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Character as the Ultimate Measure:
Aspects of Student Virtue in Relation to Self and Others
In the Cleveland Scholarship and Tutoring Program

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Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others
In the Cleveland Scholarship and Tutoring Program

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Most studies on educational vouchers and student achievement have been situated in the

cognitive domain without concern for the affective domain. This study explored the effects of

educational voucher status, school stability, and percentage of K-12 Catholic education along

with the influences of family, school, religion, self, peer/friends, extra-curricular activities, and

popular media variables on a range of non-academic variables including social outcomes,

nonviolent outcomes, student engagement, morality, and relationships with others. Over 850

students in grades 7-12 attending Catholic/Christian schools participating in the Cleveland

Scholarship and Tutoring Program participated in an anonymous, 120-item survey. Analyses

were performed by analysis-of-variance, correlations, and linear regression. Significant

differences in outcomes were revealed for voucher status, gender, grade cluster, percentage of

Catholic education, and years-per-school. In addition, several influencing variables were found

to predict student attitudes, values, and beliefs. The results reveal the greatest combination of

supports on the road to virtue for voucher students (and all students) include greater levels of

school stability in a Catholic school, having strong and moderating social networks of family,

school, and friends who hold a positive regard for school, while at the same time incorporating

religion and engagement in extra-curricular activities in their lives, with a lack of importance

subscribed to the popular media.

This dissertation by David Rojeck fulfills the dissertation requirement for the doctoral degree in Education approved by Leonard DeFiore, Ph.D., as Director, and by John Convey, Ph.D., and Merlyann Schuttlofel, Ph.D. as Readers.

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Leonard DeFiore, Ph.D., Director

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John Convey, PhD., Reader

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Merylann Schuttloffel, Ph.D., Reader

DEDICATION

With Love…

For my loving, caring, and inspirational parents, Chet and Marilyn
For my beautiful wife, Ingrid, and two delightful children, Daniel and Brianna
For my beloved siblings, Tom, Marilee, Cindy, and their wonderful children
For the examples of many teachers, mentors, coaches, colleagues, and friends
For my students and colleagues: past, present, and future

For my patron, Saint Elizabeth Ann Seton
For Our Lord and Our Lady

…With Love

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INTRODUCTION

This piece of research weaves together the contemporary discussion of school choice in the form of educational voucher scholarships with respect to the likelihood of increased school mobility along with consideration of student background factors on student affect rather than the more often studied academic achievement results of which many educationalists consider to be primary in defining school success and effectiveness. Though student affect in the forms of attitudes, values, and beliefs is a vast domain within itself, and understudied when compared to academic achievement, this study has concentrated on affect as synthesized by the research of Maslow's hierarchy of needs (1954, 1970) and Lickona's concept of character (1991, 1994) and others with emphases on students' commitment to nonviolence and social outcomes from a self and others dynamic. Over 850 middle and high school students attending various Catholic/Christian schools participating in the Cleveland Scholarship and Tutoring Program were surveyed on four reputable instruments covering 18 areas of self and otherness within the affective domain. This study is important because rarely have voucher examinations considered student virtue as worthy of consideration. Second, as school choice has increased the likelihood of students changing schools more frequently, it seemed important to create a lens through which to view the attitudes, values, and beliefs of more and less frequently mobile students. Third, as student affect is not solely developed through educational institutions, it is important to recognize differing spheres of influence whether it be the family, the school, friends/peers, religion, extra-curricular activities, or popular culture. It has been an aim of this study to

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consider the orientation of education as more holistically inclined rather than solely of academic impact; for in the end a one-dimensional emphasis on academic achievement may be insufficient to satisfy the depth of the human heart. Further, a lack of emphasis on commonly agreed aspects of character and virtue among young people at their impressionable ages may create a vacuum ultimately swept up by other environmental forces not wholly concerned with the best interests of student affect, but rather an inculcation of values bereft of the flowering authenticity of individuals-in-community, that is to say, self-actualizing individuals whose talents, skills, and abilities are ultimately geared toward a healthy society where the senses of self and otherness are not opposed to one another, but rather symbiotic and life giving to all. In plain-speak, the profit-making objectives of the business world and the popular media coupled with forces hostile to truth, beauty, and goodness may not always have authentic, sincere and holistic objectives for young people today.

CHAPTER 1

The concept of *school choice* allows parents to choose where to send their children to

school. School choice can take place in both public and private schooling. In one form of school

choice, state funded *vouchers* place funds in the hands of qualifying parents to allow them to pay

full or partial tuition at private schools that have agreed to accept vouchers. According to Wolf

(2008), two essential components of a true voucher program must include: (a) government as the

source of funds, and (b) families that receive the funds in order to assist them in choosing the

school that best fits their children's needs. Scholarships from private sources are not considered

true vouchers. Programs where school districts pay for special education needs at private

schools also are not vouchers as the district and not the parents, are making the choice on behalf

of the child. As of 2007, the Friedman Foundation for Educational Choice reported twelve

school voucher programs assisting 56,285 in the United States, all of which focused on

disadvantaged students. Voucher programs in Vermont and Maine are for students without

public schools in their area. Milwaukee, Cleveland, and the District of Columbia offer urban

voucher programs for families well below the poverty line. Five statewide voucher programs are

offered to students with disabilities, including Arizona, Florida, Ohio, Utah, and Georgia. The

state of Ohio offers another program to students attending schools on "academic watch" or

"academic emergency." Arizona offers an additional voucher program for students in foster care

(Wolf, 2008). By 2013, The Friedman Foundation reported an increase to 18 voucher programs

in 12 states and Washington, D.C. with 104,000 voucher recipients nationwide, almost double

the number from 2007. Overall, states with voucher programs include Colorado, Florida, Georgia, Indiana, Louisiana (2), Maine, Mississippi, Ohio (4), Oklahoma, Utah, Vermont, and Wisconsin (2). Empirical evidence of the impact of vouchers on increased academic achievement has been limited but promising. Since the end of the twentieth century, various studies on vouchers and academic achievement have been performed. Studies by Rouse (1998) Witte (1999), and Greene, Peterson, and Du (1999) all found academic gains in Milwaukee's voucher program.   Howell and Peterson (2000) found academic gains in the voucher programs of Dayton, the District of Columbia and New York City. Barnard, Frangakis, Hill, and Rubin (2003) also reported gains in academic achievement in New York City's voucher program. Altogether, in the ten peer-reviewed, random assignment studies done on voucher programs, participants in nine of the programs improved academically from attending private schools of their choice. These gains typically began to show up after two years of using a voucher in a single school, but not all gains were significant for all students. At the very least, vouchers were found to do no harm to students (Wolf, 2008, Forster, 2011). Others scholars have stated the impact of vouchers on student academic achievement has been mixed (Lawton, 2006). Regarding the Cleveland Scholarship and Tutoring Program, Peterson, Howell, and Greene (1996) found an 8 point national percentile ranking gain in reading and 16 point gain in math after two years for some of the most disadvantaged students in Cleveland. Metcalf, West, Legan, Kellis, and Boone (2002) found that voucher students in Cleveland gained 6 NPR points in language and 4 points in science after two years. Plucker, Muller, Hansen, Ravert, and Makel

(2006) also found positive academic gains for voucher students in Cleveland in some areas when compared to public school comparison groups.

Programs designed solely for raising academic achievement are inherently insufficient, according to some. Becker and Luthar (2002) argued, "Disadvantaged students are more likely to make these (academic) gains through efforts that are designed to pay attention to adolescents' physical, socio-emotional, and instructional needs" (p. 199). In other words, academic achievement is likely to rise once affective and holistic outcomes are enhanced. Carpenter-Aeby and Aeby (2001) found that disruptive students enrolled in an alternative school made academic gains in a program which emphasized first meeting the psychosocial needs of students. Achieving non-academic, affective outcomes may well be a necessary first step which can lead to improved academic achievement. Rutter, Maughan, Mortimore, Ouston and Smith in 1979 declared that intellectual and moral virtues simply cannot be separated. According to Glenn, "A school's… willingness and ability to stand for an explicit mission that may well include character traits and even… virtues is by no means unimportant to parents…. Urban parents, in particular, often seek out private schools as a safe place for their children, with little regard for reading scores" (2004, p. 94-95). By offering school choice through vouchers, parents are assisted in reaching what Lawton termed "alternative outcomes for their children" (2006, p. 30). Focusing on the achievement gap between minorities and whites is understood if the aim of society is developing human capital. However, "one can argue that parents' first priority is the preservation and development of social and cultural capital" (p. 30). On the importance of affect, Lawton further asserted, "A sound grounding in a community and culture is the precursor to academic success…. Focusing on community certainly does not deter academic achievement" (p. 31).

Statement of the Problem

Studies that measure both academic and psychosocial outcomes are scarce (Carpenter-Aeby, and Aeby, 2001). Mocan, Naci, Scafidi, and Tekin (2002) reported an adequate amount of scholarship on the academic outcomes of private school attendance, but a void in studies of non-academic outcomes. If affective outcomes are not unimportant to parents, then it makes sense that studies measuring the effectiveness of vouchers include both academic and non-academic outcomes. The Director of the Cleveland Scholarship and Tutoring program from the Ohio Department of Education (personal communication, 2008) which oversees the voucher program stated that she is unaware of any studies on vouchers that include outcomes other than academic. The lack of such studies is a problem in that academic achievement only measures the cognitive aspect of education while excluding the affective domain, an import area of student growth and development.

Purpose of the Study

The purpose of this study is to examine the effects of school, individual, family, religious, extra-curricular participation, and peer/friend variables on a number of affective outcomes of students with regard to voucher status, Catholic school longevity, gender, and grade level. The affective outcomes include social outcomes, student engagement, commitment to nonviolence, morality and relationships within the context of individuals-in-community. The study explores whether there are affective outcome differences between those receiving educational scholarship vouchers with those who do not qualify to receive such vouchers in the schools participating in the Cleveland Scholarship and Tutoring Program. The study investigates the impact of the

length of Catholic school enrollment on the affective outcomes of these students and the number of schools they have attended, as well as factoring in students' backgrounds and other spheres of influence.

Significance of the Study

Affective outcomes are important for their own sake. Even so, attention to the affective domain may lead to improved academic gains. Most student achievement studies today focus on academic achievement without consideration of the affective domain. Paying attention to the attitudes, values, and beliefs of students may increase student satisfaction, desire, and motivation to succeed along with advancing the care for the common good of society. The use of affective data is important; it adds to the research base on voucher programs. There have not been many non-academic studies done on vouchers. This study will do so as well as provide rich information regarding student background variables with regard to affective outcomes as well as comparisons of school stability/mobility. Additionally, the concept of within-school research will be enhanced. Many studies compare students across schools but give limited explanations of student differences within schools. Within-school research allows for some control in terms of environment, staffing, and curriculum and instruction. Moreover, with knowledge of affective outcomes regarding voucher programs, policy makers will be better informed when making decisions to promote or inhibit the growth of vouchers for eligible students.

Conceptual Framework

The conceptual framework for this study imparts several independent factors on the dependent variables of affect, as given in Figure 1. Voucher status, or whether students are receiving educational voucher scholarships or not within schools participating in the Cleveland Scholarship and Tutoring Program is the primary factor. Second, schooling history/longevity is another factor within the examination of affective outcomes. Third, various spheres of influence are taken into account. Family and school variables can influence student affect, but so may religious participation, extra-curricular activities, peer/friends, individually derived attitudes, values and beliefs, and even the popular media. Affective outcomes measured are grouped into morality and relationships, commitment to nonviolence, student engagement, and social outcomes and categorized into areas of *identity* and *belonging*, considered to be synonymous with aspects of *self* and *otherness*, otherwise known as the *individual-in-community*.
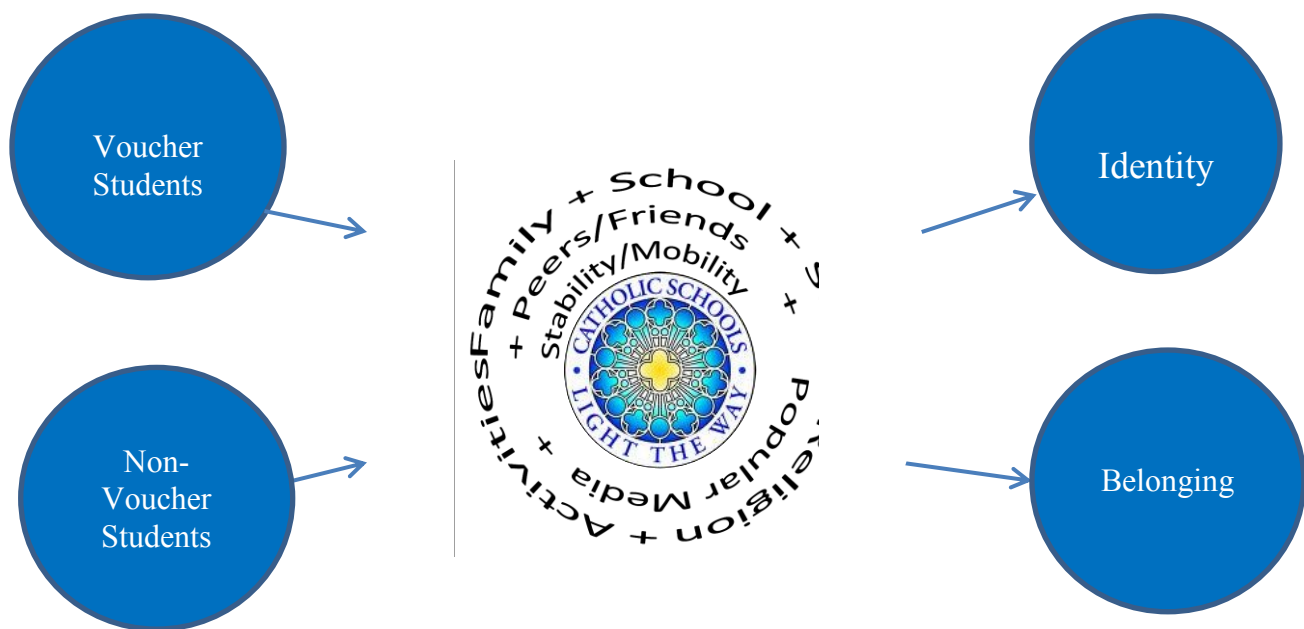
Figure 1. *Conceptual framework of the study.*

Theoretical Foundations

Outcomes of affect such as social, moral, relational, commitment to non-violence, and engagement in school may be considered aspects of good personal character, or in other words – student virtue. Relationships matter for emotional and physical health. A commitment to nonviolence is a vital link to a free and democratic society. Student engagement is necessary to achieve self-actualization. Social outcomes help students manage themselves as individuals-in-community. The Catholic Church, and by extension her schools, have always placed emphasis on values education. A moral education is integral to the mission of Catholic schools, through both religious education curricula and other school experiences. Government schools place less an emphasis on moral development, character, and virtue. Lickona (1991) points out there are a number of character-virtues ripe for agreement between religious and government schools. In fact, there is a host of non-cognitive outcomes of affect that schools attempt to foster, though these outcomes are often "caught" rather than "taught." It is not possible within this study to examine all of them. The Virtues Project (2001) lists roughly 70 internal dispositions that can be expressed outwardly:

> Acceptance, assertiveness, beauty, caring, cleanliness, commitment, compassion, confidence, consideration, contentment, cooperation, courage, courtesy, creativity, detachment, determination, devotion, diligence, discernment, enthusiasm, excellence, faithfulness, flexibility, forgiveness, friendliness, generosity, gentleness, grace, gratitude, helpfulness, honesty, honor, humility, idealism, integrity, joyfulness, justice, kindness, love, loyalty, mercy, moderation, modesty, obedience, orderliness, patience, peacefulness, perseverance, purity, purposefulness, reliability, respect, responsibility,

reverence, righteousness, sacrifice, self-discipline, service, steadfastness, tact, thankfulness, tolerance, trust, trustworthiness, truthfulness, understanding, unity, wisdom, and wonder.

The theoretical foundations of the affective outcomes examined in this study are derived from Maslow's hierarchy of needs (1954), and Lickona's (1991) concept of character. Maslow's hierarchy begins with meeting physiological and safety needs, followed by the needs of belonging, esteem, and finally to self-actualization. Lickona's concept of character is the integration of three constructs: moral knowing, moral feeling, and moral action. Six components of moral knowing include: moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge. Six components of moral feeling include: conscience, self-esteem, empathy, loving the good, self-control, and humility. Moral action includes: competence, will, and habit. An integrated concept of needs and character is shown in Figure 2 and is considered the theoretical framework of the study. Self-actualization of the individual-in-community is the pinnacle and ultimate aim. Moral action is also in the top quadrant because in the hierarchy of needs, moral knowing and moral feeling integrate to motivate moral action. Self-actualization certainly takes action. However, knowing, feeling, and action have cyclical relationships. Sometimes action causes a re-adjustment of feeling and knowing. The outside arrows in the figure represent that moral action is not always the end result of knowing and feeling; sometimes people have to return to the level of safety after critical events take place. Physiological needs and safety needs are shown at the bottom because the fulfillment of these at the very least allow for a breeding ground of character and virtue. [Of course, some saints have practiced virtue under harsh conditions, lacking physiological and

safety needs.] Generally for young people, however, filling nutritional and physical activity needs is foundational to their development. At the center of the cross are esteem and belonging, integral to both Maslow and Lickona and representative of the need for both self and otherness, for the development of the individual-in-community. The four points of the cross point outward to symbolize that individuals are called to go out and make a better world.

