.6	1.2	2.9	15.5
	20.5	15.0	19.3	25.0	19.2	
	.6	13.5	.7	.2	.4	
COLUMN	415	12327	502	100	318	13662
	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 54.83 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 201

The test in Table 86 was significant at the .01 level. Those respondents in the "Widow/Widower" category expressed the highest combined percentage of "agreement" and "strong agreement" with the statement (61.9%). Exactly 25% of those in the "Single" category had "no thought at all about the statement."

Table 87

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q18	2	68	8	2	1	81
Religion classes	2.5	84.0	9.9	2.5	1.2	.6
should teach	.5	.5	1.6	1.9	.3	
students that	.0	.5	.1	.0	.0	
they are	2	144	7	1	3	157
important as	1.3	91.7	4.5	.6	1.9	1.1
individuals	.5	1.2	1.4	1.0	.9	
	.0	1.0	.1	.0	.0	
3	167	5508	204	48	138	6065
	2.8	90.8	3.4	.8	2.3	44.1
	40.0	44.4	40.2	46.6	43.0	
	1.2	40.1	1.5	.3	1.0	
4	237	6502	279	52	176	7246
	3.3	89.7	3.9	.7	2.4	52.7
	56.8	52.5	55.0	50.5	54.8	
	1.7	47.3	2.0	.4	1.3	
5	9	172	9	0	3	193
	4.7	89.1	4.7	0	1.6	1.4
	2.2	1.4	1.8	0	.9	
	.1	1.3	.1	0	.0	
COLUMN	417	12394	507	103	321	13742
TOTAL	3.0	90.2	3.7	.7	2.3	100.0

RAW CHI SQUARE = 24.86 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .07

NUMBER OF MISSING OBSERVATIONS = 121

The test in Table 87 was not significant at either the .05 or .01 levels. At least 95% of the respondents in all categories either "agreed" or "strongly agreed" with the statement.

Table 88

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q19	0	51	2	5	3	61
Religion	0	83.6	3.3	8.2	4.9	.4
classes	0	.4	.4	4.8	.9	
should teach	0	.4	.0	.0	.0	
students to	4	85	7	4	2	102
appreciate	3.9	83.3	6.9	3.9	2.0	.7
the value	1.0	.7	1.4	3.8	.6	
of religion	.0	.6	.1	.0	.0	
and moral	213	6431	276	53	161	7134
education.	3.0	90.1	3.9	.7	2.3	51.8
	51.2	51.8	53.9	51.0	50.2	
	1.5	46.7	2.0	.4	1.2	
4	190	5762	222	40	153	6367
	3.0	90.5	3.5	.6	2.4	46.2
	45.7	46.4	43.4	38.5	47.7	
	1.4	41.8	1.6	.3	1.1	
5	9	95	5	2	2	113
	8.0	84.1	4.4	1.8	1.8	.8
	2.2	.8	1.0	1.9	.6	
	.1	.7	.0	.0	.0	
COLUMN	416	12424	512	104	321	13777
TOTAL	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 80.42 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 86

The test in Table 88 was significant at the .01 level. Over 96% of respondents in all categories except "Single" either "agreed" or "strongly agreed" with the statement. In the "Single" category the response was 89.5%. Fewer than 3% of respondents had "no thought at all about this statement."

Table 89

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q20	1.4	89.2	0	4	3	74
	.2	.5	0	5.4	4.1	.5
	.0	.5	0	3.8	.9	
2	11	294	24	5	10	344
Religion	3.2	85.5	7.0	1.5	2.9	2.5
classes should	2.6	2.4	4.7	4.8	3.1	
give students	.1	2.1	.2	.0	.1	
reasons for	216	6823	261	61	164	7525
believing.	2.9	90.7	3.5	.8	2.2	54.7
3	51.9	55.0	51.3	58.7	51.3	
	1.6	49.6	1.9	.4	1.2	
4	177	5000	211	32	137	5557
	3.2	90.0	3.8	.6	2.5	40.4
	42.5	40.3	41.5	30.8	42.8	
	1.3	36.3	1.5	.2	1.0	
5	11	232	13	2	6	264
	4.2	87.9	4.9	.8	2.3	1.9
	2.6	1.9	2.6	1.9	1.9	
	.1	1.7	.1	.0	.0	
COLUMN	416	12415	509	104	320	13764
TOTAL	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 47.87 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 99

The test in Table 89 was significant at the .01 level. Over 92% of all respondents, except those in the "Single" category (where the figure was 89.5%), expressed either "agreement" or "strong agreement" with the statement. Again, fewer than 30% of the respondents had "no thought at all about this statement."

The test in Table 90 was significant at the .01 level.
Between 89% and 91% of respondents in all categories either
"agreed" or "strongly agreed" with the statement.

Table 90							
	COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
		1	2	3	4	5	
Q21 Religion classes should make students aware of the dignity of other racial and ethnic groups.	1	4	178	6	3	4	195
		2.1	91.3	3.1	1.5	2.1	1.4
		1.0	1.4	1.2	2.9	1.2	
		.0	1.3	.0	.0	.0	
	2	8	501	16	4	15	544
		1.5	92.1	2.9	.7	2.8	4.0
		1.9	4.0	3.1	3.8	4.7	
		.1	3.6	.1	.0	.1	
	3	221	7554	288	58	184	8305
		2.7	91.0	3.5	.7	2.2	60.4
		53.1	60.9	56.6	55.8	57.1	
		1.6	54.9	2.1	.4	1.3	
	4	158	3699	173	35	103	4168
		3.8	88.7	4.2	.8	2.5	30.3
		38.0	29.8	34.0	33.7	32.0	
		1.1	26.9	1.3	.3	.7	
	5	25	466	26	4	16	537
		4.7	86.8	4.8	.7	3.0	3.9
		6.0	3.8	5.1	3.8	5.0	
		.2	3.4	.2	.0	.1	
COLUMN TOTAL	416	12398	509	104	322	13749	
	3.0	90.2	3.7	.8	2.3	100.0	

RAW CHI SQUARE = 34.87 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 114

Table 91

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
1	1	2	3	4	5	
Q22	4	73	6	3	4	90
	4.4	81.1	6.7	3.3	4.4	.7
	1.0	.6	1.2	2.9	1.2	
	.0	.5	.0	.0	.0	
2	17	262	21	6	8	314
Religion	5.4	83.4	6.7	1.9	2.5	2.3
classes	4.1	2.1	4.1	5.8	2.5	
should make	.1	1.9	.2	.0	.1	
students	224	6947	278	55	168	7672
aware of	2.9	90.6	3.6	.7	2.2	55.9
their need	54.1	56.1	54.7	53.4	52.3	
for	1.6	50.6	2.0	.4	1.2	
salvation.	136	4704	182	32	128	5182
	2.6	90.8	3.5	.6	2.5	37.7
	32.9	38.0	35.8	31.1	39.9	
	1.0	34.3	1.3	.2	.9	
5	33	399	21	7	13	473
	7.0	84.4	4.4	1.5	2.7	3.4
	8.0	3.2	4.1	6.8	4.0	
	.2	2.9	.2	.1	.1	
COLUMN	414	12385	508	103	321	13731
TOTAL	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 71.16 WITH 16 DEGREES OF FREEDOM.

SIGNIFICANCE = .00 NUMBER OF MISSING OBSERVATIONS = 132

The test in Table 91 was significant at the .01 level. Over 90% of respondents in the "Married," "Separated" and "Widow/Widower" categories either "agreed" or "strongly agreed" with the statement while 84.5% of the "Single" respondents and 87% of the "Divorced" respondents answered in the same manner. The two latter categories also had the highest percentage of those who had "no thought at all about this statement" (6.8% and 8% respectively).

Table 92

COUNT	DIVORCED	MARRIED	SEPARATED	SINGLE	WIDOW OR WIDOWER	ROW TOTAL
	1	2	3	4	5	
1	14	572	8	8	4	606
Q23	2.3	94.4	1.3	1.3	.7	4.4
Religion	3.4	4.6	1.6	7.7	1.2	
classes	.1	4.2	.1	.1	.0	
should	76	2757	83	22	65	3003
include	2.5	91.8	2.8	.7	2.2	21.9
required com-	18.4	22.3	16.3	21.2	20.2	
munity service ³	.6	20.1	.6	.2	.5	
projects as	173	5591	256	47	158	6225
part of the	2.8	89.8	4.1	.8	2.5	45.4
curriculum.	42.0	45.3	50.4	45.2	49.2	
	1.3	40.8	1.9	.3	1.2	
4	60	1511	81	15	47	1714
	3.5	88.2	4.7	.9	2.7	12.5
	14.6	12.2	15.9	14.4	14.6	
	.4	11.0	.6	.1	.3	
5	89	1922	.80	12	47	2150
	4.1	89.4	3.7	.6	2.2	15.7
	21.6	15.6	15.7	11.5	14.6	
	.6	14.0	.6	.1	.3	
COLUMN TOTAL	412	12353	508	104	321	13698
	3.0	90.2	3.7	.8	2.3	100.0

RAW CHI SQUARE = 56.16 WITH 16 DEGREES OF FREEDOM. SIGNIFICANCE = .00

NUMBER OF MISSING OBSERVATIONS = 165

The test in Table 92 was significant at the .01 level. At least 56% of all respondents either "agreed" or "strongly agreed" with the statement, but the highest percentage of combined "agreement" and "strong agreement" was found among respondents in the "Separated" (66.3%) and "Widow/Widower" (63.8%) categories. Those respondents in the "Divorced" category contained the highest percentage of individuals who had "no thought at all about this statement" (21.6%).

SUMMARY OF RESPONDENTS DIFFERING IN MARITAL STATUS
TO PART III

<u>Question</u>	<u>Raw Chi Square</u>	<u>Significance</u>
14	73.01	.00 *
15	43.08	.00 *
16	40.17	.00 *
17	54.83	.00 *
18	24.86	.07
19	80.42	.00 *
20	47.87	.00 *
21	34.87	.00 *
22	71.16	.00 *
23	56.16	.00 *

* Indicates those tests which were significant at the .01 level

Results from Part IV of the Instrument

Part IV

Using the Demographic Category of Sex

As noted in a previous section of this study,⁷⁷ there were 2,616 respondents whose responses to Part IV did not follow the stated directions in which parents were asked to rank order the themes which their child would experience during his/her high school career. Notes were included on many of the questionnaires indicating that the respondents found the task too difficult in that they were unable to separate their feelings about the various choices.

As discussed earlier,⁷⁸ no statistical test is available to deal with Part IV. The following tables represent a descriptive summary of parental responses to this section of the instrument. Respondents were asked to rank each theme with the numbers "1" through "8" ("1" being considered least important" and "8" being considered "most important"). Respondents were instructed to use each number only once in completing this section of the questionnaire.

Hypothesis 4a asks: "What is the relative importance of the required themes of a secondary school religious education program as perceived by parents differing in sex?"

Tables 93 - 100 deal with Hypothesis 4a.⁷⁹

⁷⁷Cf. p. 43 of this study.

⁷⁸Cf. p. 44 of this study.

⁷⁹Cf. p. 9 of this study.

Table 93

Theme statement:

a) teaching students to
know and understand
the Bible

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	691	13.84	869	14.01
2	681	13.64	796	12.84
3	671	13.42	852	13.74
4	689	13.79	833	12.43
5	735	14.72	944	15.11
6	568	11.37	729	11.76
7	447	8.95	522	8.42
8	513	10.27	656	10.58

The highest percentage of both male and female respondents placed this theme statement in the number "5" position in the ranking. The next highest response in each demographic category moved downward from number "5."

Table 94

Theme Statement:

b) Teaching students
about the Church

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	282	5.65	403	6.49
2	537	10.75	752	12.13
3	769	15.39	941	15.18
4	875	17.52	1066	17.19
5	912	18.26	1124	18.12
6	791	15.84	955	15.40
7	510	10.21	594	9.58
8	319	6.38	366	5.91

Responses "5" and "4" were the two choices with the highest percentage of response among both men and women to the theme statement listed in Table 94.

Table 95

Theme Statement:

c) Teaching students
about Christ

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	218	4.38	277	4.47
2	468	9.38	587	9.46
3	538	10.78	724	11.68
4	582	11.64	793	12.79
5	672	13.45	763	12.30
6	759	15.19	904	14.58
7	992	19.85	1236	19.93
8	766	15.33	917	14.79

More male and female respondents ranked this statement in the "7" position than in any other position (19.85% and 19.93% respectively). The next highest position was the "8" position for both sexes.