Top of Needs
Hierarchy
Self-Actualization

Moral Action
Competence
Will
Habit

Moral Knowing

Moral awareness
Knowing moral
values
Perspective-taking
Moral reasoning
Decision-making

Needs
Hierarchy
Esteem
Belonging

Moral Feeling

Conscience
Self-esteem
Empathy
Loving the
good
Self-control

Bottom of
Needs
Hierarchy
Safety
Physiological
Needs
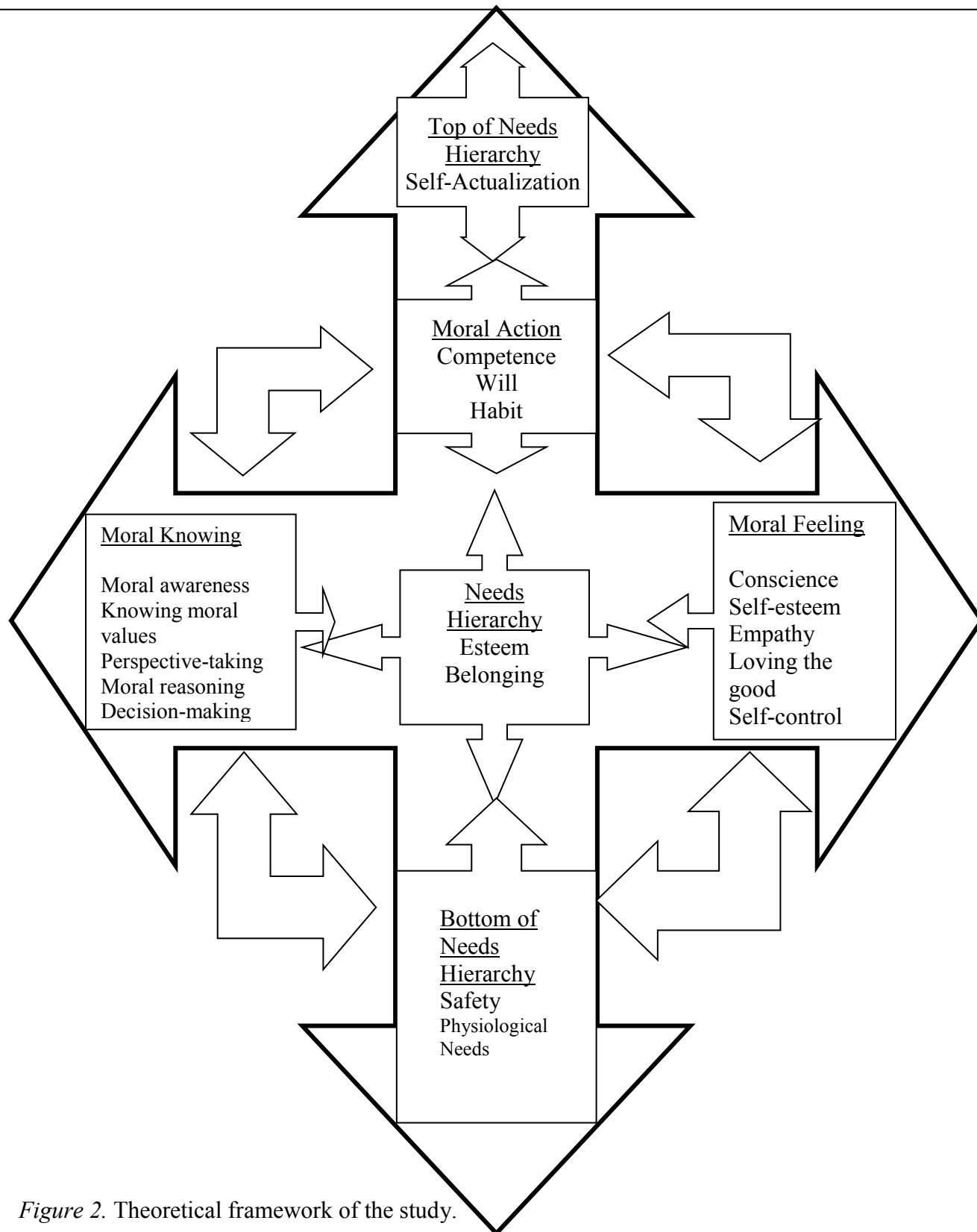
Figure 2. Theoretical framework of the study.

Research Questions

1.   Are the affective outcomes of: (a) morality and relationships, (b) commitment to

nonviolence (c) student engagement, and (d) social outcomes of middle and high school

voucher students higher, the same, or lower than those of their non-voucher counterparts?

2.   Are the affective outcomes of students with a greater percentage of Catholic education

higher, the same, or lower than students with a lesser percentage of Catholic education?

3.   Are the affective outcomes of students with greater school stability higher, the same, or

lower than those of students with lesser school stability?

4.   Do the influences of: (a) school, (b) self, (c) family, (d) religion, (e) peers/friends, (f)

extra-curricular participation, and (g) popular media -- help to predict significant

differences in affective outcomes between students.

Limitations

All empirical studies are imperfect. The aim of the researcher is to minimize the

limitations of the study, especially when attempting to make inferences from a sample to a

population. In this study, there are limitations in the design, the methodology, and the analysis.

The research design attempts to ascertain students' attitudes, values, and beliefs through self-

perceptions. Since this is a cross-sectional and not a longitudinal research design, student

sentiment is captured in just a moment in time, though sentiment is capable of changing

periodically. Nutritional, physical, family, school, peer or other matters can influence student perceptions on any given day, week, or month. Further, the study utilizes a Likert type, quantitative survey. It should not be assumed that a survey instrument will correctly measure the affective outcomes because of the difficulty at ensuring absolute validity with instruments that measure sentiment. There will always be a discrepancy between the instrument and the authentic measurement of variables when measuring values, beliefs, or attitudes. Moreover, there are various dependent variables measured in the study. As such, the number of survey items reflective of each variable is limited. A study with fewer dependent variables can include a greater number of items to measure each variable, adding to the validity. This researcher has chosen to analyze a larger number of variables, which may decrease the validity of each variable domain. Additionally, even with a larger number of variables examined, the affective outcomes chosen are just a small sample of the totality of affect. This study should not be perceived as measuring the entirety of the affective domain. There are also a number of demographic variables included in the background information section of the survey.   Family and school backgrounds are included in this section. While it is interesting to analyze the effect of family and school variables, this study cannot fully explain the impact of family background and the influence of family which is likely to be the most important influence in terms of affect. Nor will the results of the study be able to make any definitive conclusions about school effect because affective outcomes may be influenced more by family and peers than the school. There are also limitations in the sampling techniques. For example, this study is about one voucher program for low income students in one city. Inferences about voucher programs in other cities cannot be made. Neither can this study definitively answer the question as to whether the entire

population of voucher students in Cleveland is developing in the affective domain because only a sample of students and not the overall population of the voucher program in Cleveland is included. Statistical analysis of the sample will allow for inferences to the overall population of students attending schools in The Cleveland Scholarship and Tutoring Program, but there is always a margin of error. Another sampling limitation is that the researcher has no control over how many and which students are in either the voucher or non-voucher groups. These groups are predetermined by means of the program and cannot be manipulated.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The best means to improve K-12 education in American society today is a hotly debated topic. Propositions to date have consistently included additional resources in the areas of curriculum and instruction. More recently, proponents of school choice and vouchers have espoused a market-based approach, allowing families to choose the school that they believe offer a better fit for their child. School choice has normally been the privilege of the affluent, whether in private schools or in public schools in affluent communities. Middle class families have also been able to exercise residential choice by moving their domicile to a preferred public school district. In recent years however, laws have been enacted in urban areas to allow those in lower income brackets to receive educational scholarships, giving these families additional educational options. State per-pupil funding in the form of educational vouchers is directed to families to allow them to exercise school choice in participating schools, rather than solely in their neighborhood public school. The research on vouchers and academic achievement is growing and has shown to be positive or at least demonstrates no harm done. However, more holistic research on vouchers and student affect is scarce. This review of related literature integrates the research of leading voucher scholars with noted scholars in the field of authentic human needs and character development. The focus of these needs is the symbiotic relationship of individuals-in-community with respect to increasing school mobility as a result of greater school choice as well as the various spheres of influence that may impact attitudes, values, and beliefs of students.

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Societal Aims of Education

The system of government of the United States of America is that of a liberal democratic republic. Within this form of government are societal aims which affect philosophies of education, with respect to state and local jurisdictions. Government schools were established, according to Greene (2000), to assist a tripartite of societal aims: (a) reaching civic goals, (b) increasing academic achievement, and (c) enhancing the economy. Further, Greene claims "non-academic outcomes may be as important as the test scores that receive so much attention. After all, the development of a system of government-operated schools was motivated as much by concerns over these civic goals as they were over academic success and economic productivity" (p. 38). Three societal aims of education in the United States, according to Weiss (1980) have been: (a) to pass on the cultural heritage of society, (b) to maximize the potential of individuals, and (c) to address the inadequacies of society. Be that as it may, Weiss argues that "society has recently been dominated by a concern with a fairly narrow range of outcomes, in the form of basic intellectual skills" (p. 409).

A number of reports, studies and tests have focused on the academic shortcomings of American schools and students. The National Commission on Excellence in Education in 1983 authored a worrisome report on the state of U.S. education entitled *A Nation at Risk.* This was followed by other similar reports since then describing some troubling developments for K-12 student academic achievement in the United States. In the *Goals 2000: Educate America Act* (1993) the United States Congress and the President declared the educational achievement of students to be lacking. In 2003, The Programme for International Student Assessment by the

Organization for Co-operation and Economic Development listed United States 15-year-old

students' upper rank on the mathematics scale 25th of 38 nations. In science, the United States

ranked 20th of 39 nations. In reading, the U.S.A was 12th of 39 countries. Peterson's (2003)

article, *The Decline and Fall of American Education,* suggested that the reputation of education

in the United States had grown thin over time, responding to a recent Educational Testing

Service report on the Adult Literacy Survey given to those aged 16 to 65. Of those 56-65, the

prose skills of Americans had climbed to second place among the number of nations gauged.

However, those educated in the 1960s dropped to third place in the ALS; high school students

from the 1970s further declined to fifth place; and Americans educated in the 1990s dropped to

fourteenth place. Combined, these cross cultural and longitudinal comparisons of student

achievement give evidence of U.S. slippage, making this an important discussion. Critics of

these results point out that immigrants were likely to lower the achievement scores in the United

States; but this may be a nativist point of view as Peterson suggested that other countries with

immigrants have expanded their educational systems in the past half century similar to that of the

United States. Further, the United States has always been a nation of immigrants.

It may be understandable that the contemporary, dominant theme of education in the U.S.

has been on basic intellectual skills in light of the results of such recent reports denoting

academic decline. At the beginning of the twenty-first century, the *No Child Left Behind Act*

placed a renewed emphasis on strengthening the focus on academic knowledge and skills in the

nation's schools. There are, of course, many excellent schools in the country and even many

schools labeled ineffective enroll high performing students. In fact, The National Center for

Educational Statistics 2010 report *The Condition of Education* described the overall dropout rates

of American students lowered from 14 to 8 percent from between 1980 to 2008. However, there

was still an achievement gap between race/ethnicity with regard to dropout rates, with white

students dropping out 4.8% of the time and black and Hispanic dropout rates at 9.9 and 18.3

percent, respectively. Yet, Greene and others in using a four-year completion rate as a basis

indicate that the four-year graduation rate is 70% overall, about 50% for minorities. Paying

attention to drop out rates is important to society because of the enormous cost of dropping out

that includes lost revenues, welfare programs, unemployment programs, underemployment,

crime prevention and prosecution (Christenson and Thurlow, 2000). However, in returning to

Weiss (1980) and Greene (2000), the societal aims of education are more than mere intellectual

development but of civic goals, aiding the economy, and addressing the inadequacies of society.

School Choice

Public/government schools in the United States underperform in terms of effectiveness

and efficiency, and yet, per student costs in the U.S. for these schools and school systems are in

the top 2 or 3 among member nations of the Organisation for Economic Co-operation and

Development. With more international competition in the jobs sector than ever before, the

U.S.A. cannot lead without a well-educated work force. Individual well-being and national

prosperity depend on educational effectiveness. Hence, there is a lot of interest in school choice

currently. Walberg's (2007) review of forty studies concluded with positive effects of school

choice and competition within geo-political areas. The largest international study demonstrated

that having more options is related to higher academic achievement. Two other studies in the

United States came to the same conclusion. Charter, private and voucher school effects, when

viewed alongside traditional public schools, make choice effects obvious in enhanced achievement and graduation rates (Walberg). Indirect results of choice are smaller school districts, and reliance on local funding. Citizens are more likely to become involved in such circumstances, and with Cleveland's educational voucher program requiring parents to pay a small portion of the overall tuition, families are brought closer to the concept of local funding by actually paying for a share of the educational services received by their children, rather than being once removed from the concept of paying for services by means of taxation. One generalized theory surmises that by actually making payments for goods and services, more value will be assigned to them, resulting in heightened appreciation and overall performance of the payer. The Cleveland program has evolved such that the designated scholarship amount covers the cost of tuition at some of the participating schools; however, families must still pay registration, materials, and other similar kinds of fees (Ohio Department of Education, 2013).

<div align="center">Liberal Democracy and Choice</div>

Three equity goals of a liberal democracy regarding education, according to Godwin, Kemerer, Martinez, and Ruderman (1998) are: (a) equality of opportunity, (b) social diversity, and (c) equality of political rights. The authors' review of student outcomes showed that a greater denial of equal educational opportunity is caused when there is greater segregation of schools by class and ethnicity. First, equity must include fair competition for goods and services as a focal point, the role of the state in normalizing that competition, and state support of education to promote fair competition by the crafting of equal opportunity (p. 503-504). Second, as referenced by Godwin et al, Gutmann's *Democratic Education* maintained that social diversity and a more democratic society are advanced when students are able to examine their

values and beliefs and are able to come to respect "all reasonable and rational ways of life" (p. 508). Third, equality of political rights in education was defined by the U.S. Supreme Court in the 1925 *Pierce v. Society of Sisters* ruling enshrining the rights of private schools to exist in the face of a movement in Oregon that attempted to mandate all students attend government schools. The Court expressed that *liberty:*

> excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations (268 U.S. 510).

With the three goals of equality of opportunity, social diversity, and equality of political rights as aims of a liberal democracy, one might think that offering educational vouchers to students to help them attend schools that they could not otherwise is indeed promoting equality, diversity, and rights.

These goals were of primary concern of the U.S. Supreme Court in deciding *Brown v. Board of Education* in 1954, which mandated the desegregation of schools. However, many middle class parents in the cities circumvented the process of bussing to achieve this goal and moved their families to the suburbs. Whether the government officer foresaw that the white exodus would take place is a point for debate. However, what followed was a concentration of the poor in the city, most of whom were non-whites. What is known is that bussing efforts in the latter part of the 20th century on behalf of desegregation failed to integrate schools (Walberg, 2007, p. 48).

School choice has its own debate about whether the policy of giving disadvantaged students, often minorities, alternative schooling options leads to segregation or desegregation by race. Educational voucher studies in Washington, D.C., Cleveland and Milwaukee revealed an actual reduction in social segregation at private schools accepting vouchers (Walberg, 2007, p. 104). This runs contrary to general opinion that believes private schools are elite, segregated institutions. Fuller and Mitchell found that Catholic elementary schools in Milwaukee were only half as likely to be racially isolated as those in the Milwaukee public schools (Greene, 2000). Forster (2006) found that Milwaukee, Cleveland and Washington, D.C. schools of choice were significantly less segregated than public schools in those cities. In the public schools, segregation was reinforced by residential choice. While desegregation efforts failed to integrate the public schools in these cities, Forster suggested private schools have pulled students from a larger geographic area, helping to further integration. Geography has hampered public school integration, while money has hampered private school integration. Yet, Forster asserts it is easier to overcome issues of funding than geography and that critics fearing that free market reforms would lead to further racial separation should understand that private schools participating in voucher programs must adhere to laws against segregation.

A policy simulation experiment by Heise and Nechyba (1999) revealed that when housing costs were removed as a variable, vouchers become a means for desegregation. Godwin, Leland, Baxter, and Southworth (2006) found that about one-half of all students in Charlotte's mandatory public school choice program chose their school on the basis of proximity to their home, with re-segregation the result. Also, students that received their preferred choice of public school did not improve academically in reading and mathematics. Based on these

findings, the mandatory public school choice program was regarded a failure. Schools did not desegregate nor was there a reduction in the achievement gap. The effects were the opposite of those intended. However, some studies have shown that black students had better academic outcomes as the proportion of blacks in the classroom increased and Latinos were found to do better when surrounded by other Latinos regardless of the socioeconomic status of their classmates. Based on these results, a mandatory choice program which violates freedom of choice as a liberal democratic aim, may not have the same results as a true voucher program where parents are given freedom of choice. The concern of Denessen, Driessena and Sleegers (2005) was that in a residential market system of school choice, equality would likely decrease when parents from similar backgrounds make similar group choices. Greater segregation would likely result. Godwin, Kemerer, Martinez, & Ruderman (1998) suggested that patterns of residence, public school choice and market choice without restrictions lead to further segregation by ethnicity and income. Even with a free education for students in any school, Bernal (2005) asserted that schools will use selection mechanisms to prevent certain groups of students from enrolling; social inequalities would take place in schools with or without a market driven system.

Greene (1999) found that school choice affords students opportunities to attend schools that are better integrated than the public schools. The prevailing belief has been that private schools are not desegregated, not tolerant, and that school choice in general will lead to segregation; but Greene asserted the practice of public schools assigning students to schools based on residence is the real enforcer of segregation. Greene (2000) reported that private schools offered a greater racial mix of students than public schools. This is an important issue because many believe integration outcomes are as important as academic outcomes. While

desegregation and bussing efforts have failed in the past, it is important to remember that

Godwin et al (1998) also found residential choice increasing segregation. The authors argued

that a system of vouchers could further integration, because residential choice has failed to do so.

According to Godwin et al, "If society wishes to increase diversity and the equality of parental

control over their children's education, then it should provide vouchers to both secular and

sectarian private schools" (p. 515). After all, the aims of a liberal democratic society with regard

to education are equality of opportunity, increasing diversity, and furthering parents' rights.