Table 96

Theme Statement:

d) Teaching students
about God - Father,
Son and Spirit

Ranked Response By Sex	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	348	6.97	475	7.66
2	617	12.37	756	12.19
3	620	12.41	773	12.47
4	654	13.09	774	12.48
5	683	13.67	809	13.05
6	646	12.93	799	12.89
7	685	13.71	894	14.42
8	742	14.85	920	14.84

Table 96 indicates that both male and female respondents ranked this statement in the number "8" or most important position with a 14.85% and 14.84% respectively. The second highest ranked position for respondents of both sexes was the number "7" position.

Table 97

Theme Statement:

e) Providing students
with a preliminary
preparation for
Christian marriage

Ranked Response By Sex	No. Responding (4995 Total)	Male		Female	
		- %	No. Responding (6201 Total)	- %	
1	565	11.32	889	14.34	
2	777	15.56	1041	16.79	
3	708	14.17	796	12.84	
4	607	12.15	761	12.27	
5	592	11.85	640	10.32	
6	741	14.83	868	14.00	
7	647	12.95	763	12.30	
8	358	7.17	443	7.14	

Table 97 reveals that the highest percentage of both male and female respondents placed this statement in the number "2" position with 15.56% and 16.79% respectively.

Table 98

Theme Statement:

f) Providing students
with personal Christian
moral values (the teach-
ing of the Commandments,
Beatitudes, etc.)

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	283	5.67	375	6.05
2	329	6.59	385	6.21
3	569	11.39	657	10.60
4	617	12.35	732	11.80
5	586	11.73	734	11.84
6	648	12.97	821	13.24
7	698	13.97	796	12.84
8	1265	25.33	1701	27.42

Table 98 reveals that the highest percentage of both males and females ranked this statement in the number "8" position by over 25% in each category (25.33% and 27.42% respectively). The next highest percentage of males placed this statement in the number "7" position while the corresponding females ranked the theme in the number "6" position.

Table 99

Theme Statement:

g) Teaching students
how to pray

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	1268	25.39	1431	23.08
2	920	18.42	1005	16.21
3	712	14.25	873	14.08
4	605	12.11	824	13.28
5	491	9.83	713	11.50
6	392	7.85	574	9.26
7	332	6.65	445	7.18
8	275	5.50	336	5.41

Table 99 reveals that the highest percentage of both males and females ranked this statement in the number "1" position (or lowest in importance) with 25.39% and 23.08% respectively). The remainder of the rankings, for both sexes, consisted of decreasing percentages with each higher-numbered response.

Table 100

h) Theme Statement:

Providing students
with a treatment of
today's social prob-
lems as moral issues
(e.g. problems of war,
poverty, crime etc.)

Ranked Response By Sex	Male		Female	
	No. Responding (4995 Total)	- %	No. Responding (6201 Total)	- %
1	1325	26.53	1461	23.56
2	661	13.23	865	13.95
3	418	8.37	569	9.18
4	356	7.12	419	6.76
5	339	6.79	492	7.93
6	441	8.83	555	8.95
7	682	13.65	945	15.24
8	773	15.48	895	14.43

Table 100 reveals that the highest percentage of both male and female respondents ranked this statement in the number "1" (least important) position with 26.53% and 23.56% respectively. The next highest percentage of males placed this statement in the number "8" (most important), while the second highest percentage of females ranked the statement in the number "7" position. These findings indicate strong feelings of both importance and non-importance by both sexes on this statement.

In order to describe the findings in Part IV according to sex, Tables 93 - 100 were examined in order to determine the highest percentage of response. With the exception of themes a and b, the highest percentage of response in both sexes for the remaining categories was limited to choices "1," "2," "7" or "8." Combining the "1" and "2" responses (or least important) and the "7" and "8" responses (most important), the highest responses for both sexes were identical in the following manner:

<u>Sex</u>	<u>Most Important Theme</u> (Highest % of "7" and "8" combined)	<u>Least Important Theme</u> (Highest % of "1" and "2" combined)
Male	f - 39.29% c - 35.18%	g - 43.81% h - 39.74%
Female	f - 40.28% c - 34.73%	g - 39.30% h - 37.56%

Part IV

Using the Demographic Category of Ethnic Background

Hypothesis 4b asks: "What is the relative importance of the required themes of a secondary school religious education program as perceived by parents differing in ethnic background?"⁸⁰

Table 101 - 108 deal with Hypothesis 4b.

⁸⁰Cf. p. 9 of this study.

Table 101

Theme Statement:

a) Teaching students to know and understand the Bible

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	25	6.01	14	16.47	1474	14.38	13	8.39	6	11.32
2	27	6.49	6	7.06	1397	13.63	15	9.68	4	7.55
3	59	14.18	10	11.76	1383	13.49	18	11.61	11	20.75
4	39	9.38	8	9.41	1434	13.99	9	5.81	8	15.09
5	60	14.42	20	23.53	1536	14.98	29	18.71	6	11.32
6	71	17.07	6	7.06	1144	11.16	30	19.35	10	18.87
7	45	10.82	9	10.59	886	8.64	16	10.21	0	0
8	90	21.63	12	14.12	998	9.73	25	16.13	8	15.09

The highest percentage of respondents to this theme statement among Afro-Americans ranked it in the number "8" (or most important) position with a 21.63%. The highest ranking in other groups ranged from a high of "6" (Hispanic-Americans) to a low of "3" (Oriental-Americans).

Table 102

Theme Statement:

b) Teaching students about the Catholic Church

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	34	8.17	7	8.24	624	6.08	9	5.81	2	5.66
2	63	15.14	15	17.65	1159	11.31	19	12.26	11	20.75
3	66	15.87	13	15.29	1564	15.26	26	16.77	8	15.09
4	66	15.87	14	16.47	1777	17.33	33	21.29	11	20.75
5	74	17.79	8	9.41	1870	18.24	25	16.13	7	13.21
6	36	8.65	12	14.12	1633	15.93	15	9.68	7	13.21
7	58	13.94	14	16.47	988	9.64	17	10.97	3	5.66
8	19	4.57	2	2.35	637	6.21	11	7.09	3	5.66

The statement in Table 102 was given low to medium range importance by all groups differing in ethnic background, ranging from a high of "5" (Afro-Americans and Caucasian-Americans) to a low of "2" American Indian and Oriental-Americans.

Table 103

Theme Statement:

c) Teaching students
about Christ

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	20	4.81	6	7.06	446	4.35	6	3.87	3	5.66
2	39	9.37	6	7.06	969	9.45	17	10.97	6	11.32
3	39	9.37	14	16.47	1148	11.20	27	17.42	4	7.55
4	45	10.82	11	12.94	1264	12.33	24	15.48	7	13.21
5	50	12.02	9	10.59	1332	12.99	17	10.97	5	9.43
6	76	18.27	14	16.47	1494	14.57	28	18.06	10	18.87
7	79	18.99	13	15.29	2046	19.96	20	12.91	16	30.19
8	68	16.35	12	14.12	1553	15.15	16	10.32	2	3.77

According to the data in Table 103 the highest ranked percentage for the theme statement in all groups occurred in either the "6" or "7" position.

Table 104

Theme Statement:

d) Teaching students
about God - Father,
Son, and Spirit

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	29	6.97	10	11.76	755	7.36	11	7.09	1	1.89
2	25	6.01	9	10.59	1294	12.62	20	12.90	2	3.77
3	44	10.58	9	10.59	1298	12.66	15	9.68	7	13.21
4	52	12.50	15	17.65	1300	12.68	22	14.19	6	11.32
5	66	15.87	10	11.76	1345	13.12	24	15.48	11	20.75
6	64	15.38	12	14.12	1311	12.79	26	16.77	5	9.43
7	63	15.14	7	8.24	1450	14.15	17	10.97	5	9.43
8	73	17.55	13	15.29	1499	14.62	20	12.91	16	30.19

According to Table 104, the highest percentage of Afro-American, Oriental-American, and Caucasian-American respondents ranked this theme statement with the number "8" selection (highest in importance). The remaining groups selected the number "4" and "6" positions with their highest percentage of response.

Table 105

Theme Statement:
e) Preparing students
with a preliminary
preparation for
Christian marriage

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	126	30.29	20	23.53	1221	11.91	29	18.71	13	24.53
2	75	18.04	15	17.65	1670	16.29	23	14.83	6	11.32
3	35	8.41	7	8.24	1421	13.86	17	10.97	4	7.55
4	52	12.5	8	9.41	1251	12.20	17	10.97	4	7.55
5	25	6.01	6	7.06	1152	11.24	15	9.68	6	11.32
6	37	8.89	10	11.76	1515	14.78	15	9.68	6	11.32
7	34	8.17	14	16.47	1305	12.73	22	14.19	9	16.98
8	32	7.69	5	5.88	717	6.99	17	10.97	5	9.43

The data in Table 105 reveals that the highest percentage of respondents in all groups except Caucasian-Americans ranked this theme in the number "1" (least important) position. The highest percentage of Caucasian-Americans ranked the theme in the number "2" position.

Table 106

Theme Statement:

f) Providing students with personal Christian moral values (the teaching of the Commandments, Beatitudes, etc.

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	21	5.05	5	5.88	599	5.84	12	7.74	4	7.55
2	43	10.34	7	8.24	623	6.07	15	9.68	3	5.66
3	70	16.83	11	12.94	1077	10.51	24	15.48	6	11.32
4	52	12.5	12	14.12	1225	11.95	22	14.19	5	9.43
5	65	15.63	12	14.12	1178	11.49	24	15.48	10	18.87
6	54	12.98	11	12.94	1348	13.15	19	12.26	9	16.98
7	61	14.65	11	12.94	1359	13.26	20	12.91	8	15.09
8	50	12.02	16	18.82	2843	27.73	19	12.26	8	15.09

As noted in Table 106, Caucasian-American and American-Indian parents placed their highest percentage of response in the number "8" or "most important" position. The highest percentage of response from parents in the remaining groups were mid-range responses, ranging from position "3" to position "5"

Table 107

Theme Statement:

g) Teaching students
how to pray

Response	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	54	12.97	10	11.76	2525	24.63	41	26.45	10	18.87
2	74	17.79	18	21.19	1740	16.97	24	15.48	13	24.53
3	74	17.79	16	18.82	1439	14.04	24	15.48	10	18.87
4	75	18.03	12	14.12	1279	12.48	19	12.26	8	15.09
5	52	12.50	9	10.59	1106	10.79	13	8.39	2	3.77
6	44	10.58	10	11.76	882	8.60	9	5.81	3	5.66
7	19	4.57	5	5.88	727	7.09	12	7.74	4	7.55
8	24	5.77	5	5.88	554	5.40	13	8.39	3	5.66

According to Table 107, the highest percentage of response to this statement ranged from a low of "1" (least important) among Caucasian-Americans and Hispanic-Americans to a high of "4" among Afro-Americans.

Table 108

Theme Statement:

h) Providing students with a treatment of today's social problems as moral issues (e.g. problems of war, poverty, crime etc.)

	Afro-American (416)		American Indian (85)		Caucasian (10,252)		Hispanic American (155)		Oriental American (53)	
Response	No.	%	No.	%	No.	%	No.	%	No.	%
1	104	25.00	13	15.29	2572	25.09	33	21.29	12	22.64
2	68	16.35	8	9.41	1388	13.54	22	14.19	9	16.98
3	29	6.97	7	8.24	918	8.96	4	2.58	3	5.66
4	35	8.41	6	7.06	710	6.93	10	6.45	4	7.55
5	27	6.49	9	10.59	759	7.40	10	6.45	6	11.32
6	35	8.41	10	11.76	920	8.97	9	5.81	2	3.77
7	53	12.74	11	12.94	1492	14.55	31	20.00	7	13.21
8	65	15.63	21	24.71	1493	14.56	36	23.22	10	18.87

The data in Table 108 indicates that the highest percentage of Afro-American, Caucasian-American and Oriental-American respondents ranked this theme in the number "1" or least important position, while those in the other two ethnic categories used their highest percentage of response for the number "8" (most important) position. There was evidence of strong feelings of importance and non-importance in this theme by respondents in all categories of ethnic background.

In order to describe the findings in Part IV according to ethnic background, Tables 101 - 108 were examined in order to determine the highest percentage of response. Combining the "1" and "2" responses (or least important) and the "7" and "8" responses (most important), the highest percentage response for the various ethnic backgrounds could be summarized in the following manner:

<u>Ethnic Category</u>	<u>Most Important Theme</u> (Highest % of "7" and "8" combined)	<u>Least Important Theme</u> (Highest % of "1" and "2" combined)
Afro-American	c - 35.34% d - 32.69% a - 32.45%	e - 48.33% h - 41.35%
American Indian	h - 37.65% f - 31.76%	e - 41.18% g - 32.95%
Caucasian-American	f - 40.99% c - 35.11%	g - 41.60% h - 38.63%
Hispanic-American	h - 43.22%	g - 41.93% e - 33.54%
Oriental-American	d - 39.62% c - 33.96%	g - 43.40% h - 39.62% e - 35.85%

Part IV

Using the Demographic Category of Age

Hypothesis 4c asks: "What is the relative importance of the required themes of a secondary school religious education program as perceived by parents differing in age?"⁸¹

Tables 109 - 116 deal with Hypothesis 4c.

⁸¹Cf. p. 9 of this study.

Table 109

Theme Statement:

a) Teaching students to know
and understand the Bible

Age:	30 or Younger (93)		31 - 35 (938)		36 - 40 (3260)		41 - 44 (3004)		45 - 50 (2117)		51 - 55 (1235)		56 - 60 (418)		Older than 60 (103)	
Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	11	11.83	100	10.66	450	13.80	448	14.93	307	14.50	163	13.20	64	15.31	13	12.62
2	7	7.53	110	11.73	442	13.56	400	13.33	278	13.13	171	13.85	57	13.64	14	13.59
3	17	18.28	129	13.75	436	13.37	407	13.56	282	13.32	178	14.41	60	14.35	7	6.80
4	13	13.98	121	12.90	464	14.23	392	13.06	291	13.75	172	13.93	53	12.68	17	16.50
5	17	18.28	160	17.06	472	14.48	449	14.96	322	15.21	180	14.57	60	14.35	18	17.48
6	16	17.20	119	12.69	376	11.53	343	11.43	243	11.48	139	11.26	38	9.09	9	8.74
7	2	2.15	91	9.70	309	9.48	251	8.36	177	8.36	91	7.37	37	8.85	9	8.74
8	10	10.75	108	11.51	311	9.54	311	10.36	217	10.25	141	11.42	49	11.72	16	15.53

Table 110

Theme Statement:

b) Teaching students about
the Catholic Church

Age:		30 or Younger (93)	31 - 35 (938)	36 - 40 (3260)	41 - 44 (3004)	45 - 50 (2117)	51 - 55 (1235)	56 - 60 (418)	Older than 60 (103)								
Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
185	1	8	8.60	69	7.36	232	7.12	186	6.20	96	4.53	70	5.67	22	5.26	7	6.80
	2	17	18.28	112	11.94	404	12.39	358	11.93	239	11.29	109	8.83	39	9.33	7	6.80
	3	14	15.05	131	13.97	529	16.23	456	15.19	328	15.49	171	13.85	67	16.03	16	15.53
	4	16	17.20	168	17.91	568	17.42	505	16.83	383	18.09	218	17.65	67	16.03	9	8.74
	5	16	17.20	167	17.80	585	17.94	552	18.39	378	17.86	233	18.87	75	17.94	22	21.36
	6	10	10.75	146	15.57	474	14.54	482	16.06	331	15.64	209	16.92	65	15.55	21	20.39
	7	6	6.45	92	9.81	294	9.02	277	9.23	221	10.44	138	11.17	56	13.40	12	11.65
	8	6	6.45	53	5.65	174	5.34	185	6.16	141	6.66	87	7.04	27	6.46	9	8.74

The data in Table 109 indicates that the highest percentage of parents in all age categories ranked this theme in a mid-range position of "5" or "3" (with the latter number receiving a tie for the highest percentage among respondents in two categories). The trend in most categories was a downward ranking in the next higher percentages.

The data in Table 110 indicates that the highest percentage of response to this theme among respondents in all age categories appeared in the number "5" position. The next highest percentage of responses in each category tended to be low to mid-range responses (between "3" and "6").

Table 111

Theme Statement:

c) Teaching students
about Christ

Age:	30 or Younger (93)		31 - 35 (938)		36 - 40 (3260)		41 - 44 (3004)		45 - 50 (2117)		51 - 55 (1235)		56 - 60 (418)		Older than 60 (103)	
Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	9	9.68	45	4.80	130	3.99	113	3.77	107	5.05	60	4.86	24	5.74	4	3.88
2	10	10.75	83	8.85	299	9.17	290	9.66	221	10.44	105	8.50	30	9.57	9	8.74
3	8	8.60	104	11.09	381	11.69	345	11.50	239	11.29	124	10.04	47	11.24	12	11.65
4	14	15.05	107	11.41	447	13.71	362	12.06	232	10.96	151	12.23	48	11.48	8	7.77
5	16	17.20	108	11.51	423	12.98	395	13.16	274	12.94	159	12.87	49	11.72	7	6.80
6	12	12.90	139	14.82	469	14.39	425	14.16	325	15.35	210	17.00	57	13.64	19	18.45
7	16	17.20	186	19.83	644	19.75	570	18.99	426	20.12	257	20.81	87	20.81	32	31.07
8	8	8.60	166	17.70	467	14.33	501	16.69	293	13.84	169	13.68	66	15.79	12	11.65

Table 112

Theme Statement:

d) Teaching students about
God - Father, Son and Spirit.

Age:		30 or Younger	31 - 35		36 - 40		41 - 44		45 - 50		51 - 55		56 - 60		Older than	
		(93)	(938)		(3260)		(3004)		(2117)		(1235)		(418)		(103)	
Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	9	9.68	64	6.82	231	7.09	203	6.76	199	9.40	82	6.64	28	6.70	3	2.91
2	14	15.05	98	10.45	421	12.91	397	13.23	240	11.34	142	11.50	50	11.96	9	8.74
3	16	17.20	129	13.75	429	13.16	358	11.93	260	12.28	146	11.82	43	10.29	10	9.71
4	8	8.60	122	13.01	404	12.39	420	14.00	273	12.90	138	11.17	53	12.68	10	9.71
5	11	11.83	122	13.01	436	13.37	403	13.43	264	12.47	176	14.25	52	12.44	17	16.50
6	9	9.68	119	12.69	432	13.25	401	13.36	249	11.76	157	12.71	55	13.16	18	17.48
7	14	15.05	144	15.35	433	13.28	432	14.40	296	13.98	193	15.63	58	13.88	11	10.68
8	12	12.90	140	14.93	474	14.54	387	12.90	336	15.87	201	16.28	79	18.90	25	24.27

The data in Table 111 indicates that the highest percentage of response to this theme among respondents in all age categories appeared in the number "7" position. The second highest percentage of response in most categories was high ("8" or "6").

The data in Table 112 reveals a relatively high ranking for this theme by all groups except for the "30 or younger" category where the highest percentage of respondents to this theme was found in the "3" position. The highest percentage of respondents to this theme in all other categories ranked it in either the "7" or "8" position.

Table 113

Theme Statement:

e) Providing students with
a preliminary preparation
for Christian marriage

Age:		30 or Younger (93)		31 - 35 (938)		36 - 40 (3260)		41 - 44 (3004)		45 - 50 (2117)		51 - 55 (1235)		56 - 60 (418)		Older than 60 (103)	
Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
1	9	9.68	158	16.84	416	12.76	361	12.03	233	11.01	191	15.47	71	16.99	9	8.74	
2	13	13.98	153	16.31	546	16.75	473	15.76	321	15.16	211	17.09	68	16.27	25	24.27	
3	19	20.43	112	11.94	435	13.34	405	13.50	306	14.45	161	13.04	48	11.48	11	10.68	
4	8	8.60	116	12.37	382	11.72	373	12.43	267	12.61	140	11.34	60	14.35	19	18.45	
5	6	6.45	77	8.21	357	10.95	359	11.96	241	11.38	139	11.25	38	9.09	12	11.65	
6	17	18.28	134	14.29	470	14.42	426	14.20	323	15.26	169	13.68	55	13.16	12	11.65	
7	8	8.60	120	12.79	410	12.58	400	13.33	269	12.71	146	11.82	51	12.20	8	7.77	
8	13	13.98	68	7.25	244	7.48	204	6.80	157	7.42	78	6.32	27	6.46	7	6.80	

Table 114

Theme Statement:

f) Providing students with
personal Christian moral
values (the teaching of
the Commandments, Beatitudes)

Rank	30 or Younger (93)		31 - 35 (938)		36 - 40 (3260)		41 - 44 (3004)		45 - 50 (2117)		51 - 55 (1235)		56 - 60 (418)		Older than 60 (103)	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	6	6.45	53	5.65	201	6.17	174	5.80	149	7.04	48	3.89	19	4.55	4	3.88
2	10	10.75	65	6.93	206	6.32	168	5.60	146	6.90	80	6.48	26	6.22	6	5.83
3	6	6.45	118	12.58	321	9.85	348	11.60	213	10.06	134	10.85	58	13.88	24	23.30
4	11	11.83	133	14.18	374	11.47	333	11.10	256	12.09	174	14.09	48	11.48	17	16.50
5	11	11.83	120	12.79	381	11.69	338	11.26	255	12.05	147	11.90	50	11.96	14	13.59
6	13	13.98	137	14.61	434	13.31	373	12.43	285	13.46	155	12.55	58	13.88	16	15.53
7	21	22.58	107	11.41	427	13.10	436	14.53	264	12.47	170	13.77	52	12.44	7	6.80
8	15	16.13	205	21.86	916	28.10	831	27.69	549	25.93	327	26.48	107	25.60	15	14.56

The data in Table 113 indicates that the highest percentage of response among parents in most age categories gave this theme a low rating, ranging from a "1" (least important) to a "3." The "45 - 50" age category was the exception to the above pattern, since the highest percentage of respondents in this category ranked this theme as number "6."

The data in Table 114 indicates that the highest percentage of respondents in most age categories ranked this theme in either the number "7" or number "8" position. A notable exception occurred in the "Older than 60" category. Here, the highest percentage of respondents ranked the theme in the relatively low number "3" position.

Table 115

Theme Statement:

g) Teaching students how to pray

Age: 30 or Younger (93) 31 - 35 (938) 36 - 40 (3260) 41 - 44 (3004) 45 - 50 (2117) 51 - 55 (1235) 56 - 60 (418) Older than 60 (103)

Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	27	29.03	240	25.59	849	26.04	740	24.66	488	23.05	244	19.76	77	18.42	24	23.30
2	10	10.75	176	18.76	507	15.55	497	16.56	380	17.95	243	19.68	83	19.86	27	26.21
3	11	11.83	131	13.97	457	14.02	427	14.23	290	13.70	206	16.68	48	11.48	11	10.68
4	15	16.13	104	11.09	395	12.12	392	13.06	266	12.56	176	14.25	56	13.40	13	12.62
5	12	12.90	106	11.30	348	10.67	309	10.30	235	11.10	124	10.04	62	14.83	9	8.74
6	6	6.45	72	7.68	276	8.47	269	8.96	188	8.88	105	8.50	47	11.24	6	5.83
7	6	6.45	58	6.18	236	7.24	214	7.13	145	6.85	74	5.99	31	7.42	11	10.68
8	6	6.45	51	5.44	192	5.89	153	5.10	125	5.90	63	5.10	14	3.35	2	1.94

Table 116

Theme Statement:

- h) Providing students with a treatment of today's social problems as moral issues (e.g. problems of war, poverty, crime etc.)

Age: 30 or Younger (93) 31 - 35 (938) 36 - 40 (3260) 41 - 44 (3004) 45 - 50 (2117) 51 - 55 (1235) 56 - 60 (418) Older than 60 (103)

Rank	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	14	15.05	199	21.22	738	22.64	761	25.36	540	25.51	371	30.04	113	27.03	39	37.87
2	12	12.90	137	14.61	442	13.56	408	13.60	285	13.46	170	13.77	58	13.88	6	5.83
3	3	3.23	86	9.17	276	8.47	252	8.40	184	8.69	122	9.88	51	12.20	12	11.65
4	8	8.60	69	7.36	233	7.15	220	7.33	146	6.90	63	5.10	26	6.22	9	8.74
5	4	4.30	88	9.38	273	8.37	204	6.80	150	7.09	78	6.32	30	7.18	4	3.88
6	9	9.68	72	7.68	317	9.72	285	9.50	171	8.08	93	7.53	43	10.29	3	2.91
7	20	21.51	139	14.82	501	15.37	429	14.30	319	15.07	163	13.20	42	10.05	13	12.62
8	23	24.73	148	15.78	480	14.72	442	14.73	322	15.21	175	14.17	55	13.16	17	16.50

The data in Table 115 indicates that the highest percentage of respondents in the six youngest age categories ranked this theme in the number "1" (least important) position. The other two age categories ("56 - 60" and "Older than 60") ranked the theme in the number "2" position.