Across the nation in the 100 largest metropolitan areas, using data from 47,000 schools

with 25 million students, it was found that private schools -- even withstanding their selection

bias -- were just two percentage points more segregated than public schools with their

mechanisms for residential choice. Forster's (2006) and Greene's (1999) methodology for their

school integration studies was to compare school distribution with the population of the

metropolitan area, unlike previous methods which only compared racial distribution of schools

within the district in which the school is located. Primary schools were compared with each

other as were secondary schools, along with separations by grade levels. In Greene's Cleveland

study, it was found that 19 percent of voucher students were attending private schools with

enrollment percentages that matched integration rates of the metropolitan area. Yet, just five

percent of public school students were found to attend such integrated schools. Further, over 61

percent of public school students in greater Cleveland attended segregated schools, but fewer

than 50 percent of students in the Cleveland Scholarship and Tutoring Program were enrolled in

what Greene considered to be segregated schools. According to Greene's calculations, 45

percent of public schools in the Cleveland Metropolitan School District were desegregated, while

59 percent of private schools in the metropolitan area were. At the end of the second millennium, just 13 percent of the Cleveland public schools had enrollments of more than 50 percent white students. This contrasted with over 60 percent of suburban public schools enrolling more than 90 percent white students. Schools in the Cleveland metropolitan area have tended to be either almost all white or all minorities. Few schools actually resembled the racial makeup of the metropolitan area. In Cleveland, 10.2 percent of students attended schools that resembled the racial makeup of greater Cleveland. Only 3.3 percent of students in the suburbs did likewise. In voucher-accepting schools, however, 19 percent of students attended private schools that were similar to the racial makeup of Cleveland. Yet, only 5.2 percent of public school students in all of metropolitan Cleveland did. Private schools in Cleveland's voucher program were found to be 18 percentage points more integrated than Cleveland's public schools. Nearly 150 public and private schools were included in Forster's study. Greene's conclusion was that public schools in Greater Cleveland were very segregated, in racial and economic terms, as a result of residential choice. On the other hand, The Cleveland Scholarship and Tutoring Program that targeted educational voucher scholarships for low-income families that just happened to be mostly non-white, did a better job of giving families an opportunity to attend integrated schools. School choice in Cleveland seems to promote racial integration better than the residential policies which drive public school enrollment.

There seems to be no segregation of choice students into religious schools either, as distinguished from race. Greene (1999) found there was no homogeneity in the religious composition of private schools where voucher students were enrolled. Although 3,765 students receiving vouchers in the Cleveland Scholarship and Tutoring Program chose a religious school,

when community and magnet schools are added to the list of school choice offerings, the number of choice students attending religious schools falls to 16.5 percent. It seems clear that the expansion of school choice options and educational voucher scholarships for disadvantaged students does promote equality of opportunity for all, increases diversity for race and income, and obviously furthers parents' rights in choosing the education that is best for their education. With the congruence of school choice and liberal democratic aims established, this dissertation study hopes to add to the knowledge base of student outcomes for disadvantaged students, many of whom are of minority and low socioeconomic status. Ultimately, policies that expand or limit school choice and educational vouchers may be based on the matching of societal aims with increased student achievement.

<div align="center">Political Theory and Choice</div>

Within our nation's liberal democracy are political theories which attempt to sway the overarching policies of educational thought and practice. For example, *classic liberalism* recognizes that the liberal state needs liberal citizens to maintain it and this occurs in large measure through education. According to Godwin, Godwin and Martinez-Ebers (2004), liberal citizens are not born; their formation is through a socialization process to liberal democratic values of which education is critical. Therefore, the structure of such an educational system is an important policy matter (p. 1097). *Comprehensive liberalism* is a product of the twentieth century and focuses on social equality and individual autonomy as two key components of a liberal education (p. 1098). *Civic republicanism* embodies the idea that all citizens have moral obligations to their community and must be willing to subordinate private interest to the public good when necessary (p. 1098). Therefore, a tug of philosophies may be seen here as the former

promotes individual autonomy and the latter envisages subjugating private interest for the public good. Of course, there are manifestations in which the two philosophies co-exist in the same institution, but there may also be examples of philosophical mismatches. The reader should not confuse these original political theories with the current comprehension of *liberalism* and *republicanism*. In de Tocqueville's study of democracy in the youthful United States of America in the nineteenth century, the French inquirer offered the following pitfall of a liberal democracy, as quoted in Sergiovanni's *Building Community in Schools*:

> Members of society acquire the habit of always considering themselves as standing alone, and they are apt to imagine that their whole destiny is in their own hands. Thus, not only does democracy make every man forget his ancestors, but it hides his descendants, and separates his contemporaries from him. (1994, p. 6)

The point here is the danger that comprehensive liberalism poses for the development of community building, holding high as it does the banner of individual autonomy and social equality without reference to community obligations, while the danger of civic republicanism could be the repression of individual rights. Without subjugating an individual's right to self-actualize or the essentiality of community, Sergiovanni's proposes the concept of an *individual-in-community*, a core component of this dissertation's theoretical framework.

Campbell (2008) asserted that comprehensive liberals believe schools are to teach autonomy; that rationality is more important than faith; that schools must re-teach students if their parents have taught them ways that do not conform an autonomous, rational life. A goal for comprehensive liberals is to further the collective purpose of the state. Therefore, the state must have control over the schools (p. 509). This control over curriculum demands a common set of

values, which thus reduces diversity and preys on the free speech rights of parents (Godwin,

Kemerer, Martinez, & Ruderman, 1998). Low income students who have no choice but to attend

public schools are found to be under coercion should their values be different than the state or its

representatives (p. 519). Campbell wrote:

> Since public schools are subject to public control, they are unable to serve as models of
>
> democratic deliberation and thus cannot be expected to inculcate any values held in
>
> common by the electorate. As public schools are situated in a political system, they are
>
> hopelessly mired in bureaucracy, which is the antithesis of democratic deliberation. (p.
>
> 486)

Godwin et al (1998) distinguished *political liberals* from *comprehensive liberals* as believing

"the good is plural, not singular" (p. 509). They believe comprehensive liberalism lessens

cultural diversity, that various conceptions of life should be promoted, not repressed (p. 509).

Political liberals believe the state should not use power to impose its way of life on others (p.

510). With political liberals, diversity trumps the "forced teaching of autonomy." With

comprehensive liberals, it is the reverse (p. 511). Political liberals believe in respecting others

who hold a different view, but not necessarily the view itself. Comprehensive liberals see people

of different backgrounds coming together to conform to a designated belief system. Galston

writes in Godwin et al, "To place an ideal of autonomous choice… at the core of liberalism is in

fact to narrow the range of possibilities within liberal societies. In the guise of protecting the

capacity for diversity, the autonomy principal in fact represents a kind of uniformity" (p. 512).

Godwin et al argue, "If schools require that students who base their lives on faith and tradition

learn that autonomous lives are more virtuous than their own, then education may reduce the

survival rate of comprehensive views based on tradition or faith." Within the view of comprehensive liberals, schools curricula should give "pride of place to autonomy" (p. 512). Comprehensive liberals believe the state, not the parents, should control the schools. Hence, the poor who have had no school choice must accept the state's view (p. 514). In the view of political liberals therefore, state funding to private schools is justified for them to increase diversity. Political liberals trust that all schools will teach proper citizenry with reasonability necessary for society. Intolerant schools would be rejected, as well as education that stunts student growth (p. 515). Clearly, advancing parental school choice and choice alternatives is more in the interest of political liberals than of comprehensive liberals who hold fast to the notion that the state knows better than parents the type of education that is best suited for their children. The concept of educational vouchers, which advances school choice options for those who would not otherwise be able to avail themselves of it, is a hotly debated topic because a large number of people see themselves as comprehensive or political liberals within the framework of a liberal democracy. This dissertation study hopes to inform the debate between these groups.

<div align="center">The Economy and Choice</div>

As Greene (2000) stated, in addition to reaching civic goals and increasing academic achievement, a third societal aim of education is aiding the economy. From a purely economic perspective, it is disconcerting to read in *A Nation at Risk* (NCEE, 1983) that inadequate skills of high school graduates are a threat to the future of the U.S. economy. According to Merrifield (2000) this shortcoming will undoubtedly hurt the nation in due time because of an ill-educated workforce. Becker and Luthar (2002) gave the urgent imperative to double down on education

because it costs a lot less to educate at-risk students well than it does to expand welfare, police and prison programs. Society pays as much as six times more for such programs than the cost to keep a student in school through graduation (p. 209). Murnane's study found that in the last twenty years, income has declined for those with less than a high school degree, and fell further behind those with at least a high school education (Teachman, Paasch, & Carver, 1996, p. 773). This is important because economists have made it clear that human capital is more important than physical capital for the well-being of the nation. As Walberg (2007) declared, "Ineffective schools pose a threat to the welfare of a nation" (p. 95).

One explanation for poor schooling outcomes is the exclusive access that government schools have for tax dollars. As a result, parents who wish to send their children to private schools have the option of 'paying twice' if they choose not to use the public school. Most poor children have no alternative but to attend a public school. Merrifield (2000) reported that 88% of K-12 children were enrolled in public schools. This percentage is above the definition of a monopoly, according to the U.S. Justice Department Anti-Trust Division. A 1996 study in Michigan ordered by the governor concluded that the lack of competition brought about by government funding of government schools is the biggest reason for the lack of educational efficiency.

Bernal (2005) asserted the loss of academic efficiency to be a very important issue to economic development and that only market forces, not new and improved instructional programs, could improve academic efficiency. One primary market force proposed was to expand school choice by shifting the reception of state education dollars into the hands of parents (vouchers) rather than allotting monies directly from state to school districts. This would give

families, the primary educators of their children, a choice of where to send their children to school. Also, the market force of school choice would eliminate the public school monopoly. Effective schools would thrive to the point of having waiting lists for enrollment, while ineffective schools would lose students. Thus, the effective school know-how and the power of parents to do what is best for their children -- as opposed to the state -- would lead families to select schools that best fit the needs of their children. Ineffective schools would have to close their doors or improve. Thus, the state would optimize the use of education funds by not having taxpayer dollars directed to schools that have failed to provide the pivotal learning opportunities to maximize student growth.

Educational vouchers provide further economic assistance by lowering the per pupil funding levels that states set in their budgets to educate students in government schools. In the case of the Cleveland voucher program, parents who send their child to a private school pay 10 to 25 percent of the tuition[1], lowering the per pupil funding amount by the state. This is in addition to the savings the state receives from Catholic schools in the program, whose tuition is often less than the state per pupil funding numbers anyway. James Tooley's (2009) *The Beautiful Tree* would be a reply to those arguing against the policy of parents having to pay a portion of their children's tuition, for the concept of a free, compulsory education is an honorable goal for any government. However, Tooley's research in some of the poorer areas in Africa and Asia have demonstrated that even poor parents in thousands of schools are willing to pay for a private education that better suits the needs of their children instead of a government school that does not meet their children's needs as well.

A recent feasibility study performed by Gottlob (2010) of the Foundation for Educational Choice focused on implementing a nationwide voucher program with $4 billion of the remaining federal stimulus money within the Department of Education's Race to the Top program. It was shown that by offering $2,000 to $2,250 scholarships to 630,000 students in every state, combined state budgets would save $1 to $1.6 billion annually. The funds would last five years; the study demonstrated that most savings would occur once states continued the program on their own. The suggestion is that by expanding school choice alternatives for children, failing schools would eventually be de-funded while effective schools would be rewarded, and state per pupil costs would go down, to the benefit of the economy when the power of school choice is placed squarely in the hands of families and not government bureaucracies.

<div align="center">Private Schools and Choice</div>

Critics argue that a private school effect comes as a result of the selection bias that private schools can exercise and government schools cannot (Rouse, 1998). Even if this is the case, not many have tried to see within the "black box" to understand the school factors which make them successful. Walberg's (2007) accumulation of studies has shown the private school effect to be a function of more homework, the base curriculum, decentralized governance, and social integration (pp. 68-69). Countries with higher percentages of students in private schools show higher scores across the board in math and science. There is an even larger effect when private schools are financially independent. Most private versus public school studies show superior academic achievement of private schools, even after controlling for socioeconomic status. Walberg considers this outcome a result of private schools' organization, strong principal leadership who leads with freedom, market competition, school autonomy and consumer choice

(p. 69). Longitudinal studies are also positive (p. 105). In *High School Achievement: Public, Catholic, and Private Schools Compared*, Coleman, Hoffer, and Kilgore (1982) found that by controlling for family background, students in Catholic and private high schools scored better on verbal skills and mathematics in 10th and 12th grade than did their counterparts in public schools.

One theory is that if private schools improve academic outcomes over public schools, then they may also improve non-academic outcomes. This adds another dimension to the debate of school choice; research done on school choice and affective outcomes is scarce, though such research is important because non-academic outcomes such as behavior, attitudes, values, and beliefs have individual and societal effects (Mocan, Naci, Scafidi, and Tekin, 2002, p. 3). Nevertheless, academic achievement is simpler to measure; it is more straightforward and standardized than non-academic measures of student affect. Critics of private schools argue these institutions of learning are more homogeneous, intolerant, un-American, or tribalistic, while ignoring the American right to congregate and at the same time dismissing the first two centuries of American history when private schools helped assimilate millions (Walberg, 2007). These assertions fall flat when data demonstrates private schools doing better in promoting tolerance, civic participation and social integration (p. 106).

Some have concern that private schools, allegedly immune from the democratic process, will ultimately stray from democratic ideals. Since private school policies and curriculum are not subject to democratic deliberation by the general public, but are governed only by the beliefs of a particular group, there is no way to ensure that they promote civic objectives valued by the public. There are also questions about private schools' commitment to the democratic process, in particular private schools founded by religious fundamentalists, according to Campbell (2008, p.

494). Yet, the author found that students in private schools achieve better on various indicators of civic education than those in public schools. For example, Catholic schools excel in providing civic education over and above government schools and that "common schools" are not the primary means in which to promote democratic ideals (p. 487). In Greene's 2000 study, *A Survey of Results from Voucher Experiments: Where We are and What We Know,* the researcher's compilation of various non-academic studies suggested there should be no fear that private schools promote intolerance. In it, Wolf, Greene, Kleitz, and Thalhamer found that those educated entirely in private schools have a higher level of tolerance than those educated solely in government schools by 0.3 standard deviations, considered at least a moderate effect. Campbell found that Catholic and non-sectarian, private school students were more tolerant of anti-religious activities than public school students. Students in private schools were more apt to volunteer and engage in public issues. Godwin and Wolf's studies in New York and Texas found that education in private schools positively affected political knowledge and support for democracy, with no negative effects. Greene, Giammo, and Mellow (1999) found Latinos who were fully educated in private schools displayed significantly higher tolerance levels for groups of political activists they disliked than Latinos who only went to public schools.

While white and high socioeconomic students have had the greater opportunity to exercise school choice of private schools, such schools have not been found to be more segregated than public schools. Walberg (2007) found that private schools more resembled the population of the metropolitan area in terms of race. It has been argued that school choice detached from housing systems can transcend racial integration, while traditional public schools reinforce segregation by means of choosing schools based on residence. Since some private

schools have more appeal and distinction, they tend to promote voluntary integration without residential boundaries. Greene's (1998) analysis of National Educational Longitudinal Study (NELS) data showed that 37 percent of private school students were in classrooms that more closely resembled the proportion of minority students across the nation. Just 18% of public school students were in such classrooms. Fifty-five percent of public school students were in classes that were almost ethnically homogeneous, while only forty-one percent of private school students were so segregated. The same study showed private school students had more inter-racial friendships than occurs in public schools. Greene and Mellow (2000) found private school lunchrooms were more integrated than public school lunchrooms, 63.5% to 49.7% respectively, in terms of the distribution of table mates. Religious schools were found to be more integrated than secular ones.

Walberg's *School Choice: The Findings* noted positive, private school choice effects in in the following areas: academics, cost, racial integration, tolerance, citizenry, volunteerism, democratic ideals, exposure to people of different backgrounds, and civic involvement (2007). If private schools have been found to promote these ideals at least as well as public schools, it makes sense to study school choice programs that give parents more opportunities. Even so, it can be difficult to control for socioeconomic status, motivations, and private school student selection when performing such studies. This study will help fill this gap in the literature by measuring some related non-academic outcomes for students attending Catholic schools that participate in educational voucher programs.

Educational Vouchers

Vouchers are scholarships that state and local authorities, for-profit and non-profit organizations and individuals give directly to families to enable them to send their children to the schools of their choice (Walberg, 2007, p. 16). Vouchers can also be termed grants which cover some or all of the cost of attending voucher accepting schools (p. 35). Vouchers promote competition for students among schools as well as parent participation in the educational choice that best suits their children (p. 104).

Overview of Voucher Programs

In the year 1955, renowned economist Milton Friedman began to promote the idea of government issued vouchers so that all parents can pick which school, whether public or private, to send their children. He believed this would reform the field of education and give educational freedom to all while at the same time taking schools away from control by the state (Enlow, 2003). Friedman termed the idea "universal vouchers," the criteria by which Walberg suggests all voucher programs should be evaluated. For example, countries such as Sweden, Chile and the Netherlands have universal vouchers for all children (2007).

The United States Supreme Court upheld the constitutionality of school voucher programs in 2002 in the *Zelman v. Simmons-Harris* case regarding the Cleveland Scholarship and Tutoring Program. Enlow in 2003 listed thirteen state-funded voucher programs in the United States, or their equivalent in tax credits or tuitioning programs. For over a century from 1869 to 1999, just five public voucher programs were in existence in the United States. From 1999-2004, seven more programs were established (Wolf, 2008). At that time, most programs

targeted disadvantaged students. Publicly funded voucher programs were found in Vermont and

Maine (both rural programs), Ohio, Florida, Utah, Arizona (two programs), Georgia, and the

cities of Milwaukee, Cleveland, New York City, and Washington, D.C. Some of the programs

were designed for students with disabilities and one for foster children. The voucher programs in

Milwaukee, Cleveland, and Washington D.C. were created for low-income families. The

Washington, D.C. program was disbanded in 2009 and re-instated in 2011.[2] Walberg (2007)

reported that the cities of Milwaukee, Cleveland and the District of Columbia offer urban

voucher programs for families well below the poverty line. Vouchers are available for children

in failing public schools in Florida's A+ program and the Educational Choice program in Ohio.