The data in Table 116 indicates that the highest percentage of respondents, in all age categories except "30 or younger" one, ranked this theme in the number "1" (least important) position. The "30 or younger" age group ranked this theme in the number "8" (most important) position with the highest percentage of respondents. In all age categories, there was apparent strong feeling at both ends of the ranking scale regarding the importance of this theme.

Tables 109 - 116 were examined to determine which themes fell into the "most important" and "least important" categories. The following chart summarizes the information about respondents divided by age to Part IV:

<u>Age Category</u>	<u>Most Important Theme</u> (combination of "7" and "8")	<u>Least Important Theme</u> (combination of "1" and "2")
30 or Younger	h - 46.24% f - 38.71%	g - 39.78% b - 26.88%
31 - 35	c - 37.53% f - 33.27% d - 30.28%	g - 44.35% h - 35.83% e - 33.15%
36 - 40	f - 41.20% c - 34.08% d - 27.82%	g - 41.59% h - 36.20%
41 - 44	f - 42.22% c - 35.68%	g - 41.22% h - 38.96%
45 - 50	f - 38.40% c - 33.96% d - 29.85%	g - 41% h - 38.97%
51 - 55	f - 40.25% c - 34.49% d - 31.91%	h - 43.81% g - 39.44% e - 32.56%
56 - 60	f - 38.04% c - 36.60% d - 32.78%	h - 40.91% g - 38.28% e - 33.26%
Older than 60	c - 42.72% d - 34.95%	g - 49.51% h - 43.70% e - 33.01%

Part IV

Using the Demographic Category of Marital Status

Hypothesis 4d asks: "What is the relative importance of the required themes of a secondary school religious education program as perceived by parents differing in marital status?"⁸²

Tables 117 - 124 deal with Hypothesis 4d.

⁸²Cf. p. 9 of this study.

Table 117

Theme Statement:

a) Teaching students to know and understand the Bible

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	38	11.84	1425	14.02	53	13.52	11	13.10	33	13.64
2	30	9.35	1374	13.52	41	10.46	5	5.95	30	12.40
3	43	13.40	1382	13.60	50	12.76	18	21.43	29	11.98
4	45	14.02	1391	13.69	48	12.24	6	7.14	35	14.46
5	63	19.63	1525	15.01	58	14.80	9	10.71	34	14.05
6	35	10.90	1166	11.47	47	11.99	14	16.67	28	11.57
7	29	9.03	871	8.57	42	10.71	7	8.33	21	8.68
8	38	11.84	1028	10.12	53	13.52	14	16.67	32	13.22

The data in Table 117 indicates that there was some difference in importance among respondents to this theme. Those in the "Divorced," "Married," and "Separated" categories selected the number "5" ranking with their highest percentage of response, while the other two groups of respondents varied their ranking from "1" to "4."

Table 118

Theme Statement:

b) Teaching students about the Catholic Church

Response	(321)		(10,162)		(392)		(84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	30	9.35	595	5.86	36	9.18	6	7.14	22	9.09
2	44	13.71	1166	11.47	43	10.97	10	11.90	26	10.74
3	43	13.40	1562	15.37	61	15.56	11	13.10	40	16.53
4	53	16.51	1769	17.41	66	16.84	17	20.24	31	12.81
5	62	19.31	1843	18.41	74	18.88	16	19.05	38	15.70
6	34	10.59	1620	15.94	42	10.71	13	15.48	37	15.29
7	33	10.28	998	9.82	35	8.93	9	10.71	29	11.98
8	22	6.85	609	5.99	35	8.93	2	2.38	19	7.85

The data in Table 118 indicates that the highest percentage of response to this theme among respondents in all age categories was a mid-range response ranging from a low of "3" to a high of "6."

Table 119

Theme Statement:

c) Teaching students
about Christ

Response	(321)		(10,162)		(392)		(84)		(242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	18	5.61	443	4.36	14	3.57	6	7.14	12	4.96
2	28	8.72	960	9.45	47	11.99	4	4.76	20	8.26
3	43	13.40	1141	11.23	53	13.52	4	4.76	22	9.09
4	55	17.13	1231	12.11	45	11.48	14	16.67	33	13.64
5	29	9.03	1302	12.81	50	12.76	19	22.62	34	14.05
6	47	14.64	1492	14.68	71	18.11	12	14.29	37	15.29
7	57	17.76	2048	20.15	65	16.58	11	13.10	46	19.01
8	44	13.71	1545	15.20	47	11.99	14	16.67	38	15.70

The data in Table 119 indicates that the highest percentage of respondents in all categories except the "Single" category ranked this theme in the rather important number "6" or "7" position.

Table 120

Theme Statement:

d) Teaching students about
God - Father, Son and
Spirit

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	26	8.10	741	7.29	32	8.16	5	5.95	17	7.02
2	51	15.89	1243	12.23	47	11.99	13	15.48	24	9.92
3	32	9.97	1276	12.56	40	10.20	11	13.10	32	13.22
4	38	11.84	1297	12.76	57	14.54	9	10.71	31	12.81
5	40	12.46	1352	13.30	41	10.46	14	16.67	41	16.94
6	51	15.89	1302	12.81	71	18.11	5	5.95	23	9.50
7	48	14.95	1426	14.03	53	13.52	14	16.67	41	16.94
8	35	10.90	1526	15.02	51	13.01	13	15.48	33	13.64

The data in Table 120 reveals a variation among the five groups of respondents regarding the highest percentage of response. In all but the "Divorced" category, this ranking ranged from "5" to "8," but among "Divorced" respondents, the highest percentage of parents reflected a tie between the number "2" and "6" rankings.

Table 121

Theme Statement:

e) Providing students with
a preliminary preparation
for Christian marriage

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	54	16.82	1306	12.85	47	11.99	15	17.86	32	13.22
2	49	15.26	1634	16.08	74	18.88	17	20.24	40	16.53
3	36	11.21	1388	13.66	40	10.20	9	10.71	35	14.46
4	35	10.90	1240	12.20	50	12.76	11	13.10	30	12.40
5	31	9.66	1123	11.05	44	11.22	4	4.76	29	11.98
6	55	17.13	1463	14.40	51	13.01	11	13.10	29	11.98
7	32	9.97	1301	12.80	48	12.24	8	9.52	28	11.57
8	29	9.03	706	6.95	38	9.69	9	10.71	19	7.85

The data in Table 121 reveals that the highest percentage of response to this theme by parents in all marital status categories except "Divorced" ranked this theme in the number "2" (relatively unimportant) position. "Divorced" respondents' were split between the number "6" (17.13%) and the number "1" positions (16.82%).

Table 122

Theme Statement:

f) Providing students with personal Christian moral values (the teaching of the Commandments, Beatitudes, etc.)

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	22	6.85	592	5.83	35	8.93	2	2.38	8	3.31
2	28	8.72	635	6.23	24	6.12	8	9.52	17	7.02
3	40	12.46	1090	10.73	39	9.95	15	17.86	40	16.53
4	34	10.59	1214	11.95	59	15.05	9	10.71	37	15.29
5	33	10.28	1195	11.76	59	15.05	11	13.10	21	8.68
6	40	12.46	1335	13.14	48	12.24	8	9.52	42	17.36
7	52	16.20	1348	13.27	50	12.76	17	20.24	24	9.92
8	72	22.43	2753	27.09	78	19.90	14	16.67	53	21.90

The data in Table 122 reveals that the highest percentage of respondents in all categories of marital status except "Single" ranked this theme in the number "8" (most important) position. "Single" respondents ranked the theme in the number "7" position with their highest percentage of response.

Table 123

Theme Statement:

g) Teaching students
how to pray

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	66	20.56	2484	24.44	81	20.66	17	20.24	50	20.66
2	55	17.13	1733	17.05	71	18.11	15	17.86	52	21.49
3	53	16.51	1429	14.06	65	16.58	12	14.29	30	12.40
4	37	11.53	1304	12.83	39	9.95	14	16.67	30	12.40
5	40	12.46	1096	10.79	41	10.46	8	9.52	23	9.50
6	24	7.48	883	8.69	29	7.40	10	11.90	23	9.50
7	21	6.54	694	6.83	36	9.18	4	4.76	22	9.09
8	25	7.79	539	5.30	30	7.65	4	4.76	12	4.96

The data in Table 123 indicates that the highest percentage of respondents in all marital status categories ranked this theme in the number "1" or "2" position.

Table 124

Theme Statement:

- h) Providing students with a treatment of today's social problems as moral issues (e.g. problems of war, poverty, crime etc.)

Response	Divorced (321)		Married (10,162)		Separated (392)		Single (84)		Widow or Widower (242)	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	65	20.25	2545	25.04	91	23.21	21	25.00	63	26.03
2	35	10.90	1403	13.81	44	11.22	11	13.10	34	14.05
3	35	10.90	892	8.78	43	10.97	3	3.57	14	5.79
4	25	7.79	703	6.92	30	7.65	6	7.14	13	5.37
5	20	6.23	759	7.47	28	7.14	4	4.76	20	8.26
6	34	10.59	893	8.79	33	8.42	12	14.29	25	10.33
7	49	15.26	1466	14.43	62	15.82	14	16.67	37	15.29
8	58	18.07	1501	14.77	61	15.56	13	15.48	36	14.88

The data in Table 124 indicates that the highest percentage of respondents in all categories of marital status ranked this theme in the number "1" (unimportant) position, but that the next highest percentage was in the number "7" or "8" position.

Tables 117 - 124 were examined to determine which themes fell into the "least important" and "most important" categories. The following chart summarizes the feelings about Part IV by respondents differing in marital status:

<u>Marital Status</u> <u>Category</u>	<u>Most Important Theme</u> (combination of "7" and "8")	<u>Least Important Theme</u> (combination of "1" and "2")
Divorced	f - 38.63% h - 33.33% c - 31.47%	g - 37.69% e - 32.08%
Married	f - 40.36% c - 35.35% d - 29.05%	g - 41.49% h - 38.85% e - 28.93%
Separated	f - 32.66%	g - 38.77% h - 34.43% e - 30.87%
Single	f - 36.91% d - 32.15%	g - 38.10% h - 38.10% e - 38.10%
Widow/Widower	c - 34.71% f - 31.82% d - 30.58%	g - 42.15% h - 40.08% e - 29.75%

CHAPTER VI

CONCLUSIONS, CRITIQUE, IMPLICATIONS FOR FUTURE STUDY

This study assumed that, if known, parental expectations concerning a religious education program would be helpful for educators dealing with these parents. If all or some aspects of the religious education program were not supported by parents in the home, then the task of the classroom teacher would be that much more difficult. For purposes of more intense analysis, parents were broken down into several demographic categories, four of which were examined during this study (sex, ethnic background, age and marital status).

The instrument used during the study was an original questionnaire designed for distribution to parents of all incoming ninth graders in the secondary school system of the Archdiocese of Philadelphia in September, 1980. The questionnaire was divided into four distinct sections. The first three sections dealt with parental expectations of the staffing, instructional organization and content of the religious education program. It was hypothesized that no significant relationship existed, as evidenced by the responses to the questionnaire, in parents' expectations of the threefold aspects of the religious education program. Parental responses were divided according to the four aforementioned demographic categories.

The last section of the questionnaire (Part IV) dealt with the required themes which will be taught to a high school student during his/her four year career. Parents were asked to rank order the themes

from "least important" to "most important." Each number was to be used only once. In order to examine this section of the questionnaire, the question was asked about the relative importance of the themes to parents differing in the demographic categories of sex, ethnic background, age and marital status.

Conclusions Regarding Parental Expectations
of the Staffing of a Religious Education Program

In examining the responses of parents differing in sex to Part I (Staffing), it was discovered that five of the six tests were significant at the .05 level and four of the six were significant at the .01 level. Both sexes had a decided preference that the teacher of religious education be a priest, brother or sister. In Questions 1 and 2, however, males reflected stronger feelings than females in favor of a religious as a religion teacher and against a lay person in the same capacity. When the question of whether a course in Christian Marriage could best be taught by a lay teacher was asked, respondents were divided in their opinions. Male respondents were stronger again in their disagreement with the question.

Regarding the necessity for degreed teachers in religious education, males were slightly higher in disagreeing with the need for teachers who had their degrees in Religious Education.

Both sexes felt strongly about the need for the teacher in religious education to be a practicing Catholic. Males disagreed more intensely than females with the idea that religious education teachers should be supporters of social justice. Both sexes tended

to have a high degree of indifference to this question, reflecting, perhaps, the rather recent inclusion of the formal terminology of "social justice" within religious education.

Given the aforementioned information that five of the six tests in this section of the study were significant at the .05 level, it seems possible to reject the null hypothesis 1a.

In examining the responses of parents differing in ethnic background to Part I (Staffing), it was discovered that all six tests were significant at the .01 level.

There were stronger feelings among Caucasian-American respondents concerning the necessity for having a priest, brother or sister as a teacher in religious education classes than among those in other ethnic groups. Respondents in other ethnic backgrounds expressed much higher percentages of indifferent feelings to the issue of staffing religious education courses with lay teachers as opposed to religious. Respondents were divided on the issue of whether a course in Christian Marriage could best be taught by a lay person. Though there was evidence of ambivalent feelings within each group, Afro-Americans expressed the strongest feelings of disagreement with the statement that Christian Marriage courses could best be taught by lay persons, even though Afro-Americans had not registered the strongest feelings of disagreement regarding the possibility of lay persons teaching any course in religious education.

A majority of the respondents in all ethnic backgrounds agreed that only teachers with degrees in Religious Education should teach such courses. Oriental-Americans tended to express stronger feelings of disagreement and indifference to this question than respondents in other groups.

Caucasian-Americans were overwhelmingly in agreement that the teacher of religious education should be a practicing Catholic. A high percentage of the other groups of respondents also agreed with this statement, but there was stronger disagreement and indifference expressed by Afro-Americans to the need for the teacher to be a Catholic. This disagreement could be explained in part by the higher percentage of non-Catholics among Afro-American respondents.

Regarding the need for teachers of religious education to be active supporters of social justice, Caucasian-Americans were in more disagreement with this idea than were respondents in other ethnic groups, perhaps because the ideas of social justice have been more actively applied to those in these other groups. Respondents in all ethnic groups, however, expressed a high degree of indifference to the statement.

Given the aforementioned information that all six tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 1b.

In examining the responses of parents differing in age to Part I (Staffing), it was discovered that all six tests were significant at the .01 level.

Though respondents in all age groups indicated a preference for having a priest, brother, or sister as a teacher in Religious Education classes, this preference was not as strong in the "30 or younger" age group. This same age group reflected a high degree of indifference regarding the state of life of the teacher of Religious Education.

Although there were indications of mixed feelings within each age group regarding whether courses such as Christian Marriage could best be taught by lay persons, the preference for lay persons as teachers in such courses decreased as the age of the respondents increased.

A majority of respondents in all age categories preferred to have degreed teachers of Religious Education for their children. The preference for such teachers was particularly evident in the "older than 60" age category, and it was decidedly less marked in the "30 or younger" category.

Respondents in all age categories expressed a strong preference for having practicing Catholics as teachers in Religious Education classes. Once again, those respondents in the "30 or younger" age category were not as strong in their preference for such teachers as those in the other age categories.

There were mixed feelings among respondents in all age categories concerning the need for teachers of Religious Education to be active supporters of social justice issues. A majority of respond-

ents in all age categories agreed with the need for this teaching, but the strength of the respondents' preferences increased with the age of the respondents. There was a reasonably high percentage of indifference to this question among all respondents, but the indifference was strongest among respondents in the two youngest age categories.

Given the aforementioned information that all six tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 1c.

In examining the responses of parents differing in Marital Status to Part I (Staffing), it was discovered that all six tests were significant at the .01 level.

While respondents in all categories of marital status preferred to have a priest, brother or sister teaching their child in religion class, this preference was less intense among respondents in the "Divorced" category. When the question was asked about the respondents' preferences for a lay person as a teacher in Religious Education classes, however, single respondents were more inclined to favor a lay teacher in religion classes than were other groups of respondents. The "Single" category was the only group to have a majority of respondents favor courses such as "Christian Marriage" taught by lay teachers. "Married" and "Widow/Widower" respondents registered the highest percentages of disagreement with the possibility of lay teachers teaching such courses.

While a majority of respondents in all categories agreed that the teachers of religious education courses should have degrees in that field, this feeling was not as strong among respondents in the "Divorced" and "Single" categories where there was also a greater degree of indifference than in the other marital status groups.

There was a preference among respondents in all categories of marital status that the teachers of religious education courses be practicing Catholics. The feeling was much higher among respondents in the "Married" category than in any of the others.

A majority of respondents in all categories of marital status agreed that religion teachers should be active supporters of social justice in their classes. "Single" respondents were not as strong in their agreement, but they indicated a high degree of indifference to this question.

Given the aforementioned information that all of the six tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis H_0 .

Thus, a significant relationship was found in the parental responses to Part I of the questionnaire among parents differing in all four demographic categories.

Conclusions Regarding Parental Expectations
of the Instructional Organization
of a Religious Education Program

In examining the responses of parents differing in sex to Part II (Instructional Organization), it was discovered that all seven tests were significant at the .01 level.

A majority of respondents in both sexes expressed an agreement that religion classes should meet daily. Female respondents, however, were stronger in this agreement. On the issue of class size, however, there were mixed feelings among respondents of both sexes. Though a majority of respondents of both sexes disagreed that religion classes should always be smaller in size than the students' other classes, there was a high percentage of respondents who had no thought on this issue. Consistent with these findings were the responses of both sexes on the issue of having religion classes meet every day at the expense of larger size. Though more respondents in each sex agreed that these classes should meet every day, this feeling was expressed by a majority of female respondents only. Male respondents, in addition to expressing less agreement with the daily class meetings, indicated more indifference on this issue.

Regarding the instructional style in which religion classes should be conducted, a high percentage of respondents of both sexes favored the non-lecture style of teaching. It was clear from the response to both questions asked on this issue that females felt more strongly than males that the "non-lecture" style of instruction should be utilized in religious education classes.

A majority of respondents in both sexes felt that religion classes should include spiritual experiences as part of the class time. Female respondents tended to be more in agreement with the inclusion of such experiences in religion courses than did males.

On the question of the evaluation of students in religion classes, there was no clear majority opinion among respondents in either sex. Respondents in both sexes tended to disagree with a "Pass/Fail" system of grading. Female respondents expressed more opposition to this evaluation system than did male respondents.

Given the aforementioned information that all seven tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 2a.

In examining the responses of parents differing in ethnic background to Part II (Instructional Organization), it was discovered that all seven tests were significant at the .01 level.

Though a majority of respondents in all categories of ethnic background agreed that religion classes should meet daily, Caucasian-American and Oriental-American respondents were decidedly stronger in their agreement with this daily meeting format. On the issue of whether religion classes should have smaller class size than other classes, there was a lack of a majority opinion in any ethnic background category except for Caucasian-American where a majority of respondents disagreed with the need for smaller class size. This issue created a great deal of indifferent reaction within all groups. When asked to respond to a choice between smaller class size or daily class meetings, a majority of respondents in the Caucasian-American and Hispanic-American categories agreed with the need for daily meetings of religion classes. The other groups also favored such a frequency of class, but not by a majority of respondents.

A majority of respondents in all categories of ethnic background preferred the "non-lecture" style of instruction to the "lecture" style in religion classes. Caucasian-American respondents expressed stronger feelings of preference for the "non-lecture" style of instruction than did respondents in the other groups.

A majority of respondents in all categories of ethnic background favored the inclusion of spiritual experiences during class time. Hispanic-Americans and Caucasian-Americans were stronger in their preference for such experiences than were respondents in the other groups.

A majority of respondents in all categories of ethnic background did not agree with a "Pass/Fail" system of grading for religion classes. Hispanic-Americans were more in favor of the "Pass/Fail" system than were respondents in the other groups.

Given the aforementioned information that all seven of the tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 2b.

In examining the responses of parents differing in age to Part II (Instructional Organization), it was discovered that five of the seven tests were significant at the .01 level and one other was significant at the .05 level.

A majority of respondents in all age categories preferred religion classes to meet on a daily basis and no significant relationship in the age groups could be determined. On the issue of smaller class size in religion classes, a majority of respondents in four age cate-

gories ("31 - 35," "36 - 40," "41 - 44," and "45 - 50") disagreed with the need for smaller classes in religion. Respondents in most age categories expressed a relatively high degree of indifference on this issue, and those respondents in the "older than 60" category expressed the strongest feelings in favor of smaller religion classes. A majority of respondents in all age groups except the "30 or younger" category expressed a preference for daily class meetings for religion classes even at the expense of larger class size.

A decided majority of respondents in all age categories expressed a preference for the "non-lecture" style of instruction in religion classes. Those in the "older than 60" category expressed the strongest preference for the "lecture" style, though a majority of respondents in this category still favored the "non-lecture" approach.

There was strong support for the inclusion of spiritual experiences during religion classes by a majority of respondents in all age categories. The amount and intensity of the support increased with the age of the respondent group.

Although there were more respondents in each age group who favored the current numerical and/or "lettered grade" system of marking than those who favored the "Pass/Fail" system, there was not a majority of respondents in any age category who favored one or the other system. The two oldest age categories ("56 - 60" and "older than 60") expressed the strongest preference for the "Pass/Fail" system, while the "31 - 35" and "36 - 40" categories contained the strongest preference for the alternative of numerical or lettered grading.

Given the aforementioned information that five of the seven tests in this section of the study were significant at the .01 level and that one other test was significant at the .05 level, it seems possible to reject the null hypothesis 2c.

In examining the responses of parents differing in marital status to Part II (Instructional Organization), it was discovered that five of the seven tests were significant at the .01 level.

A majority of respondents in all categories of marital status indicated a preference for daily meetings of religion classes. Respondents in the "Divorced" and "Single" categories expressed more and stronger feelings of disagreement with such an arrangement than did respondents in the other categories. Although a majority of respondents in all categories of marital status did not prefer smaller class size in religion classes, there was a high percentage of indifference on this question. Parents in the "Separated" and "Single" categories expressed stronger feelings in favor of smaller class size in religion classes. There were mixed feelings among respondents in all categories of marital status on the choice between daily class meetings and smaller class size for religion classes. While more respondents in each category of marital status preferred the daily meetings, only those respondents in the "Married" and "Widow/Widower" categories formed a clear majority.

A decided majority of respondents in all categories of marital status preferred the "non-lecture" style of instruction. Preference

for this instructional style was particularly strong among "Divorced" and "Married" respondents.

A majority of respondents in all categories of marital status agreed that spiritual experiences should be included as part of the religion class time. Support for such experiences was strongest among "Married" respondents and weakest among "Single" respondents.

Though more respondents in all categories of marital status preferred a lettered or numerical grading system to a "Pass"/"Fail" system in religion classes, no clear majority existed in any category to support the former system of grading.

Given the aforementioned information that five of the seven tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 2d.

Conclusions Regarding Parental Expectations
of the Content
of a Religious Education Program

In examining the responses of parents differing in sex to Part III (Content), it was discovered that eight of the ten tests were significant at the .01 level.

Although an overwhelming majority of respondents in both sexes believed that religion classes should provide students with an appreciation for the value of practicing their religion, this feeling of preference was slightly stronger in females than in males.

A decided majority of respondents in both sexes preferred that religion classes give students an appreciation for faiths other than

Catholic. No significant relationship, however, could be determined from these responses.

Although a majority of respondents in both sexes agreed that religion classes should include aspects of sex education as part of the curriculum, the preference was stronger and more prevalent among females than males.

A majority of respondents in both sexes agreed that religion classes should foster vocations to the religious life. There was a relatively high degree of indifference to this question among respondents in both categories, but there was no significant relationship which could be determined from these responses.

A wide majority of respondents in both sexes agreed that religion classes should teach students that they are important as individuals. The intensity of agreement was stronger on this issue among females than among males.

There was overwhelming agreement among respondents in both sexes that religion classes should teach students to appreciate the value of religion and moral education. The agreement with this question was more intense among females than among males.

A wide majority of respondents in both sexes agreed that religion classes should give students reasons for believing. Female respondents were more intense in their agreement with this question than were male respondents.