Five statewide voucher programs exist for students with disabilities -- including Arizona,

Florida, Ohio, Utah and Georgia. Special needs children have been afforded vouchers in

Florida's McKay Scholarship and Ohio's Autism Scholarship programs. Vouchers are also

available for pre-K children in Florida. Arizona offers an additional voucher program for

students in foster care. In the ten years since Enlow (2003) reported on the number of voucher

programs across the nation, The Friedman Foundation for Educational Choice in 2013 reported

18 voucher programs in 12 states and Washington, D.C. with 104,000 voucher recipients

nationwide. States with voucher programs include Arizona, Colorado, Florida, Georgia, Indiana,

Louisiana (2), Maine, Mississippi, Ohio (4), Oklahoma, Utah, Vermont, and Wisconsin (2).

These do not include 14 tax-credit scholarship programs in 11 states serving 151,000 students.

As given, not all vouchers programs are the same; there is considerable variance in their scope.

Relative to the tens of millions of students enrolled in K-12 schools across the country today, the

number of students using educational vouchers and even tax-credit scholarships at this time still

pales in comparison. This dissertation study focuses on the landmark Cleveland Scholarship and Tutoring Program.

Vouchers in Ohio

State policies in Ohio concerning non-public schools in the areas of transportation, materials, and staffing are considered to be friendlier than other states. Ohio has four voucher programs: the publicly funded Cleveland Scholarship and Tutoring Program on which this dissertation study concentrates, the privately funded Autism Scholarship Program from a privately funded source, the publicly funded Educational Choice Scholarship program for students attending "chronically low-performing public schools" and the publicly funded Jon Peterson Special Needs Scholarship Program (Friedman Foundation, 2013). These four programs are more than any other state, making Ohio a leader for school choice in the United States.

The Cleveland Scholarship and Tutoring Program

In October 1993, Ohio representative Michael Fox and state senator H. Cooper Snyder unveiled their plan to introduce an educational voucher bill in the state legislature. It was defeated but was successful in putting vouchers on the educational agenda (Hess and McGuinn, 2002, p. 738). In October 1994, Cleveland Mayor Michael White and popular Councilwoman Fannie Lewis voiced their support of vouchers. With Governor George Voinovich and the Republican Party holding the majority in the state in 1995, vouchers were passed specifically for the city of Cleveland's public school system which had previously been placed uniquely under state control with a mayorally appointed school board, thus legally bypassing the influence of

city council. The first budget plan allowed for 4,000 students to receive a $2,500 voucher, to be awarded by lottery. The two-year program budget was $5.2 million. Applicants had to live in Cleveland and first preference was given to low income students. At the start of the program, 6,244 applicants applied; 3,824 scholarships were given, and 1,994 vouchers were used in 50 schools. Thus was born the Cleveland Scholarship and Tutoring Program, otherwise known as Cleveland's school voucher program. The program offers financial support for families in any district that is currently or has been under federal court order compelling the state to oversee operational management of the district. The Cleveland school district was the only district in Ohio that fell under this stipulation *(Zelman v. Simmons-Harris, 2002)*. The initiation of the program stated:

> The superintendent of public instruction shall establish a pilot project scholarship program and shall include in such a program any school districts that are or have ever been under federal court order requiring supervision and operational management of the district by the state superintendent. The program shall provide for a number of students residing in any such district to receive scholarships to attend alternative schools, and for an equal number of students to receive tutorial assistance grants while attending public school in any such district (Pilot project scholarship, 2003).

The CSTP is a publicly funded form of school choice that includes charter schools, magnet schools, community schools, private, and religious schools (Nakasian, 2008). Families residing within the Cleveland Municipal School District having children entering grades K-8 originally could apply for educational voucher scholarships through the CSTP. The program now runs through the high school level. Parents could choose to enroll students in nonpublic schools

within the CMSD and all public school districts surrounding Cleveland that chose to be part of the program. Low-income families were to be given first preference and scholarships were awarded by lottery drawing. Scholarship amounts might not fully match the tuition of the participating school. The difference was to be paid by arrangements made between the families and the school. Transportation for voucher scholarship students is provided by the CMSD (Ohio Department of Education, 2008). Three categories of applicants in Cleveland according to federal poverty guidelines were families earning less than 100% of the poverty rate and followed by those earning 100-200 % and more than 200% of the same rate. Those with the lowest income levels, starting with kindergarten students were to be the first recipients of vouchers (Plucker, Muller, Hansen, Ravert, and Makel, 2006). Using the criteria of student eligibility, purchasing power and school restrictions, Enlow (2003) ranked the nation's existing voucher programs in a study of program scope, using the four-fold criteria of percentage of students in the district having school choice opportunities, voucher worth in dollars, parental capability to supplement vouchers with their own funds in order to send their children to a more expensive school, and the amount of government restrictions that inhibiting voucher programs. The Cleveland Scholarship and Tutoring Program was rated 12th in scope of the 13 programs examined.

Enrollment in the Cleveland Municipal School District during the 1990s was more than 70,000 students in 120 schools but dropped to fewer than 50,000 in 2010. Yet, since the 1996-97 school-year, the total scholarships paid through the CSTP have trended up overall, dipping between 2008-12 but regaining momentum in 2013 (Friedman Foundation, 2013). Educating parents on applying for and using their vouchers is a complex task. Often parents miss

application deadlines. Schools have had to set up new mechanisms to account for the flow of

voucher awards into their schools. Though the concept of educational vouchers is simple, their

process of administration has taken on new and constantly evolving forms. In the 2003-04

school-year, the Ohio legislature expanded the Cleveland Scholarship and Tutoring program to

the high school level. The scholarship amount was increased to $3,000 for K-8 and $2,700 for

high school students, a lower amount than grade school because of the inception of the program

at the high school level (Belfield, 2005). While participating schools may welcome additional

funding amounts, their voucher accountability officers must continue to re-educate families and

affected personnel on the changes. Over 5,600 students living within the renamed Cleveland

Metropolitan School District for 2008-09 were given scholarships to attend participating schools

in the CSTP. The state paid 75% - 90% of tuition not to go above $3,450 (Catholic Conference

of Ohio, 2008). Cleveland Central Catholic High School is one of over 30 schools that

participate in the voucher program and was Cleveland's largest voucher school with 367 (65.7%)

of 559 students paying their tuition with voucher scholarships (Nakasian, 2008). In the 2013-14

school-year, over 7,000 students were awarded Cleveland voucher scholarships (School Choice

Ohio, 2014). Currently, the maximum voucher value has been set at $4,250 for grades K-8 and

$5,000 for high school. This amount is 38 percent of the $12,000 plus that Cleveland public

school students receive in per-pupil funding from state and local sources (Friedman Foundation,

2013). School Choice Ohio (2014) reported that the high school voucher amount has been set to

increase to $5,700 for the 2014-15 school-year.

EdChoice

In 2005, after *Zelman v. Simmons-Harris* (2002) opened the constitutional door to vouchers, the state of Ohio expanded its voucher offerings to allow 14,000 additional students across the state to participate (Davis, 2006) in a different voucher program. The Ohio Educational Choice Scholarship program provides a limited number of scholarships to students who attend persistently under-performing public schools. Analogically, The Cleveland Scholarship and Tutoring Program is to the city of Cleveland what the EdChoice program is to the state of Ohio. Both programs address the concern of students attending underperforming public schools. An EdChoice scholarship must be used to attend a participating private, licensed school (Ohio Department of Education, 2013b). Over 5,500 students participated in the Educational Choice voucher program across the state of Ohio in 2008. The scholarship paid a tuition amount of $4,500 for elementary students and $5,300 for high school students. Students who live outside the boundaries of Cleveland and are attending these persistently underperforming schools could receive vouchers to enroll in approved schools. More than 170 non-public elementary and secondary schools in Ohio were registered in the program, giving parents a choice to leave their underperforming schools (Catholic Conference of Ohio, 2008). The EdChoice program currently offers a scholarship amount of $4,250 for elementary students and $5,000 for high school students, slightly down from the amounts five years ago (ODE, 2013b). An expansion of the program affords families with incomes at less than 200 percent of the federal poverty rate a full tuition voucher, whereas families exceeding the 200 percent level may have to pay a tuition difference when voucher and tuition amounts do not match. Currently,

almost 16,000 students participate in EdChoice out of the 60,000 cap availability (Friedman Foundation, 2013).

The state of Ohio's designation of low performing schools is based on academic rankings. Most studies on educational vouchers have focused on student academic performance. This dissertation study analyzes a different set of student outcomes which are non-academic, but nonetheless important so that schools, districts, states, researchers, and policy makers may have additional data on student growth and development with regard to vouchers, school mobility, and student background.

<center>Arguments for Vouchers</center>

Proponents of vouchers say that educational scholarships offer choice options, increase student achievement, parent involvement, and accountability, and cause public schools to raise standards (Plucker et al, 2006). Those favoring vouchers also cite positive economic aspects, in that vouchers are a cost savings to the state as compared to per-pupil funding expenditures. Additionally, the focus of existing voucher programs is to assist disadvantaged and minority students. Disadvantaged and underachieving students normally fill up the available voucher slots because of program design and decisions of parents. Wolf (2008) argued that any voucher program that didn't target disadvantaged students would logically enroll more advantaged students (p. 422). All the voucher programs reviewed by Greene (2000) involved more than two-thirds minority students; and others with even higher percentages. Iver and Abele (2000) reported the severe inequalities of educational opportunity for poor children in the United States with the concept of educational vouchers an attempt to reduce the achievement gap of disadvantaged students by giving them more educational choices. Enlow (2003) concluded that

having more voucher scholarship programs equate to more educational freedom, and that each additional educational scholarship program offsets the monopoly government schools currently hold on school funding. Enlow suggested ineffective reforms and poor quality of inner-city schools have created a demand for vouchers and the debate has continues to rage around individual choice, equity, and efficiency. This dissertation study will provide more evidence on the concept of vouchers and student outcomes for disadvantaged students.

<center>Vouchers and Academic Achievement</center>

Walberg's (2007) comprehensive review of eight random assignment and three non-random studies of educational voucher programs in the United States found positive academic gains but not always for Euro-American students. In no study did Walberg find negative results (p. 104). Greene's (2000) review included a number of voucher programs across the nation. The Milwaukee Parental Choice voucher program produced positive gains in academic achievement. Random assignment studies in Charlotte, Dayton, New York, and Washington, D.C. found positive academic statistical differences, save for one. In the Cleveland Scholarship and Tutoring Program, no random assignment studies were performed prior to 2000, nor with controls for background characteristics of students. However, Greene's reviews of two educational voucher studies in Cleveland were positive for academic achievement. Voucher critics have stated that voucher results have been mixed. In reply, Greene explained this mix to be either positive or neutral, but never negative. Moreover, Greene's review of eight studies in five cities done by four groups of researchers in Milwaukee, Cleveland, Washington, D.C., and New York found a decrease in achievement in just one component of one study. In Wolf's (2008) review of the ten peer-reviewed, random assignment studies on educational voucher

programs, nine concluded that participants in the programs improved academically from attending the private schools of their choice. There have been less consistent but always positive results on test score improvement in reading and math. These gains typically began to show up after two years of using a voucher in a single school, though not all gains were statistically significant for all students. At the very least, vouchers were found to do no harm to students. The Cleveland program was not one of these ten studies. Wolf also reported Barnard's research on gains in academic achievement in New York City's voucher program; one of Krueger and Zhu's two voucher studies did not find academic gains in New York City, but NYC voucher students in grades 2-5 gained two national percentile points in math and reading after the first year in the program. Students in grades 4-5 gained four points in reading and six in math after one year (Peterson, Myers, & Howell, 1998). African-Americans voucher students in Dayton gained seven national percentile points in mathematics after one year in the voucher program (Howell and Peterson, 2000). Gains were also found in the District of Columbia (Wolf, Howell, and Peterson, 2000).

Regardless of results in favor of vouchers, Lawton (2006) reported that data regarding increased school competition via vouchers in raising the academic performance of students was still scarce. Burgess, Propper, and Wilson (2007) purported the evidence was still mixed about whether voucher students really made academic improvement gains. While evidence for improvement for African-Americans students was found, such improvement is less definite for other ethnic groups. Denesen, Driesena, and Sleegers (2005) also reported the empirical evidence of the contributions of vouchers in increasing academic achievement was still limited. Rouse (1998) noted not all public schools were equal nor were all private schools equal, citing

the example of Hispanic students in one choice school making significantly higher gains in reading but not in another school, and arguing market forces may not be the magic bullet to improving education. The power of individual teachers to influence lives cannot be overlooked

If the evidence of vouchers on student achievement is indeed limited in the United States, conclusions about their impact may thus remain. Therefore, it may be helpful to view other countries having larger voucher programs, which allow for more comprehensive studies. Walberg reports that the large majority of international voucher programs have shown positive effects on academic achievement, despite heavy doses of government regulation (2007, p. 104). As for the U.S., the conclusion thus far on educational vouchers is that at the very least no academic harm has resulted for disadvantaged students at significant cost savings to the state.

<div align="center">Voucher Effects on Low Income Students</div>

Educational voucher programs in Milwaukee, Washington, D.C, and Cleveland target low-income students in efforts to improve academic achievement. Greene, Peterson, and Du (1999) found that voucher students in the Milwaukee Parental Choice Program made statistical gains in reading and mathematics (3-4 years in their accepting school). Rouse (1998) found choice students exhibiting faster gains than public school students in math, but not in reading. Evidence showed that student achievement was equal or better in the choice schools when measured against all schools, at a lower financial cost, thus displaying a private school efficiency effect. There was a subset of public schools with small class sizes and additional state funding showing test score gains at least equal to the schools in the MPCP. These special public schools displayed gains in reading over other choice and private schools. The results of Witte (1999)

found no increase, no decrease, nor any academic harm done via the Milwaukee voucher program overall. Regardless, the researcher endorsed vouchers.

A study by Wolf, Howell, & Peterson (2000) of a pre-cursor voucher program to the Washington D.C. Opportunity Scholarship Program found that African-American students in grades 2-5 gained seven national percentile points in reading, but students in grades 6-8 dropped eight points in math after the first year. However, Wolf (2008) cautioned that voucher gains typically have not appeared until at least two years into the program. An evaluation of the OSP after two years showed no significant changes in test scores between students with voucher scholarships and those without, similar to the academic findings from the first year of the program's establishment. These were randomized studies. The treatment group was awarded a scholarship through a lottery process, while the control group did not (U.S. Department of Education, 2008). Significant gains were finally found in reading, but not in mathematics, after three years in the program (2009). Parental aspirations for the education of their children via the OSP were found to be positive. Parental satisfaction and perceptions of school safety were also positive for the program, as were students' school satisfaction, though not for all subgroups of students. With regard to the school environment, students that received vouchers reported their classrooms had better behaved peers in general compared to students that were not accepted into voucher schools (2008). There were no changes to parental satisfaction and safety perceptions the next year. The same subgroups of students experienced a higher level of discipline and respectful classroom behavior by their peers in voucher schools (2009). Originally authorized in 2004, the Opportunity Scholarship program was disbanded in 2009, but reauthorized under the SOAR Act, according to Samuels, in 2011.

Peterson, Howell, & Greene (1996) found an astounding eight point national percentile gain in reading and 16 point gain in mathematics, after two years for some of the most economically disadvantaged students in the Cleveland Scholarship and Tutoring Program. However, Rouse (1998) reported that evidence of student achievement in the Cleveland program was mixed. Metcalf, West, Legan, Kelli, and Boone (2002) from Indiana University's Center for Evaluation and Educational Policy, on the other hand, found voucher students in Cleveland having a six NPR gain in language and four point gain in science after two years. The lead author of the study, expressed her endorsement of vouchers. Plucker, Muller, Hansen, Ravert, and Makel (2006) from the same IUCEEP compared five subgroups of students in Cleveland schools: (a) voucher recipient users, (b) voucher applicants, non-recipients, (c) public recipient, non-users, (d) voucher users who left the program, and (e) public, non-applicants. The authors explained that 51% percent of public school teachers in the Cleveland study had a masters' degree, while just 18% of teachers in the voucher receiving, private schools had the same level of diploma. Class sizes in the participating voucher schools averaged 22.9 students compared with 19.8 students in public schools. This data would seem to put the private schools in the study at a disadvantage if advanced degrees and smaller student-teacher ratios were difference-makers in academic achievement. Yet, significant gains for voucher students were found in language arts, science and social studies. These findings emerged in the sixth grade. There were no statistical differences in mathematics between the five comparison groups over the seven years, and public school non-applicants were found to have greater mathematics achievement than scholarship users in the 2nd, 4th and 5th grades. Students above the poverty line displayed higher achievement levels across all comparison groups. Students who stayed in the Cleveland Scholarship and

Tutoring Program had higher gains across the board over former scholarship users who left the program, exhibiting the greatest difference in language arts. Seven-year voucher scholarship recipients were found to be closer to the average in national norms than their public school peers. Overall, educational voucher scholarships have clearly shown to have moderate, positive effects. According to Forster, "Claims that vouchers 'don't work' directly contradict a clear consensus in the scientific evidence" (2011, p. 27). Adding to Walberg's claim, Forster put forth the ten random assignment studies on vouchers, considered the gold standard of social science; nine found that vouchers improved academic outcomes; six that all students benefit, three that some benefit, while just one of these studies found a negative impact. Quoting Forster:

> Ultimately, the only way to make school reform work on a large scale is to break the government monopoly on schooling. The monopoly ensures that no meaningful accountability for performance can occur, except in rare cases as a result of herculean efforts. The monopoly maintains power because a dense cluster of rapacious special interests fights back against all efforts to improve schools. Worst of all, by making it impossible for an education market to emerge, the monopoly removes all the necessary pre-conditions for sustainable innovation. When it comes to improving schools, the monopoly isn't just one powerful obstacle among many; it's what makes all the many obstacles as powerful as they are. (p. 29)

Maybe most important, vouchers bring the education of children back under parental control, as Forster asserted "where it had rested for much of our nation's history. The seizure of power over education by a government monopoly and attendant interest groups has had far-reaching implications for our nation." The founders of the United States of America "would have viewed

(a government monopoly) as incompatible with a free and democratic society, as well as a realistic understanding of the natural formation of the human person in the family" (p. 30). Given the academic achievement evidence of vouchers, this dissertation will add a non-academic perspective to the knowledge base on student outcomes, which policy makers may review in order to inform their efforts to either expand or limit educational scholarships for disadvantaged students in Cleveland and other locales.