A wide majority of respondents in both sexes agreed that religion classes should make students aware of the dignity of other racial and ethnic groups. Female respondents expressed stronger feelings of

agreement with this question than did male respondents.

A majority of respondents in both sexes agreed that community service projects should be a required part of the religious education curriculum. Female respondents expressed greater and more intense support for the inclusion of such projects in the curriculum, although there was a relatively high degree of indifference on the part of respondents in both sexes to this question.

Given the aforementioned information that eight of the ten tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 1d.

In examining the responses of parents differing in ethnic background to Part III (Content), it was discovered that all ten tests were significant at the .01 level.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should provide students with an appreciation for the value of practicing their religion. Caucasian-American respondents were decidedly stronger in their agreement with this question than were respondents in other ethnic backgrounds.

A majority of respondents in all ethnic backgrounds agreed that religion classes should give students an appreciation for faiths other than Catholic. Caucasian-American respondents were decidedly more in agreement with this possibility than were respondents in other categories of ethnic background.

A majority of respondents in all ethnic backgrounds agreed that aspects of sex education should be included as part of the religious

education curriculum. Caucasian-American respondents were stronger in their agreement on this issue. This group also indicated far less indifference on this issue than did respondents in other ethnic groups.

Only the Caucasian-American and Oriental-American ethnic groups contained a majority of respondents who agreed with the idea that religion classes should foster vocations to the religious life. Respondents in the other three ethnic groups expressed a high degree of indifference on this issue.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should teach students that they are important as individuals. Caucasian-American respondents were stronger in support of this idea than were respondents in other ethnic groups.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should teach students to appreciate the value of religion and moral education. Caucasian-American respondents were stronger in the degree and intensity of their agreement with this statement than were respondents in other ethnic groups.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should give students reasons for believing. Caucasian-American respondents expressed stronger and more intense agreement with this statement than did respondents in other ethnic backgrounds.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should make students aware of the dignity of other racial and ethnic groups. Caucasian-American respondents

were stronger in their agreement with this statement than were other groups but Oriental-Americans expressed a relatively high degree of indifference on this issue.

A wide majority of respondents in all ethnic backgrounds agreed that religion classes should make students aware of their need for salvation. Caucasian-American respondents expressed greater and stronger support for this issue than did respondents in other ethnic backgrounds.

A majority of respondents in all ethnic backgrounds agreed that religion classes should include required community service projects as part of the curriculum. Caucasian-American respondents were decidedly weaker in their support for this concept than were respondents in the other ethnic backgrounds.

Given the aforementioned information that all ten tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 3b.

In examining the responses of parents differing in age to Part III (Content), it was discovered that seven of the ten tests were significant at the .01 level.

A wide majority of respondents in all age categories agreed that religion classes should provide students with an appreciation for the value of practicing their religion. More disagreement with this idea was discovered in the two youngest age categories ("30 or younger" and "31 - 35") than in any of the other categories.

A wide majority of respondents in all age categories agreed that religion classes should give students an appreciation for faiths other than Catholic. Agreement with this statement increased slightly with the age of the respondents until the "55 - 60" category, where the agreement decreased slightly. The oldest age category ("older than 60") contained respondents whose disagreement with this idea was stronger and more intense than that of respondents in the other age categories.

A majority of respondents in all age categories agreed that religion classes should include aspects of sex education as part of the curriculum. The oldest age category ("older than 60") contained respondents who were more intense in their disagreement with this idea than were respondents in other age categories. This same age category and the youngest age category ("30 or younger") contained more respondents who were indifferent to the question than did any other age category.

There were mixed feelings within the eight age categories on the question of whether religion classes should foster vocations to the religious life. The second youngest age category ("31 - 35") was the only one in which a majority of respondents did not agree with the statement. In general, the amount and intensity of the agreement increased with the age of the respondents, although each age category contained a relatively high percentage of respondents who were indifferent about this issue.

An overwhelming majority of respondents in all age categories agreed that religion classes should teach students that they are important as individuals. No significant relationship, however, could be established from the responses to this question.

A wide majority of respondents in all age categories agreed that religion classes should teach students to appreciate the value of religion and moral education. More disagreement with the statement occurred among respondents in the youngest and oldest age categories.

An overwhelming majority of respondents in all age categories agreed that religion classes should give students reasons for believing. There was a pattern of greater disagreement with the statement among respondents in the "30 or younger" age category and more intense disagreement with the statement among respondents in the "older than 60" category.

A wide majority of respondents in all age categories agreed that religion classes should make students aware of the dignity of other racial and ethnic groups. No significant relationship, however, could be established from the responses to this question.

A wide majority of respondents in all age categories agreed that religion classes should make students aware of their need for salvation. The pattern of response to this question indicated more agreement with the statement as the age of the respondent increased. The youngest age category ("30 or younger") contained respondents who were stronger in the degree and intensity of their disagreement with this question than were those in any other age category.

Although a majority of respondents in all age categories agreed that religion classes should include required community service projects as part of the curriculum, no significant relationship could be established from the responses to this question.

Given the aforementioned information that seven of the ten tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 3c.

In examining the responses of parents differing in marital status to Part III (Content), it was discovered that nine of the ten tests were significant at the .01 level.

A wide majority of respondents in all categories of marital status agreed that religion classes should provide students with an appreciation for the value of practicing their religion. Those respondents in the "Married" and "Widow/Widower" categories were stronger in their support for this statement than were respondents in the other three categories.

A wide majority of respondents in all categories of marital status agreed that religion classes should give students an appreciation for faiths other than Catholic. Respondents in the "Married" category expressed stronger agreement with this statement than did respondents in the other categories of marital status.

A majority of respondents in all categories of marital status agreed that religion classes should include aspects of sex education as part of the curriculum. Those respondents in the "Married" and "Separated" categories expressed the strongest agreement with the statement while respondents in the "Divorced" and "Single" categories

expressed stronger and more intense disagreement with the statement.

There were mixed feelings among respondents in all categories of marital status on the issue of whether religion classes should foster vocations to the religious life. A majority of respondents in the "Married," "Separated," and "Widow/Widower" categories agreed with the statement. The respondents in the "Divorced" and "Single" categories expressed stronger and more intense disagreement with the statement.

Although an overwhelming majority of respondents in all categories of marital status agreed that religion classes should teach students that they are important as individuals, no significant relationship could be established from the responses to this question.

A wide majority of respondents in all categories of marital status agreed that religion classes should teach students to appreciate the value of religion and moral education. "Single" respondents were noticeably stronger and more intense in their disagreement with this statement.

An overwhelming majority of respondents in all categories of marital status agreed that religion classes should give students reasons for believing. This preference was particularly stronger among respondents in the "Married" category, while those in the "Single" category were stronger and more intense in their disagreement with this question.

A wide majority of respondents in all categories of marital status agreed that religion classes should make students aware of the dignity of other racial and ethnic groups. Respondents in the

"Divorced" and "Married" categories were slightly stronger in their agreement with this statement than were respondents in the other categories of marital status.

A wide majority of respondents in all categories of marital status agreed that religion classes should make students aware of their need for salvation. Respondents in the "Married" and "Widow/Widower" categories expressed stronger and more intense agreement with this statement than did respondents in the other categories of marital status.

A majority of respondents in all categories of marital status agreed that religion classes should include required community service projects as part of the curriculum. Respondents in the "Separated" category expressed stronger and more intense agreement with this statement than did respondents in the other categories of marital status. Respondents in all categories expressed a relatively high degree of indifference on this question, with "Divorced" respondents maintaining a particularly high feeling of indifference.

Given the aforementioned information that nine of the ten tests in this section of the study were significant at the .01 level, it seems possible to reject the null hypothesis 3d.

Conclusions Regarding Parents' Perceptions
of the Relative Importance
of the Required Themes
of a Religious Education Program

In examining the ranked responses of parents differing in sex to Part IV, it was discovered that both male and female respondents ranked Theme f ("providing students with personal Christian moral values") as the "most important." Both groups of respondents also agreed upon the same theme as second in importance (Theme c - "teaching students about Christ").

Similarly both groups of respondents agreed on the two "least important" themes. Theme g ("teaching students how to pray") was found to be the theme ranked "least important," while Theme h ("providing students with a treatment of today's social problems as moral issues") was placed in the second "least important" position.

In examining the ranked responses of parents differing in ethnic background to Part IV, it was discovered that there was some variation among the groups of respondents. Caucasian-American respondents ranked Theme c ("providing students with personal Christian moral values") as "most important." Afro-American respondents ranked Theme c ("teaching students about Christ") as "most important." This same theme ranked second highest in the priorities of Caucasian-American and Oriental-American respondents. Both American Indian and Hispanic-American respondents ranked Theme h ("providing students with a treatment of today's social problems as moral issues") as least important. This same theme was ranked in the second lowest order of priority by

respondents in the other three ethnic backgrounds.

Theme e ("providing students with a preliminary preparation for Christian marriage") was given the "least important" ranking by respondents in the Afro-American and American Indian ethnic backgrounds. The other three ethnic groups ranked Theme g ("teaching students how to pray") as the "least important."

In examining the ranked responses of parents differing in age to Part IV, it was discovered that all but three groups ranked Theme f ("providing students with personal Christian moral values") in the "most important" position. Two of these remaining groups ("31 - 35" and "older than 60") ranked Theme c ("teaching students about Christ") as the "most important." The remaining group ("30 or younger") ranked Theme h ("providing students with a treatment of today's social problems as moral issues") as "most important."

Respondents in six of the eight age categories ranked Theme g ("teaching students how to pray") as the "least important" theme. The "51 - 55" and "56 - 60" categories selected Theme h as the "least important." As noted above, only the "30 or younger" category did not rank Theme h as one of two "least important" ones.

In examining the ranked responses of parents differing in marital status to Part IV, it was discovered that respondents in all categories except "Widow/Widower" ranked Theme f ("providing students with personal Christian moral values") as "most important." Those respondents in the "Widow/Widower" category ranked Theme c ("teaching students about Christ") as the "most important." Those respondents in the "Divorced" category placed Theme h ("providing students with a

treatment of today's social problems as moral issues") "most important."

Respondents in all five categories of marital status ranked Theme g ("teaching students how to pray") as the "least important" theme followed by Theme h, except in the "Divorced" category. Respondents in the "Divorced" category ranked Theme e ("providing students with a preliminary preparation for Christian marriage") as their second "least important" theme.

Hypotheses 4a through 4d were posed questions pertaining to the relative importance of the required themes within the four demographic categories. Similar patterns of ranking were discovered within the categories of sex, age and marital status with Themes f and c consistently ranked as "most important" and Theme g as "least important." In the demographic category of ethnic background, the ranking pattern differed somewhat from that previously described.

Theme h evoked ambivalent feelings. For most respondents, it was a relatively unimportant theme, but in certain demographic categories it was ranked as one of the more important themes.

CRITIQUE

The structure of the instrument itself led to two of the major limitations of this study. The directions for Part IV asked the respondents to make forced choices regarding the importance of each of the eight required themes in the secondary school religious education program. Several respondents indicated the difficulty of this directive and, in several cases, were unable or unwilling to make such a choice. This problem diminished the number of valid

responses to Part IV of the questionnaire.

A second problem arose as a result of both the length of the questionnaire and the anticipated number of respondents. No opportunity was provided for respondents to include explanations or addenda to their responses. Several parents took the opportunity to respond with detailed reactions and/or elaborations, but these responses were not directly incorporated as part of this study.

The size and scope of the population for the study created another difficulty. A uniform distribution system was devised (distribution through the students' religion classes), but this method ultimately depended upon the cooperation of each ninth grade religion teacher in the secondary school system. As noted on page 42 of the study, two instructors refused completely to cooperate, and it is impossible to gauge the degree of enthusiasm for the project even among those who distributed the instrument.

As news of the questionnaire spread to parents of students in grades ten, eleven and twelve, these parents requested to be included in the study. In only one case (Bishop McDevitt High School), did a school honor such a request. No adequate vehicle was found for communicating to other parents the fact that the primary area of interest for this study was the responses of parents whose students were just beginning their high school careers.

It was very difficult to measure the precise percentage of parental returns of the questionnaire. As noted on page 42 of this study, no precise figures exist within individual schools or the school system as a whole regarding the precise percentage of single parent

families. Thus, the actual percentage of return was probably greater than the stated estimates in this study.