The Affective Domain

Bloom and his colleagues, in their overall taxonomy of learning objectives, organized learning into three domains: the cognitive, the psychomotor, and the affective (Krathwohl, Bloom, and Masia, 1964). They described the affective domain as the "manner in which we deal with things emotionally, such as feelings, values, appreciation, enthusiasms, motivations, and attitudes." Accordingly, the affective domain involves growth through stages of receiving, responding, valuing, organization, conceptualizing, and characterizing by value and value concept. Earlier, Bloom et al. in 1956 had stated that the affective domain included "objectives which describe changes in interest, attitudes, and values, and the development of appreciations and adequate adjustment" (p. 7). Bloom as editor noted problems with the classification of the affective domain. Objectives were not precise and teachers were not clear about methods. Since the internal aspects of the affective domain are as important as the external, affect becomes difficult to measure and in the middle of the twentieth century, affective measures were primitive.

The affective domain involves feelings and emotional components in the lives of humans. According to Ringness, "Positive and negative feelings, as well as emotionally toned attitudes,

values, interests, and appreciations, morals, and character, and even personal and social adjustment fall within that domain. Therefore, affective learning plays an important part in a young person's development" (1975, p. xi). Yet, affective learning has not received as much attention as it should. Affective objectives can lessen over time, in part because of the difficulty in evaluation. Philosophical, political and legal issues come into play if evaluation in such areas leads to grading or report cards. Schools frown on teaching something they consider akin to indoctrination; democracy and freedom of choice are also factors. Affective gains may come gradually, giving pause to educators wary of engaging in sustained affective education. However, a strong affective curriculum may help solve or mitigate social problems since attitudes and values can be learned.

Dryer (1990) promoted a greater emphasis on the affective domain in the teaching-learning process, arguing the domination of reason, rationalism, logic, and empiricism in the West over the last several centuries has resulted in a lack of what the author terms *affectus*, suggesting cognition and affect should be integrated and in balance rather than the focus of one domain over the other. Dryer claimed, "Affectus refers to that dimension of human experience that has to do with feeling, emotion, and passion. It refers to the 'heart' rather than the 'head,' although neither can function alone with integrity" (p. 259). Affectus includes: (a) feeling, emotion, (b) affection, liking, feeling of attachment, devotion, love, (c) volition, inclination, impulse, desire, will, (d) tendency, disposition, intention, purpose, viewpoint, (e) imaginative sympathy, (f) earnest, heartfelt, heart-stirring, passionate, devoted to, eagerness, zeal, enthusiasm for, diligent attention to, (g) particular emotions, noble and base, (h) has a physical aspect, but is primarily mental, (i) beloved objects, dear ones.   Affectivity in its efficient working needs

reason. Similarly, true intellectual activity needs passion. Humans cannot be separated by particular domains; rather, these domains bring them into totality. Modern, western culture can be seen, according to Dryer as "over-rationalized" (p. 260), but offers that the pendulum has swung back to where scholarship is noticing the integration of affect and cognition. Thomists have been bringing back the Aquinas' concept of 'affective co-naturality' meaning that wisdom is a product of affect on cognitive learning. Yet, some believe that a focus on affect will result in the loss of reason, and all order will be lost. Yet, reason and feeling do not compete with one another. Others argue affect can't be taught, that it is a personal matter. Yet, teachers are called to ignite the passion of their students, no matter the personality. Further, the argument continues that promoting feelings will cause emotions to run wild. Yet, emotions are natural, and to attempt to isolate them from the educational process may lead to reduced educational outcomes. Students need to learn about themselves, what motivates, drives, and inspires them. According to Dwyer, desire is to be nurtured. Desire and enthusiasm go hand in hand in the search for truth. It is important to experience affect within community. Learning about the desires and inspirations of others can propel inspiration and motivation. Educators need to fan the flames of enthusiasm of their students. Affective conversion is given by Walter Conn in Dryer as "a transformation of desire: a turning from possessive desire to desire for generosity, a re-orientation from the possessiveness rooted in obsessive concern for one's own needs to the self-giving of intimate love and generative care of others. This ultimately leads to serving others passionately; it overcomes immorality." The human race is filled with passion, and yet educators at times try to suppress this for the sake of cognition. Dryer exhorts that teachers wake people up rather than put them to sleep. The two domains are interconnected; for when the logic and

empiricism of scientists combine with their passion to gain new understandings, this is a simple example of cognition and affect working with each other. When people lose the excitement of living through their feelings and passion, they are not living in abundance.   Even religious scholars must be wary of knowing doctrine, but not having the experience of that knowledge. True education is in jeopardy if it is empty of feeling. At the same time Dryer observed, "One can also warn about the dangers of an education in which feeling runs amok and does not get channeled into creative and productive ends" (p. 259). Too much emotion can get in the way of serious study, but serious study needs emotional commitment. Affective engagement begets caring for the topic of study. Emotions are related to drive, liveliness, motivation. These are qualities of an authentic liberal arts education. It is important to "listen with my heart as well as with my mind" (p. 266). Bellow, in discussing culture, describes culture as gaining access to your own soul. Love allows for the opening up to a depth of understanding. Educators must pay attention to affectivity in all its dimensions if they are to teach to the whole person, as suggested by Dryer. This includes the physical, the psyche, the memory, the intellect, the emotions, and the spirit. The dimensions of reason, intellect, and logic take preference in schools today. Integrating the affective dimension will bring students closer to an authentic holistic education. The best teachers are those who integrate feelings and passion with knowledge and skills; they are holistic teachers. Emotional involvement in teaching can be clearly observed by students.

Leonard, Bourke, and Schofield (2004) argued that effective schools research that does not include affective outcomes is inadequate. "While student cognitive development is an essential outcome of schooling, it is argued that interpretations of quality and effectiveness that do not include affective outcomes are inadequate as measures of desirable schooling outcomes"

(p. 1). The authors suggested a re-aligning of academic and affective outcomes, since education

has shifted away from broad educational outcomes to a strict focus on academics. They insisted

the quality of school life should be considered important because if students like school and feel

good about themselves, they will be more motivated to learn (p. 2). Leonard et al asserted that

school and classroom variables affect student attitudes towards school, social development, self-

esteem, educational achievement, attendance and the impact can be upwards of 25 percent (p. 3).

Further, they argue the current indicators of school effectiveness such as strong leadership,

emphasis on basic skills, high expectations; safe and orderly climate and frequent monitoring of

progress tend to focus too much on academic outcomes (p. 6). There has been much less

research done on affective rather than academic outcomes (p. 7). In the future, the authors assert

that students need skills in personal management, pro-social skills… to best function (p. 13).

School Culture and Affect

Non-academic, affective outcomes in schools are, at least in part, a function of attention

placed on values, feelings, and attitudes through various school structures. The delivery of

affective curriculum by teachers may be somewhat hidden, caught, and implicit, as distinguished

from instruction of academic curricula that is open, taught, and explicit. What many educators

call the "hidden curriculum", the "unstudied curriculum", and the "covert curriculum" was

considered integral in the 1800's for the formal curriculum (Weiss, 1980, p. 408). Regardless of

the nature of delivery, students receive, respond, value, organize, conceptualize and characterize

the instruction of teachers and staff by value concepts. The unwritten curricula of school culture

and school-as-community and the value that staff members, in cooperation with families, place

on these concepts is a ripe training ground for important non-academic outcomes of students as

individuals-in-community. Affective outcomes may impact academic outcomes, but attention to affect is important in its own right. A discussion of implicit educational factors of student affect includes school culture and the emphasis school personnel place on school-as-community, as well as the dynamics of *gemeinschaft* and *gesellschaft*, which are related, German language concepts for the sense of community, and the sense of the individual, respectively.

School culture has been seen as a crucible in which not only academic, but affective outcomes are developed and enhanced. Rutter, Maughan, Mortimore, Ouston, and Smith (1979) identify "ethos" as another descriptor for school culture and climate and posited that a rigorous academic and affective curricula are parts of that ethos (p. 90). Purkey and Smith (1982) found that school culture heavily influenced academic success with emphasis on four important aspects of a positive school culture which cultivate academic and affective growth: collaborative planning and collegial relationships, a sense of community, commonly shared goals and high expectations, as well as order and discipline. Mok and Flynn (1998) defined school culture as "that particular configuration of core beliefs and values, symbols, traditions and patterns of behavior in the life of a school which helps to shape the lives of students, teachers and parents" (p. 3). The authors analyzed five dimensions of Catholic school culture as motivational, expectational, affective, religious, and educational. A study of 44 Catholic high schools in New South Wales involving almost 5,000 students found a positive association of school culture with higher scores on standardized achievement tests. Students with higher motivation, a better quality of school life, more positive religious attitudes, and more highly educated parents were found to achieve better on standardized achievement tests. The affective factors mattered as much as parental education levels. With the emphasis on acquisition of academic skills in

schools today, the referenced studies emphasize the interaction between affective outcomes and academic success within the school culture. School culture in the form of relationships can enhance overall participation, suggested Le Cornu and Collins (2004). Authentic learning communities support continual growth of the community at-large. Positive school cultures for teachers must include collaboration. Like children, teachers' learning is improved through real, caring relationships. Learning communities are open to inquiry and constructive criticism of current methods in order to maximize participation. Teachers' self-esteem and relationships with colleagues are connected with students' self-esteem and relationships with their peers. As teachers participate more in the learning process, it follows that so do their students. Active participation is needed for learning; it diminishes exclusion, too. Positive learning cultures that enhance participation stress the following: individual meaning making, supportive relationships, commitment to constructivist principles and readiness to confront change. Also, since participation is affected by self-esteem and relationships, these affective outcomes need a renewed emphasis. Gaziel (1997) defined the organizational culture of schools as "assumptions and beliefs deeply held and are largely subconscious convictions about the world and how it works." Scholars came to the conclusion that the concept of organizational culture expresses the perceptions of the respondents more profoundly than does that of organizational climate. Rutter et al. (1979) aptly described school-as-community as an integral component of school culture:

> It seems that a school that is a true community is a group of individuals who have learned
>
> to communicate honestly with one another; who have built relationships that go deeper
>
> than their composures; and who have developed some significant commitment to rejoice

together, mourn together, delight in each other, and make others' conditions their own.

(p. 203)

In *Building Community in Schools,* Sergiovanni (1994) emphasized, "We need to make a commitment to the ethic of caring…. It means doing everything possible to enhance the learning, developmental and social needs of students as persons. The heart of caring in schools is relationships with others" (p. 145). New kinds of relationships with new ties and new commitments to an ethic of caring is what is needed. It is part of a new meaning of professionalism. It's not just about relationships, but about authentic relationships (p. 155). Sergiovanni emphasized, "In communally oriented schools, an attitude of warmth and acceptance of members replaces the bureaucratic, impersonal character of many public schools" (p. 12). In 1887, the German sociologist and philosopher, Ferdinand Tonnies gave contexts to the term *gemeinschaft* as kinship (the "we"), place (shared habitat), and mind (shared values); essentially stating that we are united by community values in spite of all the separating factors. A meaning of *gesellschaft*, the opposing force, is not community, but contractual values; essentially that we are separate in spite of the uniting factors (Sergiovanni, 1994, p. 6). In the extreme, both gemeinschaft and gesellschaft create problems, and neither is ever meant to be in pure form (p. 13). If we were to draw a continuum of the ethos of the United States with the focus on the individual (gesellschaft) at one end and the focus on community (gemeinschaft) on the other, a good number may say that our nation is a gesellschaft leaning society that emphasizes autonomy and individual rights. For example, most forms of employment are geared towards making a living. Their instrumentality is 'gesellschaft.' The benefits to self are the driving force. When jobs are rather seen as callings, or vocations, a shift along the continuum

commences towards 'gemeinschaft' (p. 148). Sergiovanni (1994) wrote, "Successful schools insist on the school as community…. An efficacious school community requires gemeinschaft relationships. Gesellschaft relationships are also necessary, but they are not sufficient in themselves" (p. 90). It is "about a shared quest to do things differently, to develop new kinds of relationships, to create new ties, to make new commitments" (p. 153). Sergiovanni argues that our current thinking about learning in schools is "in accordance with the more 'gesellschaft' transmission model, where experts create instructional delivery systems as a way to transmit their expertise to clients. Escaping this thought trap… requires forsaking the metaphor 'school-as-organization' for 'school-as-community'" (p. 14).

As given by Leonard, Bourke, and Schofield (2004, p. 10), individuals are indeed autonomous beings, yet are embedded in school and community environments. Therefore, affective outcomes can be promoted for individuals, groups, and institutions (p. 11). The Performance Measurement and Review Branch in Queensland (2002) concurred that social outcomes help students develop as individuals within their communities. As Klaasen et al suggested, "The identity of a school is a collective identity, such as the identity of a political party, a faith community, a soccer club, or a scouting club. Every collective is made up of individuals. This raises the question of how individual members are related to the collective" (Francis, 2002). Sergiovanni (1994) asserted simply, "The language of individualism has been so powerful that it seriously threatens the language of community" (p. 59). Yes, "we need to strike out alone. But for our lives to have meaning, we need others" (p. 149). The author also insisted, "There is compelling evidence that of the need for satisfaction, we humans are naturally inclined to favor the 'WE'. The 'WE' is ingrained as part of our human nature. Indeed, this

ingraining can be traced back to the very origins of the human species" (p. 61). Of the affective outcome variables in this dissertation study, attention is given to individual outcomes such as interest in learning, self-confidence, and optimism for the future, as well as community outcomes like relating to others, commitment to nonviolence, empathy and helping,

Affective Curricula

The affective domain, otherwise known as the soft skills, the overt and taught rather than covert and caught curricula, was considered integral to the formal curriculum in the nineteenth century (Weiss, 1980, p. 408). Unlike the implicit curriculum of affect as part of school culture, the primary duty of teachers in this era is the delivery of academic curricula in an explicit and intentional manner. However, the development of affect can be integrated and taught in any classroom along side reading, mathematics, science, and other subject domains. The case for this dissertation is a continuation of the point of view of Dr. Martin Luther King, Jr. as given on August 28, 1963 at the Lincoln Memorial in his famous *I Have a Dream* speech that people will ultimately be "judged on the content of their character" above anything else. Earlier in his life, writing in the Morehouse College student newspaper in 1947, a young Martin declared, "The function of education, therefore, is to teach one to think intensively and to think critically. But education which stops with efficiency may prove the greatest menace to society. The most dangerous criminal may be the man gifted with reason, but with no morals." At another time, Dr. King said: "Intelligence plus character - that is the goal of true education." If the words of MLK were taken seriously, the affective domain would no doubt be a primary focus of education today.

The concept of *character education* has been proposed and developed into curricula by Lickona (1991) and others. All schools teach character education implicitly in varying degrees, and some but not all, teach it as an explicit part of the curriculum. This dissertation study acknowledges the multiple contexts for affective development, be it in family, peers, religion, extra-curricular activities, popular media, in addition to the school. As given by Willms (2003) in his report of student engagement for the *Organization for Economic Co-Operation and Development*, affect can indeed be affected. If specific affective outcomes are found to be different in schools with students of similar backgrounds, then it may be possible that schools do make a difference, although given the various spheres of influence on students' lives, the measurement of affect is difficult. Affective needs, holistic education, brain hemisphericity, and multiple intelligences are just four topics of consideration in the development of curricula that place *affect* as a primary aim of schooling.

Leonard, Bourke, and Schofield (2004) assert that the quality of school life for students is an important gauge of school effectiveness and an essential characteristic of school improvement efforts so that students can value themselves and the society in which they live (p. 13). The foundation for the quality of school life of students begins with meeting physiological and safety needs. As a framework for these needs, Maslow's articulation of a hierarchy of needs commences with the physiological and safety needs and follows with the needs of belonging, esteem, and self-actualization (1954). Clearly, learning cannot be optimized in environments in which students are hungry, thirsty, or unsafe. Gottfredson and Gottfredson (2001) noted a Gallup News Service poll at the end of the twentieth century that reported almost half (47%) of parents feared for their children's safety, an increase from 24% in a similar poll done a quarter century

earlier. The authors suggested that schools were better than other social institutions to teach about safety and crime prevention because of their student clientele.

Leonard, Bourke, and Schofield (2004) argue that quality schools focus on holistic development and a quality learning environment. They assert that major improvements in achievement can come in 2-3 years through a focus on affective outcomes that are important for overall school quality, improvement and effectiveness (p. 10). School and classroom variables were found to effect student attitudes towards school, social development, self-esteem, educational achievement, and attendance. They suggested the impact can be up to 25 percent (p. 3). The authors argue that current curricula related to personal, social, and health education have become devalued, since such outcomes are not measurable in the view of educational authorities. Still, schools have a role in developing the holistic growth of students. Recalibrating goals to include the holistic development of students is deemed necessary for mental, physical, social, spiritual, and affective growth (p. 13). Weiss (1980) summarily insisted that a holistic view of education must pay attention to both academic and affective outcomes (p. 411).