Implications for Future Study

There was evidence in both the quantity and quality of the response to this questionnaire that parents were most anxious to express their feelings about a secondary school religious education program. The findings of this study should be helpful to those concerned with the relationship between parental support and the future of Catholic schools. In the Archdiocese of Philadelphia, this study represents the final phase of an effort to analyze the expectations of teachers, students and parents concerning the secondary school system's religious education program. There are, however, additional implications for future studies which the researcher feels would be beneficial both to individual schools and the school system as a whole.

The related sub-problems (cf. pp. 6 - 7 of this study) suggest possibilities for additional analysis on the basis of the nature of the school's population (single sex or co-educational), the total school enrollment and the geographic location of the school. Further analysis in these areas might contain useful information for educating faculty members in schools which might result from future consolidations.

The actual questions in the instrument need some modifications before the study is replicated. The study, for example, contained three items (Questions 7, 8 and 9) which were directed toward the

issues of class size and frequency of class meetings of religion classes. At the time that the instrument was created, several schools had reduced the frequency of religion class meetings in order to generate smaller class size. Currently, personnel constrictions have caused many schools to return to daily class meetings, regardless of the effect upon class size.⁸³ Thus, this "instructional organization" issue may not be of as much interest to the researcher in the future as it was during this study.

Furthermore, certain content issues have been expanded within the curriculum since this study began. Recent church teachings about the issue of nuclear war, for example, have been extensively incorporated into the religious education curriculum, and parental expectations of such teachings should be examined in the future.

The requests by many parents for additional space to develop their thoughts about the religious education program suggest yet another task for further research. In order to add depth and clarity to parental responses, the researcher suggests that a formal interview be developed from this study's questionnaire. The interview could be administered to an appropriate sample of parents of incoming ninth graders during the registration period (normally six to ten months prior to the beginning of ninth grade). This time frame would enable

⁸³ The problem involved in creating smaller class size with less frequent class meetings becomes what to do with students when they are not in class. The constriction process has created fewer staff members available in the schools to make resource centers or additional courses available to students during the time in which they would normally have met their religion class.

individual school religion departments to determine the extent and nature of parental education necessary in order for the school's religious education program to be effective.

The effectiveness of Catholic education in the future will depend, in large measure, upon the degree of support that parents of Catholic school children give to the school's religious education program. The school and the home are interrelated institutions in the religious education of the student. Catholic educators can no longer ignore parental expectations in this critical area of Catholic schooling.

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APPENDIX A
ARCHDIOCESE OF PHILADELPHIA
SECONDARY SCHOOLS

<u>School</u>	<u>Type of School</u>	<u>Enrollment</u> (Sept., 1980)	<u>Geographic</u> <u>Location</u>
Archbishop Ryan H.S. for Boys 11101 Academy Rd. Phila., Pa. 19154	All Male	2088	Outer City
Archbishop Ryan H.S. for Girls 11201 Academy Rd. Phila., Pa. 19154	All Female	2250	Outer City
St. John Neumann H.S. 26th & Moore Sts. Phila., Pa. 19145	All Male	1709	Mixed City
Cardinal Dougherty H.S. Second St. above Godfrey Ave. Phila., Pa. 19120	Co-Institutional	3527	Outer City
Father Judge H.S. for Boys Solly & Rowland Aves. Phila., Pa. 19136	All Male	1780	Outer City
John W. Hallahan H.S. 19th & Wood Sts. Phila., Pa. 19103	All Female	1418	Inner City
St. Hubert's H.S. 7320 Torresdale Ave. Phila., Pa. 19136	All Female	1966	Outer City
Little Flower H.S. 10th & Lycoming Sts. Phila., Pa. 19140	All Female	1909	Inner City
St. Maria Goretti H.S. 10th & Moore Sts. Phila., Pa. 19148	All Female	2099	Mixed City
Northeast Catholic H.S. Kensington & Torresdale Aves. Phila., Pa. 19124	All Male	2026	Inner City

<u>School</u>	<u>Type of School</u>	<u>Enrollment</u> (Sept., 1980)	<u>Geographic</u> <u>Location</u>
Roman Catholic H.S. Broad and Vine Sts. Phila., Pa. 19107	All Male	837	Inner City
West Phila. Catholic H.S. for Boys 4901 Chestnut St. Phila., Pa. 19139	All Male	1164	Inner City
West Phila. Catholic Girls' H.S. 4501 Chestnut St. Phila., Pa. 19139	All Female	1278	Inner City
St. James H.S. for Boys 21st & Potter Sts. Chester, Pa. 19013	All Male	777	Immediate to Large City
Archbishop Kennedy H.S. One St. Matthew's Ave. Conshohocken, Pa. 19428	Co-educational	567	Immediate to Large City
Archbishop Prendergast H.S. 401 N. Lansdowne Ave. Drexel Hill, Pa. 19026	All Female	1747	Immediate to Large City
Monsignor Bonner H.S. Lansdowne Ave. & Garrett Rd. Drexel Hill, Pa. 19026	All Male	1423	Immediate to Large City
Bishop Egan H.S. 611 Wistar Rd. Fairless Hills, Pa. 19030	All Male	1130	Immediate to Large City
Lansdale Catholic H.S. 7th St. & Lansdale Ave. Lansdale, Pa. 19446	Co-educational	824	Rural
Bishop Conwell H.S. Levittown Parkway Levittown, Pa. 19054	All Female	1103	Immediate to Large City
Notre Dame H.S. 750 Manchester Ave. Moylan, Pa. 19065	All Female	511	Immediate to Large City
St. Pius X H.S. 844 N. Keim St. Pottstown, Pa. 19464	Co-educational	688	Mixed

<u>School</u>	<u>Type of School</u>	<u>Enrollment</u> (Sept., 1980)	<u>Geographic</u> <u>Location</u>
Archbishop Carroll H.S. for Boys 211 Matson Ford Rd. Radnor, Pa. 19087	All Male	832	Immediate to Large City
Archbishop Carroll H.S. for Girls Matson Ford Rd. Radnor, Pa. 19087	All Female	1003	Immediate to Large City
Cardinal O'Hara H.S. Eagle & Springfield Rds. Springfield, Pa. 19064	Co-educational	3179	Immediate to Large City
Archbishop Wood H.S. for Boys 675 York Rd. Warminster, Pa. 18974	All Male	1180	Mixed Suburban
Archbishop Wood H.S. for Girls 655 York Rd. Warminster, Pa. 18974	All Female	1248	Mixed Suburban
Bishop Shanahan H.S. West Gay and Everhart Sts. West Chester, Pa. 19380	Co-educational	735	Rural
Bishop McDevitt H.S. Royal Ave. & Mulford Rd. Wyncote, Pa. 19095	Co-educational	1480	Immediate to Large City
Bishop Kenrick H.S. Arch St. & Johnson Highway Norristown, Pa. 19404	Co-educational	1516	Mixed Suburban

Appendix B
Ninth Grade Enrollment
Archdiocese of Philadelphia
October 1, 1980

<u>School</u>	<u>Grade 9</u> Boys	<u>Enrollment</u> Girls	Total
Archbishop Ryan Boys'	549		549
Archbishop Ryan Girls'		559	559
St. John Neumann	441		441
Cardinal Dougherty	471	365	836
Father Judge	437		437
John W. Hallahan		370	370
St. Hubert's		500	500
Little Flower		462	462
St. Maria Goretti		525	525
Northeast Catholic	526		526
Roman Catholic	226		226
West Catholic Boys'	311		311
West Catholic Girls'		299	299
St. James	203		203
Archbishop Kennedy	62	93	155
Archbishop Prendergast		430	430
Monsignor Bonner	370		370
Bishop Egan	310		310
Lansdale Catholic	119	127	246
Bishop Conwell		259	259

<u>School</u>	<u>Grade 9</u> Boys	<u>Enrollment</u> Girls	Total
Notre Dame		116	116
St. Pius X	84	102	186
Archbishop Carroll Boys'	201		201
Archbishop Carroll Girls'		244	244
Cardinal O'Hara	326	403	729
Archbishop Wood Boys'	305		305
Archbishop Wood Girls'		297	297
Bishop Shanahan	81	119	200
Bishop McDevitt	160	200	360
Bishop Kenrick	152	186	338
	<hr/>	<hr/>	<hr/>
	5,334	5,656	10,990

APPENDIX C

Survey Instrument

DEMOGRAPHIC INFORMATION

Directions: Please complete the following information. All responses should be anonymous and will be kept confidential.

I Please check the space for your sex.

_____ 1. Male _____ 2. Female

II Please check your ethnic background.

_____ 1. Afro-American _____ 3. Caucasian
_____ 2. American Indian _____ 4. Hispanic-American
_____ 5. Oriental-American

III What is your current religious affiliation?

_____ 1. Baptist _____ 8. Lutheran
_____ 2. Byzantine-rite Catholic _____ 9. Methodist
_____ 3. Catholic _____ 10. Muslim
_____ 4. Christian Scientist _____ 11. Presbyterian
_____ 5. Episcopalian _____ 12. Ukranian-rite Catholic
_____ 6. Jehovah's Witness _____ 13. No religious affiliation
_____ 7. Jewish _____ 14. Other (Please specify):

IV Please check your current marital status.

_____ 1. Divorced _____ 2. Married _____ 3. Separated

V Please list the year of your birth. _____

VI Please print your current job title. _____
(If unemployed, list the title of your previous occupation; if full-time homemaker, please indicate this fact).

VII What is your relationship to your ninth grade student?

_____ 1. Adopted parent _____ 5. Natural parent
_____ 2. Foster parent _____ 6. Relative other than parent
_____ 3. Grandparent or grandparent
_____ 4. Guardian _____ 7. Other

VIII Please check appropriate spaces for your educational level and background. (Check as many items as may apply).

Elementary School Attended

High School Attended

- | | |
|---|---|
| <input type="checkbox"/> 1. Public | <input type="checkbox"/> 5. Public |
| <input type="checkbox"/> 2. Catholic | <input type="checkbox"/> 6. Catholic |
| <input type="checkbox"/> 3. Religious
(other than Catholic) | <input type="checkbox"/> 7. Religious
(other than Catholic) |
| <input type="checkbox"/> 4. Private
(no religious affiliation) | <input type="checkbox"/> 8. Private
(no religious affiliation) |

College Attended

Highest Degree Completed

(Check only one).

- | | |
|---|---|
| <input type="checkbox"/> 9. Catholic | <input type="checkbox"/> 12. Associate |
| <input type="checkbox"/> 10. Religious-based
(other than Catholic) | <input type="checkbox"/> 13. Bachelor |
| <input type="checkbox"/> 11. Secular
(Private/State) | <input type="checkbox"/> 14. Master |
| | <input type="checkbox"/> 15. Doctorate |
| | <input type="checkbox"/> 16. M.D., D.D.S., D.V.M. |
| | <input type="checkbox"/> 17. Law School |

Code # _____

PART I

These statements pertain to your expectations concerning teachers of religious education in the high school which your child attends. Please use the following scale and circle your responses.

- | | |
|---|---------------------|
| N = No thought at all
about this statement | 3. = Agree |
| 1. = Strongly disagree | 4. = Strongly agree |
| 2. = Disagree | |

- | | | | | | |
|--|---|---|---|---|---|
| 1. My Child should be taught by a priest,
brother or sister in religion class. | N | 1 | 2 | 3 | 4 |
| 2. My child should be taught by a lay
person in religion class. | N | 1 | 2 | 3 | 4 |
| 3. Certain religion courses, such as "Christian
Marriage," can best be taught by lay teachers. | N | 1 | 2 | 3 | 4 |
| 4. Only teachers with degrees in Religious Edu-
cation should teach religion courses to my
child. | N | 1 | 2 | 3 | 4 |
| 5. My child's religion teachers should be
practicing Catholics. | N | 1 | 2 | 3 | 4 |
| 6. Religion teachers, in their teaching, should
be active supporters of social justice issues
in their religion classes. | N | 1 | 2 | 3 | 4 |

Code

N = No thought at all about this statement
1. = Strongly disagree
2. = Disagree
3. = Agree
4. = Strongly agree

- | | | | | | | |
|-----|---|---|---|---|---|---|
| 7. | Religion classes should meet every day. | N | 1 | 2 | 3 | 4 |
| 8. | My child's religion classes should always have smaller class size than his/her other classes. | N | 1 | 2 | 3 | 4 |
| 9. | Religion classes should meet every day even if this arrangement creates larger class size. | N | 1 | 2 | 3 | 4 |
| 10. | Religion classes should be conducted in a "lecture" style in which the teacher lectures to the class most of the time. | N | 1 | 2 | 3 | 4 |
| 11. | Religion classes should be conducted in a 'non-lecture' style in which the teacher instructs the students through discussions, audio-visual materials and other group activities most of the time | N | 1 | 2 | 3 | 4 |
| 12. | Religion classes should include spiritual experiences (e.g. Mass, retreats etc.) as part of the class time. | N | 1 | 2 | 3 | 4 |
| 13. | Students in religion classes should be evaluated on a "Pass/Fail" system of grading (i.e. the grade is either "P" or "F" rather than other lettered numerical grades | N | 1 | 2 | 3 | 4 |

The following questions refer to the subject matter or content taught in religion classes which your child attends. Please use the following scale and circle your responses.