According to Sonnier (2001), brain research has shown that the cognitive domain may lie in the left hemisphere of the brain and the affective domain may lie in the right. Both hemispheres are thought to play distinct, but equal and important parts in the learning process. Therefore, it is argued that affective learning can be implemented without sacrificing cognitive learning. Sonnier suggested that holistic education involves teaching the whole person. Holistic education, with respect to brain research, should incorporate the cognitive and affective domains, the left and the right hemispheres. Applying holistic education means emphasizing the affective domain more for some students and the cognitive domain more for others. The goal for teachers

is to lessen what divides students, while embracing their individual gifts. Holistic strategies are intended to support the needs of more learners by dealing with the reality of individual differences, with affective and cognitive objectives weighted equally. Maintenance of both domains is crucial to the holistic development of students. This hemispheric theory of learning, according to Sonnier, helps to explain learning diversity. Tending to affective and cognitive domains equally enhances unity and harmony, leading to a freer flow of receptivity to learning. Enforcing learning by authority tends to weaken this receptivity. Teaching strategies that impart hurt, undue anxiety and division just cannot be good for students. Rather, a strategy that unites and fosters holistic growth is good for both the individual and the community. Sonnier suggested, "Of what value is it to teach the head without the heart? Or, the heart -- lofty, secure, and healthy attitudes about oneself -- and learning, without the head" (p. 11). Sonnier offered this apt quote of Sri Aurobindo, the Indian philosopher speaking over a century ago about hemispheric brain differences:

> The left limits itself to ascertained truth; the right grasps which is still elusive or unascertained. Both are essential to the completeness of human reason. These important functions… have all to be raised to their highest and finest working-power, if the education of the child is not to be imperfect or one-sided. (n3)

Eisner (2004) explains the theory of multiple intelligences as an attempt to change our understanding of intelligence, which has been viewed until recently as a singular intelligence. Howard Gardner, the originator of the theory of multiple intelligences, believes there are many ways to be smart, rather than just academically. Each form of intelligence, according to Gardner, is linked with different parts of the brain. With multiple intelligences, there is a union between

biology and behavior (p. 32). The implications of multiple intelligences are many for school curricula. One-size education for all students would no longer be applicable. Schools currently teach toward a homogenization, seeking uniformity of content, procedure, assessment and outcomes. Multiple intelligences, on the other hand, advance differentiation. Gardner's original set of multiple intelligences from his 1983 book *Frames of Mind* included: (a) musical, (b) bodily-kinesthetic, (c) logical-mathematical, (d) linguistic, (e) spatial, (f) interpersonal, and (g) intrapersonal. In Gardner's 2006 book *Multiple Intelligences: New Horizons in Theory and Practice* he added two additional intelligences: (h) naturalist, and (i) spirituality. The intrapersonal and interpersonal intelligences focus on feelings, attitudes, beliefs, values, and social outcomes of the self and with others, important dimensions of this dissertation study.

Eisner (2004) cited an historical article by Raymond Callahan, which argued that practices of normalization and homogenization began in the period of the Enlightenment and were fulfilled with the Industrial Revolution and its accompanying cult of efficiency in education. With a multiple intelligences approach, the assertion is that good schools will increase the number and variety of competencies. This runs contrary to the current notion of school effectiveness and the drive towards standardization. For example, standardized tests may not relate to real world experience, but it is understandable the public wants to know how schools are performing. Standardized tests and the ease of which they can be scored and compared with other schools give the public information about their schools. However, if a student has strengths in areas that are not emphasized by the school or are not encompassed within the standardized tests, he or she may have difficulty succeeding in school. The theory of multiple intelligences swims against the tide of current educational policy and is in opposition to

the way schools are structured today. Requirements for admission to higher education also drive the way schools are administered. Eisner summarized, "The denial of complexity is the beginning of tyranny" (p. 37), and followed by an endorsement: "The idea of multiple intelligences is not only a theory, but more importantly a generous image of the varieties of human capacity" (p. 39). This dissertation study also runs counter to the focus on a standardization of academic outcomes and the notion of school effectiveness based solely on academic outcomes found throughout the United States at this time. It follows that if the theory of multiple intelligences is to be advanced further, then attention must summarily be placed on the affective domain.

Affective Effectiveness

There is a wide array of non-academic, affective outcomes that are important for the development of both the individual and community. Meeting basic student needs of safety, belonging, engagement, community orientation, respect, and interest in learning are just a few affective outcomes in which schools, families and society can agree. A quick perusal of the *Test Collection Catalog: Affective Measures and Personality Tests* from the Education Test Service (1992, vol. 6) lists a great number of specific affective outcome measures. Walberg spoke bluntly about the importance of effective schools because "ineffective schools pose a threat to the welfare of a nation" (2007, p. 95). In studies of school effectiveness, it has been shown that affect plays a crucial role. The established theories regarding which school characteristics improve the performance of low-income, inner-city students are vast, according to Wolf and Hoople (2006), with claims of characteristics ranging from school resources, social composition, school size, community, order and discipline, and high expectations as essential for effective

schools (p. 9). In terms of community, it was found that schools serve disadvantaged students best when they function not as educational bureaucracies or businesses but as educational communities (p. 11). The Cibulka, O'Brien, and Zewe (1982) study of inner-city, private elementary schools discovered the following important predictors of school effectiveness: the concept of shared work, safe school environment, clarity of mission, shared purpose, sense of community that exists among faculty, students and parents, and strong instructional leadership. Parents chose the schools because they sought the best education for their children; religious training was valued, but was not the compelling reason for enrollment. Generally, schools possessing these characteristics performed well on national achievement tests, and had highly motivated and dedicated teachers. Gaziel's study (1997) offered a five factor model of school effectiveness which included strong educational leadership, high expectations of student achievement, emphasis on basic skills, a safe and orderly environment, and frequent pupil evaluation (p. 310). Most investigators like Gaziel have preferred to define school effectiveness in terms of either students' academic achievement or their retention within the school system (p. 311). Lee and Bryk (1989) analyzed which characteristics of secondary schools promoted not only a high level of achievement but an equitable achievement across social classes. They concluded that effective schooling for disadvantaged children included: strong leadership focused on academic outcomes, close monitoring of students' work, positive expectations by teachers for all students, and a purposeful social environment, or "ethos"; and an orderly climate. These models of school effectiveness include not only an emphasis on academics, but are embedded with purposeful affective components such as a commitment to nonviolence (safety) and sense of community.

In Glenn's *The Myth of the Common School* (1988), the author discussed the pioneer of public schooling, Horace Mann, and the first secretary of education's insistence that an authentic education must include character formation and civic virtues as well as intellectual development. In other words, Mann envisioned universal education for all taking place both in the heads and the hearts of all American citizens (preface, xi). Leonard, Bourke, and Schofield (2004) insist that academic test scores should not be the end-all for measuring school effectiveness, because "social, moral, and aesthetic dimensions of teaching and learning are completely ignored" (p. 4). Becker and Luthar (2002) stated:

> It is not enough to provide programs specifically aimed at raising the level of academic achievement. Disadvantaged students are more likely to make these gains through efforts that are designed to pay attention to adolescents' physical, socio-emotional, and instructional needs. (p. 199)

Walberg (2007) argues that tests in academics do not capture all the outcomes expected of education (p. 9). Schools exist for reasons other than just academic learning. The Performance Measurement Review Branch (2002) claims, "Learning in school leads not only to academic achievement but also to social outcomes for students" (p. 2).

Epstein and McPartland (1976) assert that a school experience which is more pleasing is generally more satisfying than one which is not (p. 15). A positive school experience may cause students to stay in school, improve the taste for learning, motivation, and mental health (p. 28). In terms of academics, it used to be thought that a positive school experience was an important ingredient for student achievement. Now, a host of scholars think a happy school experience is essential in its own right for student growth. High grades are not sufficient to measure a

satisfying and happy school experience (p. 15-16). Wal and Waslander (2007) proposed that

non-academic outcomes were important due to increasing globalism and cultural pluralism.

Society and labor demand social and civics skills, in addition to traditional academic outcomes.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) Delors Report

of 1996 identified "learning to live together" and "learning to be" as two of their four pillars –

half -- of their aims for education. Education is not only about learning knowledge and skills,

but about children learning about themselves and developing social interaction skills (Mok,

2006). These authors argue that affective and social outcomes are important for both individuals

and society and hope that more researchers engage in the study of social and affective outcomes

for the sake of the common good. This dissertation study attempts to answer their challenge -- in

a small way -- of researching social and affective outcomes for the benefit of individuals,

communities, and the common good.

Leonard, Bourke, and Schofield (2004) argued that current indicators of school

effectiveness in the forms of strong leadership, emphasis on basic skills, high expectations, safe

and orderly climate, and frequent monitoring of progress still tend to focus too much on

academic outcomes (p. 6), asserting that insufficient research has been done on affective

outcomes (p. 7). In the future, the authors insist students need skills in personal management and

pro-social skills in order to best function (p. 13). Carpenter-Aeby and Aeby (2001) wish that

pyscho-social outcomes included attitudinal and behavioral outcomes that could impact

educational achievement (p. 76) and point out that misbehavior is generally a result of unmet

needs, whether physical, emotional, or social (p. 75). The authors asserted that studies

measuring psychosocial and educational outcomes in the same school concurrently were scarce

(p. 80). Their study of at-risk students in an alternative school found that improvement in self-esteem and life skills (p. 75) was a prerequisite for improved academic achievement (p. 80). Students improved academically in the alternative program, but regressed after they went to other settings (p. 83). Programs which included social services, smaller classes, counseling teachers, a sense of community, and family support were found to be effective. Interventions with students in the alternative school were innovative and unlike those found in traditional schools (p. 86). Alternative schools with a strong emphasis on community and family support were found to create atmospheres for learning (p. 88). The authors asserted that students must be "ready to learn" before they can be expected to perform (p. 85) and stated, "When psychosocial outcomes are included in educational research about school effectiveness, a link is presumed between academic and non-academic outcomes" (p. 77). Leonard et al suggested that effective schools research which did not include affective outcomes is inadequate because affective outcomes were important for effective schools. The authors wrote, "While student cognitive development is an essential outcome of schooling, it is argued that interpretations of quality and effectiveness that do not include affective outcomes are inadequate as measures of desirable schooling outcomes" (p. 1). They suggested a re-alignment of academic and affective outcomes because education has shifted away from broad educational outcomes to a strict focus on academics. The authors insist that quality of school life should be considered important; for if students liked school and felt good about themselves, they would more likely be prepared to learn (p. 2). Rutter (1979) declared that intellectual and moral virtues simply cannot be separated. A solid grounding in community and culture is what precedes academic success.

Weiss (1980) pointed to the dichotomy of cognitive and affective outcomes in minimizing the regard or their necessary blending; suggesting the separation of cognitive, affective, and psychomotor domains has led test developers to that end. Certainly, outcomes such as creativity and curiosity are aspects of the cognitive, affective, or even the psychomotor domains. Thinking, feeling, and acting go hand in hand (p. 406). Weiss argues that there needs to be a broader base of educational outcomes; therefore, a shift in educational orientation is required (p. 441) because academic achievement tests are typically what people examine to determine the extent of school effectiveness (p. 424). However, schools should not be judged by narrow intellectual outcomes as is done today (p. 448). Sammons, Hillman, and Mortimore (1995) observed that effective schools were judged by the outcome measures studied, and asserted that improving academic outcomes may improve behavioral outcomes, which may enhance academic achievement even further. On the other hand, poor behavior can lead to under-achieving. Those who prefer open educational programs see academic skills as a way to further affective outcomes like cooperation, self-reliance and curiosity (Weiss, 1980, p. 425). According to Wal and Waslander (2007), a trade-off or complementarity between cognitive and affective outcomes may occur when schools put more resources into one domain at the expense of others. The authors noted that until now, there is no firm evidence of positive or negative correlation between cognition and affect as empirical support is limited. The evidence cannot confirm nor deny a trade-off or complementarity between traditional and non-traditional educational outcomes. However, at the class level, most indicators were positively related; a complementarity of academic and affective outcomes was found to be weakly positive. The authors suggested better instruments be used to measure non-traditional outcomes.

Measuring Affect

Measuring affective outcomes of students is not as easy as academic achievement since the affective domain encompasses nebulous, unformulated and evolving values, feelings and attitudes as opposed to knowledge or skills that are more easily defined and measured. Assessing social and affective outcomes therefore, lags behind assessing academic outcomes and many schools do not evaluate affective outcomes systematically. This dissertation study seeks to fill this gap in a small way. Crowther, Dyson, and Milward noted that school improvement recommendations often include strategies aimed at holistic growth of students, but there has been little means for evaluating these strategies, possibly because of the lack of knowledge about how to measure affective outcomes (Frederickson, Simmonds, Evans, and Soulsby, 2007). Certainly, the quality of school life for youth has not been given as much attention as their academic achievement. Sound instrumental measures for these types of affective outcomes have been difficult to conceive and validate because affect is vaguer than cognition (Epstein and McPartland, 1976). More specifically, according to Carpenter-Aeby and Aeby, "The major problem in evaluating educational programs is the selection of acceptable outcomes that demonstrate individual program effectiveness" (2001, p. 76). Mocan et al. (2002) pointed to an adequate amount of literature on the effects of attending private schools in terms of academic outcomes, but little research on non-academic outcomes. Mok (2006) summarizes that outcomes in schools have typically centered on the academic domain. Sammons, Hillman, and Mortimore (1995) report the majority of studies on school effectiveness have focused solely on academic outcomes in reading, math or standardized testing results. According to Weiss, a scholar named Wight "categorized over 1,200 existing instruments on an affective classification matrix

according to their definition" (1980, p. 438). Yet, "the work has had virtually no influence beyond the original consortium; not only are the materials unknown, they are impossible to obtain. Is this yet another indicator about the difficulties in getting educators to take seriously their commitment to nonconventional outcomes" (p. 439)? The loss of Wight's work was a pity to the assessment of holistic development, because it has been difficult to develop affective measures with strong validity. Yet, the huge void in the evaluation of nonconventional outcomes in educational institutions only means there is great potential for their development (p. 441). Quantitative and qualitative measures have both been used to measure affective outcomes. In measuring specific affective outcomes, measures of practicality have normally won out over theory (p. 426). Weiss and the Educational Testing Service (ETS) are two excellent resources for accessing affective measures. Another source for the measurement of non-academic, affective outcomes is The Prospect School's *Prospect Archive* for individual students, a time consuming, but comprehensive way to measure affect through portfolios. Webb et al. also offered a wealth of affective indices. The Instructional Objectives Exchange (IOX) has a long list of achievement measures on affect, while the Rocky Mountain Affective Education Project offers an array of affective measurements (p. 435).

Weiss conveyed a conceptual definition of *affect* originally offered by Wight, Doxsey, and Mathiesen (n.d.), which included the self, others, the man made world, and nature. They followed by categorizing the since lost 1,200 existing instruments on an affective classification matrix for students. Three general categories used to classify educational affect were attitudes toward school, self-concept, and interpersonal relations (1980). Attitudes towards school included the following subcategories: (a) general attitudes towards school, (b) attitudes toward

general school climate, and (c) the need for change regarding general school climate. The self-concept category included these subcategories: (a) self-esteem, (b) emotional stability, (c) coping, (d) optimism, (e) motivation for learning, (f) work orientation, (g) responsibility, (h) individuality, (i) self-direction, and (j) independence. The category of interpersonal relations included the following subcategories: (a) interpersonal effectiveness, (b) the self and the learner, (c) the self in school, (d) feelings about teachers-student relations, (e) attitude toward teaching practices, (f) teacher-class relations, and (g) the roles of teacher and student. The measurements of affect in this dissertation study includes outcomes from each of the categories and a number of the subcategories.

Some authors have discussed sets of affective outcomes considered to hold more weight in the area of social and emotional learning. Weiss' (1980) list of important affective outcomes included interest in learning, initiative, internal locus of control, maturity, self-discipline, and tolerance. Leonard, Bourke, and Schofield (2004) listed social competence, knowledge of society, active citizenry, confidence, assertiveness, interest in learning, and initiative as important affective outcomes of education. In their study of Catholic schools by Bryk, Lee and Holland (1993), the authors list the percentage of faculty finding the following non-academic outcomes as very important for student growth: intellectual curiosity (81%), healthy self-concept (89%), development of compassion (79%), tolerance (69%), and commitment to justice (68%). Mok's (2006) identification of important affective outcomes include attribution, academic interest, cognitive habitus, motivation, and interdependence, along with group, family, and civic values. Mok suggests there are a wealth of questions regarding the affective and social development of youth that are yet to be answered. Humphrey et al. (2007) assert that in order to

prepare our children for adult life, education should include both the rational and the emotional. The authors suggest certain attributes that help individuals adapt to social contexts, also called emotional intelligence. Personal attributes for emotional intelligence include: adaptability, low impulsiveness, self-esteem, self-motivation, stress management, trait happiness, and trait optimism. Social attributes include assertiveness, relationship skills, social competence and trait empathy. Emotional attributes are emotional expression, emotional management, emotional perception, and emotional regulation. The authors argue that improving students' emotional intelligence will lead to increased academic gains, prevention and health, well-being, adaptability, and career/work achievement. This dissertation study will explore some of these questions about important affective outcomes. A more focused understanding of affective outcomes within the three subcategories of attitudes toward school, self-concept, and interpersonal relations as given by Wight et al. (Weiss, 1980) follows. The classifications are guides, understanding the possibility that given outcomes can overlap among classifications.

Attitudes toward School

The concept of student attitude is an important ingredient to student learning. Students with good attitudes often correlate with high achievers while students with at-risk behavior are often defined as having bad attitudes. Gottfredson and Gottfredson (2001) found that academic achievement was negatively correlated to problem behavior. Unsafe environments result from problem behaviors. The authors suggested there was little research in the realm of school practices to promote safe environments, a most basic need (p. 316). They considered it plausible to think that building community in schools improve student attitudes and reduce problem

behavior and promote safe environments (p. 318). Schools offer wide arrays of problem

behavior preventions, but few have been studied carefully (p. 337). A safe environment would

certainly seem to assist in a positive learning attitude. It is sensical to make available to schools

assessments of behavior. The last few years of secondary school pave the way for the future.

Student attitudes can affect important decisions during this time. Both the Organization for

Economic and Cooperative Development and the Conference Board of Canada submitted that

many employers cared more that their employees worked well with others, offered ideas, and

displayed loyalty to the company than they do about their academic performance (Willms, 2003).

In other words, employers were more impressed with employee attitudes. Yet, employers may

be hard pressed to measure employee attitudes since the concept of attitude can be vague and

difficult to measure. Regardless, attitude inventories do exist. Francis offered the Centymca

Attitude Inventory to students in schools in the United States (1990), England and Wales (2002).

Devito (2001) developed a 32-item behavior characteristics inventory that measured the

following attitudinal outcomes for disadvantaged students: creativity, aggression-trouble maker,

dependence on teacher, achievement-motivation, comfort in school, and friendliness. The

National Longitudinal Study of Adolescent Health (Add Health) has analyzed school type and

risky behavior via attitudes (Mocan, Naci, Scafidi, andTekin, 2002, p. 3).

The study of learning styles has been found to shape student attitudes toward school. It

may be said that learning styles and attitudes are interrelated as student attitudes towards school

can change based on different teaching approaches. Generally speaking on ethnic/racial learning

styles, African-Americans, according to various researchers tend to learn orally, to be physically

active, and to seek strong relationships. White males, on the other hand, learn independently,

analytically, with objectivity and accuracy. Learning styles do vary in cognition, conceptualization, emotions, and behavior. For instance, the way teachers give directions can be understood in different ways by various students (Guild, 2001) and can influence student attitudes. In general, Hispanic-American culture places strong value on the family, community, and other-directedness. Vasquez suggested these values are in conflict with the focus on the individual in the United States and suggests this could be disconcerting for Latino students in traditional classrooms in the United States that emphasize competition. Spirituality and respect for authority are other generalized cultural traits of Hispanic-Americans, though ethnic groups can never be considered monolithic. Additionally, minority students were found to be more field dependent (group-oriented) than non-minority students, according to Hudgens in Griggs and Dunn (1996). African-Americans and Mexican-Americans were found to like to work in groups to achieve common goals. Even so, there were learning style variances within groups. Montgomery and Groat (1988) found African-American and Asian-American students to be more dependent learners than Caucasians or Hispanics. The authors suggested it may not be a surprise that African-Americans were found to be the least satisfied with their educational program, considering the individualized learning environment that characterizes most schools. Thus, when instructional methodology matches the learning style, attitudes would tend to be more positive; when there is a mismatch, student attitudes may decline.

Related to student attitudes is the concept of student engagement defined by Willms: "The construct of engagement generally includes an affective feeling component pertaining to students' sense of belonging at school and how much students identify with and value schooling outcomes (their attitudes), and a behavioral component pertaining to students' participation in

academic and non-academic activities" (2003, p. 18). The variables of sense of belonging and student participation together make up what is called *student engagement*. These variables are important because they relate to student learning but also as Willms put it, "They represent a disposition towards schooling and life-long learning" (p. 3). As given in Frederickson et al. (2007) Furman suggests that belonging helps to nurture a sense of community. Hence, a positive sense of community is foundational to inclusion, according to Booth and Ainscow. McNeely, Noonemaker and Blum in Frederickson even link a sense of belonging to increased academic achievement. Acceptance by peers was also associated with a sense of belonging. Disruptive students reported a lower sense of belonging. Acceptance was related to positive social behaviors while rejection was related to negative social behaviors. Generally, students engaged in school are more likely to stay in school. A study of retention by Braunstein, Lesser, and Pescatrice (2008) found that the use of an orientation (engagement) program for disadvantaged students with regard to family education, family income, and physical or learning disabilities helped to equalize retention between disadvantaged students and the overall school population. Program services were both academic and personal, including counseling in financial aid, assistance in study skills, tutoring, career planning, peer mentoring, and attendance at cultural events (p. 3). Student engagement is often compared to its relationship with academic outcomes. The Programme for International Student Assessment considers belonging and participation as important outcomes, regardless of their relationship to academic performance. According to Willms (2003), "Engagement is seen as a disposition toward learning, working with others and functioning in a social institution, which is expressed in students' feelings that they belong at school and in their participation in school activities" (p. 8). Willms suggested that engagement is

tied closely to students' economic success as well as health and well-being over the long run, and therefore should be treated along with academic achievement as an important outcome of schooling. Engagement pursuits are important in their own right (p. 9). Students not engaged in learning can be disaffected in school. Willms explains most students participate in academic and non-academic activities at school and develop a sense of belonging – their friends are there, they have good relations with teachers and other students, and they identify with and value schooling outcomes. But many students are not engaged. They do not believe their school experience has much bearing on their future, and they do not feel accepted by their classmates or teachers. Gradually these students become disaffected from school and withdraw from school life. Some disaffected students are disruptive in class, and exert a negative influence on other students (p. 3). This disaffect of students can lead to serious problems. Huizinga found a link between disaffect and substance abuse. Bell found a link between disaffect and delinquency, and Dryfoos found a link between disaffect and dropping out. Baker suggested that disaffect and truancy are related with marital problems, violence, criminality and incarceration. Since there were variances in schools and countries in the PISA study, it follows that disaffect can be affected. Willms exhorted, "Meeting the needs of youth who have become disaffected from school is perhaps the biggest challenge facing teachers and school administrators" (p. 8).

Christenson et al. in 2001 found that dropping out of school is the result of a long process of disengagement that include poor attendance and academic and behavioral difficulties. Disengagement was associated with a lack of a sense of belonging and distaste for school. In order for schools to be successful in their school-completion programs, Christenson et al in 2000 reported the need of a focus on student engagement, in terms of interest and enthusiasm, sense of

belonging at school, motivation to learn, progress, and the value students placed on schools and learning. The authors distinguished among various forms of engagement. Academic engagement is defined as completing the work and accruing credits toward graduation. Behavioral engagement includes attendance, number of suspensions, and classroom participation. Cognitive engagement refers to internal processing and self-monitoring of academic information toward completion of tasks. Finally, psychological engagement include students' identification with school, a sense of belonging and connectedness, and positive relations with peers and teachers. Lehr et al found in their 2003 review of 45 dropout and intervention studies that successful interventions start with a personal-affective focus first and then shift to an academic focus as a pursuit to change alterable variables. The consensus in Christenson and Thurlow's (2004) review was that successful interventions include more than a focus on improving attendance, but pay attention to the needs of students and families and their connection with school. Student engagement improved when the characteristics of the school environment matched student characteristics. Also, interventions needed to be high- rather than of low-intensity. According to Christenson and Thurlow, "If students are engaged at school and with learning, they should not only graduate but also demonstrate academic and social competence at school completion…. The educational success of all students will require explicit attention to social and emotional learning as well as academics, through a focus on cognitive, psychological, and behavioral engagement, along with academic engagement."

Student perceptions or sentiments of school and their attitudes about school are not only linked, but may be considered synonymous. For instance, if a student perceives teachers as uncaring, their attitude about learning may be adversely affected. On the other hand, students

who perceive that teachers care about them will more likely have a better attitude towards learning. Rymarz and Graham's (2006) findings of Catholic youth perceptions in Australia measured happiness, fitting-in and being picked-on by their classmates as a correlation to student sentiment towards school. Martin's (1996) study of African American students in a Jesuit school found these students did not perceive a connection to the larger school community and school culture and experienced alienation, frustration, prejudice and racism. Minority ethnic groups may have different perceptions of community in school than the dominant ethnic groups. In this case, African American students experienced greater dissatisfaction, and thus may have formed less than positive attitudes regarding attendance at their school. There are a number of instruments that measure student perceptions about their school. Gaziel (1997) measured the effectiveness of schools through the Perceived School Culture Inventory given to students. The Quality of School Life Scale developed by Epstein and McPartland (1976) measured student perceptions of satisfaction, commitment to class work, and reactions to teachers. Another instrument by the Performance Measurement Review Branch (2002) is the School Opinion Survey. It also measures students' sentiments about their school. The Instructional Objectives Exchange (Weiss, 1980, p. 420) provides both a School Sentiment Instrument and an Attitude toward School Inventory in order to gauge student perceptions. Though *attitudes towards school* is one of the three main categories to measure affect, along with *self-concept* and *interpersonal relations*, this researcher chose not to measure student attitudes about their school; rather, the focus here is on students' self-concept as well as the interpersonal relations of students.

Self-Concept

Various researchers have found gifted students to have the following self-conceptual learning characteristics: independence, internal locus of control, persistence, perceptual strengths, non-conformity, task commitment, high self-motivation, responsibility, and discussion. As an example, Lickona's (1991) concept of character holds responsibility high on his list of character traits. In order to measure self-concept, Carpenter-Aeby and Aeby (2001) used the Rosenberg Self-Esteem Scale, the Depression Self Rating Scale, the Nowicki-Strickland Locus of Control Scale and the Life Skills Development Scale for adolescents. Weiss (1980) listed the Coopersmith Self-esteem Inventory, the Piers-Harris Children's Self-concept Scale, and Gordon's "How I see Myself" as self-conceptual instruments. Gardner in 1966 developed a self-confidence measure. Michigan State developed a Self-Concept of Ability Scale. Also listed was the Sears' Self-Concept Inventory. These are just a few instruments that measure aspects of self-concept. Using some of these types of self-conceptual instruments and using background variables of race/ethnicity, Ewing and Yong (1992) found that what distinguishes gifted African-American students from others were motivation and responsibility. Likewise, gifted Mexican-American students self-concepts were typified by responsibility and motivation. Gifted Chinese American students were found to be persistent and responsible in their concept of self. The Dunn and Dunn Learning Styles Inventory (Price, Dunn, and Dunn, 1977) distinguishes among the self-conceptual predictor variables of motivation, persistence, and responsibility. One of the outcomes measured in this dissertation study – interest in learning - was developed by the Performance Review and Measurement Branch (2002). Interest in learning, not the actual act of learning itself, can be seen as a function of motivation and persistence. It was found that such

learning style variables affect achievement and that the Dunn LSI correctly predicted 80 percent of high and low achievers. High achievers are more motivated, persistent, responsible, and teacher motivated. Motivation was the most common variable and was internal. Environmental variables were not found to be significant. Interestingly, Ames' definition of motivation was as a function of both cognitive and affective variables. Caldwell (1996) found that constructing learning environments with high levels of motivation reduce the achievement gap. Academic achievement has also been found to have a significantly positive correlation with persistence (Braunstein, Lesser, and Pescatrice, 2008, p. 2). According to Sammons, Hillman, and Mortimore (1995), student motivation and commitment to school are affective outcomes that need further research. Student resilience, as related to persistence, is another aspect of self-concept and is necessary to meet challenges and to grow, even in the midst of difficult circumstances (p. 194). Adversity for youth, within and outside of the home such as that found in disadvantaged populations of minority students in urban areas like many of those participating in this dissertation study, has tended to reduce the capacity for resilience (p. 203). Interventions promoting pro-social behaviors hold the most potential for adolescence facing enormous obstacles in their everyday lives (p. 205). Foundations for resilience and well-being in Native American populations are the community, family, and native cultural values (LaFromboise, Hoyt, Oliver, and Whitbeck (2006). These findings are encouraging in the development of this dissertation study, as it stands in one respect as an examination of social outcomes for minority populations.

The classification matrix of affective outcomes for Weiss (1980) does not always fit neatly when considering whether variables such as morality and wisdom are attitudes, self-

concepts, or interpersonal relations. Certainly, morality is more than an attitude; and wise action does not necessitate having to relate with others. *Morality* and *wisdom* are placed as components of self-concept as variables in this dissertation as they tend to emanate from the aspect of self. Likewise, a sense of understanding, or the manner in which people react to ideas, can also be difficult to categorize. The assumption is that all children have a sense of understanding. For example, in the primary years students learn to read and after that, they read to learn. After the third grade, students must have a sense of understanding in order to learn. Some students lack this sense of understanding. Without that understanding, students fall behind, according to Shaughnessy (2008, p. 356). The author proposed his best non-empirical guess of why students born in poverty don't have a sense of understanding; it is in their lower level of access to conversations when compared to students of affluence. Developing a "sense of understanding" has been found to produce significant gains across the curriculum in less time (p. 358).

A sense of understanding undergirds morality. Students may take the right moral actions regarding the self, others, nature, and the world, but until they understand the reasons behind the morals in question, they cannot really call these morals part of their self-concept. This study uses the morality scale from the Assessment of Catechesis Religious Education of the National Catholic Education Association (2010). The organization explains, "As an integrated assessment tool, NCEA ACRE provides faith knowledge questions (cognitive domain) and questions related to religious beliefs, attitudes, practices, and perceptions (affective domain)." The affective subscales from the ACRE are not religious based. There are other morality scales; one would be Greere's (1984) survey of morality.

Regarding wisdom and using the philosophy of Mohandas K. Ghandi, the champion of nonviolence and civil disobedience in South Africa and India, Mayton, Weedman, Sonnen, Grubb, and Hirose (1999) developed the Teenage Nonviolence Test used in this dissertation study. The specific subscale for wisdom was based on the Ghandian principle of *satyagraha* to which means "the active search for wisdom and the willingness to change his or her conception of truth" (p. 8). Ghandi's principles of *satyagraha* (1914) or truth force, can be seen in his own words:

> I have also called it love-force or soul-force. In the application of satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and compassion. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but on oneself. (1920, p. 206)

Interpersonal Relations and Community

Living in any society requires interacting with others. Interpersonal relations are essential to get along, work with, and appreciate our peers and colleagues, friends and neighbors. Interpersonal relations are how we relate to others and can take on a number of forms and dimensions in schools and otherwise. Glathorn asserts that the most and least satisfying schools were distinguished by a subtle distinction in climate and usually involved relationships among teachers, students and parents. Dorman (1997) insisted, "The quality of the total school environment of teaching and learning processes, and of the relationship between teachers and

individual students are all crucial factors in curriculum delivery" (p. 4). The pastoral care of

students is necessary for an effective school, along with consistent encouragement and positive

school climate (Sammons, Hillman, and Mortimore, 1995). Lee and Bryk (1989) wrote of social

interaction:

> An equitable social distribution of achievement is advanced in schools in which the
>
> quality of social interactions among adults and students—all types of students—is a
>
> primary concern…. Educators need attend not only to the technical core of instruction but
>
> to the nature of the human environments in which this instruction occurs. (p. 189-190)

Bezzina's (2006) study of school improvement over the course of one year in a Catholic school

found positive changes in the levels of teamwork, collaboration, people-centeredness, ownership

by stakeholders and high ethical aspirations when consideration is given to relationships as part

of the curriculum. Lawton (2006) advanced the notion that focusing on community should not

be a deterrent to academic achievement. Critical components for school reform at the middle

school level, according to Becker and Luthar (2002) are academic and school attachment as

related to relationships with teacher support, peer values, and mental health. A sense of

community has been found to be crucial in schools with the most disadvantaged of students and

their psychosocial competence. This sense of community was related to academic outcomes and

motivation (p. 201). Research has suggested "a major reason for differential achievement

outcomes between public and private, religious-based schools is the unique ability of the latter to

formulate and sustain a functional community ethos. The differential achievement has affected

ethnic and cultural minority students more profoundly" (p. 20-21). The ability to relate to others

is considered an important affective outcome in this dissertation study. This dissertation study

seeks to extend the findings of Becker and Luthar by measuring a community construct for minority students attending religious-based schools.

Respect, integral to Lickona's (1991) concept of character, has been seen to be foundational for a functional community. Behaving decently, accepting personal responsibility and being considerate are all aspects of respect. A study by Warren, Young, and Hanifin (2003) on affective outcomes showed that socio-emotional values are very important for the display of mutual respect between parties. A local social network like the neighborhood may provide a sense of community and neighborliness, while other social networks may not. The opinions of neighborhoods as local social networks often take the shape of our own perceptions, however. Sergiovanni (1994) lamented, "The neighborhood lives of young people are often disconnected from society and sometimes even alienated, forcing them to turn inward and to rely on themselves for support" (xiv). Burgess, Propper, and Wilson (2007) argued that friendship, shared learning, and playing are functions of respect, all of which matter at schools and neighborhoods as aspects of community (p. 131). Institutions work best when people are committed to certain commonly held values and are bonded to one another and the organization by means of symbols (Gaziel, 1997, p. 311). Bezzina (2006) argued that nothing is as important as a shared vision in human affairs (p. 81). In Bryk's (1984) study of effective Catholic schools, he found teachers placing a high emphasis on caring about others and a concern for social justice. Catholic schools are characterized by their shared vision and use of symbols. Parents rated sharing, caring, and tolerance as the highest of all values at these schools. Also important at Catholic schools is the happiness of the children.

The non-academic outcomes of *helping* and *empathy* are clearly categorized within the affective category of interpersonal relations. These two concepts imply reaching out to others with kindness and compassion. The writings of Kool in 1990 are the basis for the subscale of empathy and helping in this dissertation study, described as "assisting others in minor levels of need" (p. 8). There are other measures of empathy such as that of Feshbach in 1965, who created the Affective Situation Test for Empathy (Weiss, 1980).

Becker and Luthar (2002) distinguished among the macro system, mesosystem and microsystem of school environments and their effects on self-concept. The macrosystem encompasses the individual's cultural values, beliefs and ideologies. The mesosystem is the social structures that affect, but do not include, the child. The microsystem is closest to the individual in terms of influence. It involves the interaction a person has with others, including their school. The macrosystem and mesosystem can impact the microsystem. An example of this would be the day-to-day experiences of racial prejudice and discrimination on students in the outside world. This is one reason why this dissertation study cannot definitively ascribe non-academic outcomes to the school; students are exposed to various developmental contexts regarding affective growth each day. Some studies of affective outcomes have used a tolerance scale to measure the lack of prejudice and discrimination, developed by John Sullivan (Greene, 2000). The means to advance tolerance are important for schools to understand, as the research has shown that tolerance increases with education. Still, there is a misunderstanding of how the development of tolerance occurs (Campbell, 2008). The important non-academic concepts of prejudice and discrimination are related to a number of affective outcomes in this examination such as belonging, community, relating to others, and a commitment to nonviolence.

Violence or nonviolence is often referred to in the manner in which we treat others, our interpersonal relations. Mayton, Richel, Susnjic, and Majdanac (2002) observed that the beginning of the twenty-first century did not come without violence, as witnessed by the horrific September 11 attacks on the World Trade Center, followed by the sending of anthrax-laced letters, along with the U.S. bombing of Afghanistan. With President Bush receiving 90 percent support for going to war against terrorism, violent reactions to violence can be seen as an acceptable alternative, though Mohandas Gandhi, Martin Luther King Jr., and others have promoted nonviolent responses as more productive in the face of violence. Mayton, Thompson, Garrison, and Caswell (2001) lamented, "In today's fast paced society, violence is quickly becoming an everyday phenomenon; opening a newspaper or turning on the television is all it takes to read about or see the violence" (p. 3). Prior to the turn of the third millennium, Schwartz and Hechinger in 1994 in Mayton et al report that youth used guns for conflict resolution more than ever before and that U.S. children are getting involved in violence at younger ages. Teenage violence is indeed on the upswing. In addition to the gut-wrenching case of Columbine High School in Littleton, Colorado in 1999 where twelve students and a teacher were shot and killed by two students who then killed themselves, there was an incident in Pearl, Mississippi in 1997 where a 16 year old shot nine students, killing two, in addition to killing his mother with a knife. In 1997 in West Paducah, Kentucky, a 14-year-old killed three classmates, wounding five. In 1998 in Jonesboro, Arkansas, an 11- and 13-year old went on a violent rage at school. In the same year in Springfield, Oregon, a high school freshman opened fire in the school cafeteria, killing several classmates and injured many (Mayton, Weedman, Sonnen, Grubb, & Hirose, 1999). According to Cowles Business Media in 1996, teenage crime arrests rose by 67 percent

over the previous decade. From 1982-1992, arrests of 13-15 year olds almost doubled. Further,

McNulty in 1995 reported that 18 year olds commit more murders than any other age group.