14. Religion classes should provide students with an appreciation for the value of practicing their religion.

	Code #				
15. Religion classes should give students an appreciation for faiths other than Catholic.	N	1	2	3	4
16. Religion classes should include aspects of sex education as part of the curriculum.	N	1	2	3	4
17. Religion classes should foster vocations to the religious life.	N	1	2	3	4
18. Religion classes should teach students that they are important as individuals.	N	1	2	3	4
19. Religion classes should teach students to appreciate the value of religion and moral education.	N	1	2	3	4
20. Religion classes should give students reasons for believing.	N	1	2	3	4
21. Religion classes should make students aware of the dignity of other racial and ethnic groups.	N	1	2	3	4
22. Religion classes should make students aware of their need for salvation.	N	1	2	3	4
23. Religion classes should include required community service projects as part of the curriculum.	N	1	2	3	4

PART IV

The following themes are currently taught during the course of your child's four year high school career. Please read the complete list carefully.

- | | |
|---|---|
| ___ a) teaching students to know and understand the Bible | ___ f) providing students with personal Christian moral values (the teaching of the Commandments, Beatitudes etc.) |
| ___ b) teaching students about the Catholic Church | ___ g) teaching students how to pray |
| ___ c) teaching students about Christ | ___ h) providing students with a treatment of today's social problems as moral issues (e.g. problems of war, poverty, crime etc.) |
| ___ d) teaching students about God-- Father, Son and Spirit | |
| ___ e) providing students with a preliminary preparation for Christian marriage | |

Now, in the space next to each item, write a number from "1" to "8" indicating your opinion of the importance of each theme. "1" indicates "least important" and "8" indicates "most important." Please use each number only once when completing the list.

Appendix D

Table of Occupational Categories Used in this Study

1. Clerical Workers: Involves jobs such as bank tellers, billing clerks, bookkeepers, cashiers, bill collectors, estimators, file clerks, insurance adjustors, library assistants, mail carriers, office machine operators, payroll clerks, postal clerks, receptionists, secretaries, shipping and receiving clerks, statistical clerks, stenographers, storekeepers, telegraph operators, telephone operators, ticket agents and typists
2. Farm workers: Includes farm foremen, farm laborers and farm service workers
3. Homemakers: Includes those whose primary occupation is homemaking, which involves all aspects of home and family living
4. Unskilled laborers: Includes occupations such as animal caretakers, carpenters' helpers, construction laborers, freight handlers, teamsters and warehouse workers
5. Military: Includes those who are employed by one of the branches of the Armed Forces on a full-time basis
6. Operatives (Semi-skilled): Includes workers in such areas as construction operatives, metal working operatives, transport equipment operatives, semi-skilled textile occupations and other operatives such as meat cutters, milliners and photographic process workers
7. Technical workers: Included in this category are engineering technicians, medical and health technicians, computer programmers and operators
8. Sales workers: Includes advertising agents, demonstrators, sales agents and sales clerks
9. Service workers: Encompasses such fields as cleaning service workers, food service workers, personal service workers such as airline cabin attendants, barbers, hairdressers, and childcare workers; also included are protective services workers such as crossing guards, fire fighters, guards, police officers and detectives

10. Skilled Craft Workers: Involves construction crafts workers, skilled metal workers, mechanics, repairers and other crafts workers such as bakers, carpet installers, decorators, furniture finishers, jewelers, locomotive mechanics, motion picture projectionists, lens grinders and polishers, pattern makers, power station operators, shoe repairers, stone cutters, tailors, telephone installers and repairers, telephone linespersons and upholsterers
11. Professionals: Includes doctors, lawyers, teachers, systems analysts, architects
12. Executives: Includes those who have titled corporate positions in large or small companies
13. Unemployed or Retired

APPENDIX E

ARCHDIOCESE OF PHILADELPHIA

OFFICE OF CATHOLIC EDUCATION

222 NORTH SEVENTEENTH STREET PHILADELPHIA, PENNSYLVANIA 19103
(215) 587-3700
587-3702

September, 1980

Dear Parents:

Mr. George Corwell, Vice-Principal of West Catholic Girls' High School, has devised a questionnaire to help us discover the expectations of parents for their children as they enter high school Religion classes. This survey is one of a number that we have given or used throughout the past five years to establish the needs as well as the accomplishments of our Religion curriculum.

I would appreciate your judgments as expressed through this survey as they will be very helpful to our future judgments. May I thank you for your consideration of this survey, and the promptness with which it will be returned.

You have made sacrifices so that your children can receive a God-centered education. Through our common efforts and God's grace your children will grow in wisdom, age, and grace.

Sincerely in Our Lord,

(Rev.) Michael J. Carroll
Assistant to the Vicar
for Catholic Education

APPENDIX F

WEST PHILADELPHIA CATHOLIC GIRLS' HIGH SCHOOL
FORTY-FIFTH AND CHESTNUT STREETS
PHILADELPHIA, PA. 19139

September, 1980

Dear Parent/Guardian:

The following pages include questions which seek to determine your feelings about the religious education program in your child's high school. Parents of all incoming ninth grade students are asked to participate in this study. The results will enable us to understand your concerns and preferences in the area of religious education. Please take the time to answer carefully and honestly.

The following information should be noted before you complete the questionnaire:

1. Two questionnaires were sent home with each student (except in cases where there are two ninth graders from the same family). If only one parent is living at home, please destroy the second questionnaire.
2. All information is anonymous. Please DO NOT include your name. The code on the back page simply identifies the school, but the teachers have been instructed to mix the questionnaires when distributing them, so that there is no possible way to identify you.
3. Please return the questionnaires to your child's religion teachers as soon as possible but no later than October 2.

Again thank you for your time in completing the questionnaire. Your effort will help us to fulfill our responsibilities to you and your children in the dimension of religious education. If you have any questions on the survey, please feel free to contact me at the number listed below.

Sincerely,

(Mr.) George V. Corwell
Vice-Principal
West Philadelphia Catholic Girls' H. S.
4501 Chestnut Street
Philadelphia, PA 19139
EV-6-2244

APPENDIX G
WEST PHILADELPHIA CATHOLIC GIRLS' HIGH SCHOOL
FORTY-FIFTH AND CHESTNUT STREETS
PHILADELPHIA, PA. 19139
386-2244

September, 1980

Dear Colleague,

I am asking your assistance in distributing and collecting a parental attitude study to be given to all incoming 9th grade students for completion by their parents. The study has the endorsement of Rev. Michael J. Carroll and will provide information concerning the expectations of parents about our religious education program. The study is not intended to provide information designed to change or modify the existing curriculum. Rather, it seeks to suggest areas of parental misunderstanding and concern and enable individual schools to design ways of dealing with these problems.

In order to minimize inconvenience and confusion in completing the project, may I ask your cooperation in following these guidelines:

1. All information is anonymous. The code on the back of each survey identifies the school so that after a diocesan-wide study has been completed, the questionnaires may be returned to the individual school for further analyses.
2. Each rubber-banded package contains forty (40) sets of two surveys each. I must assume two parents living at home in each family. Instructions have been given in my cover letter to the parents that if there is a single parent family, the second survey should be destroyed. Please go over that direction with your students.
3. The total number of surveys sent to your school was based on diocesan 9th grade projections. Extras may be destroyed since they are not re-usable after they have been coded.
4. I have asked parents to return the forms by October 2. Realistically, there will be late returns. I will pick up all returns (in the box in which the surveys arrived) during the week of October 6. Please return completed forms (in the box) to your school office by October 6.

5. Religion classes were selected as the vehicle for distribution/collection because of the anticipated support of the teachers. Your encouragement to the students to bring in these surveys will help ensure a return. Field tests indicate that parents can complete the survey in 14-18 minutes. Perhaps you could stress this fact to the students.

Again thank you for your assistance in this project. I will be delighted to share the results with you. If you have further comments, questions or suggestions, please do not hesitate to contact me at West Catholic Girls' High School.

Sincerely,

(Mr.) George V. Corwell
Vice-Principal
West Catholic Girls' High School

APPENDIX H

Survey Returns by School

<u>School Number</u> (as coded)	<u>School Name</u>	<u>Completed Questionnaires</u>	<u>Unused Questionnaires</u>
1	Bishop Shanahan	201	--
2	Bishop McDevitt	835	--
3	Monsignor Bonner	484	2
4	St. John Neumann	450	--
5	St. Pius X	303	7
6	St. James	235	--
7	Bishop Kenrick	240	8
8	Notre Dame	156	4
9	Cardinal O'Hara	1203	53
10	West Girls'	288	47
11	West Boys'	270	8
12	St. Maria Goretti	286	611
13	Little Flower	515	77
14	Roman	309	4
15	John Hallahan	532	35
16	Father Judge	399	--
17	St. Hubert	728	22
18	Bishop Egan	388	9
19	Bishop Conwell	376	2
20	Archbishop Kennedy	238	36
21	Archbishop Wood Girls'	508	41

<u>School Number</u> (as coded)	<u>School Name</u>	<u>Completed Questionnaires</u>	<u>Unused Questionnaires</u>
22	Archbishop Wood Boys'	391	3
23	Lansdale Catholic	203	--
24	Archbishop Ryan Boys'	752	144
25	Archbishop Ryan Girls'	828	9
26	North Catholic	580	33
27	Cardinal Dougherty Boys'	562	27
28	Cardinal Dougherty Girls'	521	104
29	Archbishop Carroll Boys'	202	5
30	Archbishop Carroll Girls'	287	1
31	Archbishop Prendergast	589	42
TOTAL		13,859*	1,334

*As noted on p. 43, 2,616 of the total was non-usable for Part IV.
This number was not broken down by school.

Biography

George Vincent Robert Corwell

Personal Information:

Birth: February 6, 1945, Philadelphia, PA
Son of Mr. and Mrs. George V. Corwell, Sr.

Married with two children

Education Background:

Secondary School: Bishop McDevitt H. S. (1959-63)
-graduated June, 1963

College: LaSalle College (1963-67)
-B.A. in English (May, 1967)

Graduate School: University of Pennsylvania (1967-1972)
-M.A. in English (1968)
-completed doctoral requirements
to the dissertation level

LaSalle College (1969-1974)
-M.A. in Religious Education (1974)

Temple University (1973-1977)
-M.Ed. in Curriculum and Instruction
with special emphasis in
Instructional Media (1977)

Professional Experience (Full-time):

West Philadelphia Catholic H. S. for Boys (1968-1975)

-Instructor of English, Religious Education
-Chairperson: Department of Music 1971-1975
-Chairperson: Department of Religion 1972-1975

Bishop McDevitt H. S. (September - November, 1975)

-Instructor of Religious Education

West Philadelphia Catholic Girls' H. S. (1975 - present)

-Vice-Principal
-Instructor of English, Social Studies

Professional Experience (Part-time)

Manor Junior College (1972-1976)

- Instructor of English, Theology
- Director of Continuing Education (1974-1976)

LaSalle College (1980 - present)

- Lecturer (English Department)

Bucks County Community College (1981 - present)

- Instructor (Department of Language and Literature)

Community College of Philadelphia (1982 - present)

- Instructor in the Community Services Division
(English Department)

Awards and Professional Activities:

- Four Year academic scholarship to LaSalle College
- Four Year University Fellowship to the
University of Pennsylvania
- Scholarship during Doctoral residency at Lehigh University
- Chairman of the Intergroup Education Curriculum Committee
for the Archdiocese of Philadelphia (1976 - present)
- Member of the Urban Ministry Training Committee (1979-1982)
- Member of the Personnel and Structure Committee of the
Cardinal's Commission on Human Relations (1982 - present)