ABC News reported in 1999 that Columbine was not an isolated incident. In 1996, acts of youth

violence in schools were reported in Washington, Arkansas, Mississippi, Kentucky, Arizona,

Pennsylvania, California, Tennessee, Rhode Island, Washington, Missouri, Oregon, and

Virginia. The danger is a repeat of history. Access to guns doesn't seem to be the main

determinant of school violence as many students have access but don't ever consider engaging in

school violence with these weapons. Most teenagers are nonviolent (Konen, Mayton, Delva,

Sonnen, Dahl, and Montgomery, 1999). More recently, there was the school shooting in late

2012 at Sandy Hook Elementary where a twenty year old male shot 20 school children and six

staff members in a mass murder. School violence to the point of death has continued until this

time.

The subscale of physical nonviolence in this study is described by Mayton, Weedman,

Sonnen, Grubb, and Hirose (1999) as "the conscious rejection of behaviors or the threat of

behaviors intended to inflict bodily injury on another person in an attempt to coerce, curtail, or

eliminate their behavior in favor of alternate forms of conflict resolution" (pp. 7-8). The

subscale of psychological nonviolence is "the conscious rejection of behaviors or the threat of

behaviors intended to humiliate, intimidate, or in other ways demean the human dignity of

another person or group in an attempt to coerce, curtail, or eliminate their behavior in favor of

alternate forms of conflict resolution" (p. 8). In this dissertation study of non-academic

outcomes with a theoretical framework taken in part by Maslow (1954) and his hierarchy of

needs, the first and foremost need is a sense of safety. Without a base of safety, it is difficult for

students to reach higher levels of affective development, not to mention academic achievement. Students must first feel safe in order to travel on the road towards self-actualization. Hence, an important aspect of this examination of student affect is to measure student commitment to nonviolence.

Catholic Schools

A primary purpose of this dissertation is to examine a set of affective outcomes for

students attending voucher receiving Catholic schools in urban areas, where many of the students

are not even Catholic. In the United States, according to the United States Conference of

Catholic Bishops, about 2.1 million students are currently educated in more than 6,600 Catholic

schools in cities, suburbs, small towns and rural communities around the country (2013a). An

estimated 99 percent of students graduate from high school and 85 percent of Catholic school

graduates attend college (2013b). The United States has been the largest source of data and

scholarly research on Catholic education (Grace, 2003, pp. 151-152). According to Grace,

Catholic and other religious-based schools have missions standing for more than just academic

outcomes of students: "It can be argued that faith-based schools are one of the countervailing

institutions against the global hegemony of market materialism, individual competitiveness and

commodity worship" (p. 157). The National Center for Educational Statistics in 2008 reported

that Catholic schools encompass 39.1% of students in all private schools, more than any other

type of private school, sectarian or not. Walberg's research confirms that Catholic schools are

the largest category of private schools in the United States (2007, p. 105). There are those, of

course, that differentiate between Catholic schools and private schools altogether. Of the

271,000 students that attended the 871 chartered, non-public schools in Ohio in 2007-2008,

151,000 or 70 percent attended Catholic schools (Catholic Conference of Ohio, 2008). In the

same school year, the education budget for the state of Ohio was $14.4 billion. The average per

pupil cost for students attending public schools in the state was $7,602. Just 2.9% of funding for

education ($420 million) was given to students enrolled in chartered, non-public schools, or

$1,549 per pupil and Ohio's Catholic schools receive more state financial assistance than most states. In educating these 271,000 students the non-public, tuition charging schools saved taxpayers in Ohio more than $1.7 billion annually.

Catholic School Effect

Even through the financial struggles facing Catholic schools today, these religious schools have shown to be very effective. According to Bryk, Lee, and Holland (1993), effective Catholic high schools function on the basis of four foundational characteristics: a delimited academic core curriculum for all – otherwise known as a focused curriculum, a communal organization, decentralized governance, and an inspirational ideology. When these factors meld together, an effective school is the result (p. 145). Three critical components of effective Catholic schools were found to be: shared values, shared activities, and social relations (p. 277). In Walberg's (2007) qualitative research, Catholic schools had fewer centrally determined policies, strong site level leadership, a demanding curriculum that is followed by all students, frequent communication with parents and a higher student retention based on student and parent satisfaction (p. 69). Several of these effective aspects lend credence to the idea that development of affect can be enhanced as well or better in Catholic schools. The emphasis of Bryk et al on communal organization, shared values, activities and social relations would seem to enhance students' sense of belonging, relating to others, and their commitment to community, three important affective outcomes being measured in this study. Walberg's finding that Catholic schools are characterized by their frequent communication with parents and attention to student needs by measures of satisfaction suggests that Maslow's (1954) hierarchy of needs are more attended to in Catholic schools. The research by Coleman, Hoffer, and Kilgore (1982) found that

Catholic school students had higher rates of attendance, did more homework, and took more rigorous academic courses than those in public schools. Coleman attributed the better performance of Catholic schools to strong discipline, high expectations, and a structured curriculum. Critics of their research were upset with the findings that Catholic schools were more effective than public schools, Catholic schools more nearly approximate the "common school" ideal of American education, and Catholic schools were more beneficial not only to students from advantaged backgrounds, but also to those from disadvantaged backgrounds. The antagonists fired back with arguments that Catholic schools (a) had the advantage of selectivity bias, (b) used the school's curriculum as a variable in the study, (c) the appropriateness of cognitive measures were too short, (d) Coleman's reliance on cross-sectional data, and (e) the sophomores and seniors were different students as opposed to longitudinal studies (Dr. Convey lectures, 2009). In Coleman and Hoffer's follow-up study *Public and Private High Schools: The Impact of Communities* (1987), their findings confirmed the results of their earlier study in 1982. The critics became quieter as the use of longitudinal data lessened the doubt which came as a result of previous results based on cross sectional data. The National Center for Education Statistics *High School and Beyond* study (1995) reported finding a Catholic school effect over public schools in teacher efficacy, enjoyment of work, staff morale, teacher absenteeism, class-cutting, incidences of classroom disorder, interest in academics, student absenteeism, and dropping out. A large Catholic school effect was found over public schools for shared values, shared activities and social relations, teacher consensus on beliefs and values, teacher beliefs that students can learn, teacher and administrator agreement on standards and discipline, student consensus about the role of a teacher, teacher cooperation with colleagues, participation in

faculty social events, teacher time in an extended role, and student perceptions of teachers, and effects relative to affective variables measured in this study, such as student participation, interest in learning, understanding social order, and commitment to community well-being.

Catholic School Affect

According to Hunt, Joseph and Nuzzi (2004), there is a clear sense of mission that stems from the educational philosophy of Catholic schools, one that affirms reason, moral knowledge, respect, and shared values. "These comprehensive ideals encourage students to advance beyond relativism and material self-interest, and search for ways to foster the interior lives of students" (p. 293). The Catholic philosophy of education, based on the truths of the Catholic Faith, is often at odds with modern culture. Redden and Ryan in Hunt et al discuss what the Catholic Church stands for -- the whole man -- reflecting the 1939 encyclical of Pope Pius XI: *The Christian Education of Youth.* The papal document opposed a utilitarian, materialistic philosophy which government schools tend to espouse. The Holy Father stated: 'There can be no true education which is not wholly directed to man's last end.' Bryk et al (1993) wrote, "Catholic schools offer alternatives to the hardcore individualism, sole reliance on self, and indifference to society." In *Effective Catholic Schools: An Exploration,* Bryk's findings include the emphasis on caring by teachers and a concern for social justice (1984). Families of lower social classes tended to select Catholic schools for religious and not academic reasons. In *The Catholic High School: A National Portrait* by Yeager, Benson, Guerra, and Manno (1985), Catholic schools were committed to the three-fold purpose of academic excellence, faith development, as well as the development of community. School climates were characterized by discipline combined with caring, good teacher-student morale, and high parent participation. In the 1992 NCEA

study by Benson and Guerra, *Sharing the Faith: Belief and Values of Catholic High School Teachers,* lay teachers tended to define their role of religious formation with an emphasis on nurturing the affective outcomes of compassion and tolerance. The *National Education Longitudinal Study* of 1988 by the National Center for Education Statistics found that a higher percentage of Catholic than public school students had good relationships with their teachers, responded that their teachers were interested in them, praised their efforts and listened to them, and that their schools had better discipline and fewer problems with disruptive behavior, threats to personal safety, and drugs. Guerra, Donahue and Benson (1990) in *The Heart of the Matter: Effects of Catholic High Schools on Student Values, Beliefs, and Behaviors,* offer a comparison of Catholic seniors in Catholic high school with Catholic seniors in public high schools and found that Catholic school Catholics did more volunteer work and had higher participation in community affairs, contributed more to charity, were less self-centered and more concerned about others, were more pro-marriage, had higher levels of college aspirations, were less likely to support militarism, were less likely to cut classes, and were less likely to express pessimistic attitudes. Bryk, Lee, and Holland (1993) indicate that the overwhelming majority of Catholic school faculty find these specific affective outcomes as important for students: intellectual curiosity (81%), healthy self-concept (89%), development of compassion (79%), tolerance (69%), and commitment to justice (68%).

According to Lickona (1991), the public schools in the second half of the twentieth century abandoned an emphasis on values education due to their embracing of personalism, individualism, and an emphasis on rights over responsibilities. Catholic schools, on the other hand, continue their tradition of emphasizing school climate, culture, community, morals and

discipline, all areas conducive to promoting the affective development of students. Empirical

research on Catholic schools since the late 1960s provide evidence of student growth in the

affective domain. According to Neuwien (1966) in *Catholic Schools in Action,* there is a clear

relationship between the religiousness of the family, student attitudes, and affect. In the

Education of Catholic Americans, Greeley and Rossi (1966) discovered that those who went to

Catholic schools were more orthodox in their beliefs and Catholic high school students scored

better than public school CCD students with regard to sexual mores, another aspect of affect.

Coleman, Hoffer, and Kilgore's (1982) *High School Achievement* study that used NCES

longitudinal data revealed the better performance of Catholic over public schools was attributed

in part to strong discipline and high expectations. Catholic schools also more nearly

approximated the "common school" ideal of American education that emphasized character

education. In Glenn's *The Myth of the Common School* (1988), the author related Horace Mann's

insistence that education include character and civic virtue as well as intellectual development.

In other words, Mann envisioned universal education for all taking place both in both the heads

and the hearts of all American citizens (preface, xi). In the study of *Inner-City Private*

Elementary Schools by Cibulka et al, designed by Virgil Blum of the Catholic League for

Religious and Civil Rights (1982), a safe school environment was found to be an important

predictor of school effectiveness. In *Catholic Inner-City Schools: The Future* by Vitullo-Martin

(1977), Catholic schools were found to be more effective community organizations than public

schools in engaging the support and involvement of parents, more effective at reinforcing family

values and its view of the importance of education, and more effective at creating a sense of

pride in the students and parents. Insights to these private schools' success included the

egalitarian nature of these schools, the community that existed among faculty, students and parents, and the responsiveness of parents (Cibulka et al, 1982). Warren, Young, and Hanifin (2003) recognized that building communities in the Catholic school is important for the mission of the Catholic Church. Attention to affect in Catholic schools has been palpable. As one Catholic school parent stated:

> I really believe in the gifts of the spirit and… peace and generosity and love and care and concern…. If children have respect for each other and try and have Christian values… maybe the decline in bullying is always an indication of whether there is the spirituality or the atmosphere or the Christian ethos, the values are there…. It's a Christian community rather than a particular religion…where you all pitch in and work together.
>
> (p. 63)

In Francis' 1990 study of 16-year-olds in U.S. Catholic schools, the students believed the atmosphere in their schools was happy and filled with friendly relationships as a result of the shared community of faith in their Catholic schools (p. 594). Teachman, Paasch, and Carver (1997) reported that intergenerational closure may be greater in families with children in Catholic schools, because of the sharing in the same religion (p. 1347).

Catholic School Community

In *Catholic Schools and the Common Good* (1993)*,* one of the major findings of Catholic schools include their being communal organizations that hold inspirational ideologies. The study by Bryk et al demonstrated that Catholic high schools support the common good of American culture by educating responsible citizens. The authors asserted that collegiality among teachers impacted the communal organization, as well as the voluntary community between families and

schools. Principals viewed themselves as agents of change committed to communal aims. The

research of Coleman and Hoffer (1987) complimented the communal aspect of Catholic schools:

> The community that is created by and existing within the church, a community that
>
> connects families to one another and to the school through the Church, is an important
>
> resource today – and a particularly important resource for children and young people
>
> today, as they move toward adulthood. This is not a common kind of conclusion to come
>
> from a secular scholar; it is, however, the conclusion that one is driven to by results of the
>
> research that I have carried out.

For Coleman and Hoffer, the most important contributions for the superiority of Catholic schools

was their capacity as functional communities – schools that valued consistency over working to

produce results, along with social capital – the empowerment that exists in relationships between

individuals (p. 9). According to the authors, "There is confirmation of the effect of integration

into a functional community on achievement (p. 137). The authors asserted that value

consistency and value communities did not necessarily equate to being a functional community

(p. 9). "Functional community and social capital, which exists in the relations between persons,

go together, and…. only arises in networks with a high degree of closure" (p. 222). Breakage in

the circle by open networks can dismantle the functional community that has been built, as well

as the shrinking of the extended family (p. 15).   In functional communities as demonstrated by

Catholic schools, sophomores with academic or social problems would more likely be discussed

among and responded to by staff members than in other schools (p. 98). Coleman and Hoffer

(1987) stated:

> Structural consistency… between generations creates what can be described as a
> functional community, a community in which social norms and sanctions including those
> that cross generations, arise out of the social structure itself and both reinforce and
> perpetuate that structure. Functional community… augments the resources available to
> parents in the interaction with school, in their supervision of their children's behavior,
> and in their supervision of their child's associations, both with others their own age and
> with adults (p. 7).

Coleman and Hoffer (1987) describe a functional community as one "that not only has values consistency but also operate to affect a particular outcome" (p. 9). When students are encircled by adults and peers who are looking out for their best interests and who are in relationship with each other, the students are living in functional community. This community does not seek to limit the individual potential of the student, but encourages his or her development to the fullest extent. It is not a case of the individual versus the community, but individual-in-community. Coleman suggested the functional community found in the Church and connected schools is a valuable resource for young people. The authors also reported that religious communities were one of the few remaining strong bases of functional community in modern society (p. 215). Youniss and Convey (2000) offered that values education and community building between those in the school community are successful aspects of the everyday world found in many Catholic schools serving African-American majorities. Coleman, Hoeffer, Younnis, and Convey all agreed that social capital and functional communities are positive and distinguishing characteristics between Catholic and public schools.

Coleman, Hoffer, and Kilgore (1982) also found Catholic schools and their emphasis on community to be beneficial not only to students from advantaged backgrounds, but also for the disadvantaged. Greeley, in *Catholic High Schools and Minority Students* (1982), found that black and Hispanic students in Catholic high schools have better achievement than those in public high schools. Catholic schools were particularly effective for multi-disadvantaged students such as minority students from home backgrounds of low educational achievement. Important variables were the quality of discipline, the Catholic school environment, and the sense of community. The educational voucher model gives researchers an extended opportunity to study the impact of a Catholic education for disadvantaged students who otherwise wouldn't be able to afford tuition at these schools. In *Mixed Messages: What Bishops and Priests say about Catholic Schools* by O'Brien in 1987, bishops and priests rated the quality of Catholic schools better than public schools mostly in urban and inner-city areas, where many disadvantaged students reside. In the National Catholic Educational Association study in 1986, *Catholic High Schools Impact on Low-Income Students,* Catholic schools with more than 10% of families having incomes below $10,000 did not differ from other, more affluent Catholic high schools on the dimensions of faith community and morale, school climate, and were only slightly lower on academic emphasis and discipline. These schools were as effective for low-income students as they were for students of higher incomes. Vernon Polite discussed inner-city/urban Catholic schools known to be effective in the book *Catholic Schools at the Crossroads*. He found that values education and community building among staff and students, among other things… are everyday aspects in most Catholic schools that serve a majority of African-

Americans (Youniss and Convey, 2000). Catholic schools have been shown to have a positive effect for minority and disadvantaged students. Polite insisted:

> African American students and parents must realize that Catholic schools are more than havens for students who otherwise would attend less desirable neighborhood schools. They are institutions in which well-defined values and morals are taught explicitly through the curriculum and implicitly through the daily routines and co-curricular activities. An essential part (of such schools) is evangelization and the teaching of Christian traditions and values. (p. 154).

The functional community in Catholic schools has also been shown to reduce risky behavior, such as damaging property, robbery, burglary, participating in a gang fight, running away from home, selling drugs, stealing something worth more than $50, drug use (marijuana, cocaine, hard drugs), sexual behavior, and suicide attempts. Mocan et al (2002) had considered student behavior to be lacking in the literature on schooling outcomes, but Figlio and Ludwig produced a paper demonstrating that religious schools reduce risky behavior. They found evidence of religious schools diminishing risky behavior via religious instruction, stricter discipline, as well as self-selection. Giving more homework and more participation in extra-curricular activities reduced the time students had to engage in risky behavior (p. 5). Countering the argument of self-selection, some claim that parents may be more likely to send children with risky behaviors to a Catholic school in order to address the problem properly in schools having a rich history of inculcating spiritual and moral development and good behavior. The functional community that Catholic schools have shown to provide may support disadvantaged, low-income, inner-city and minority students that often exhibit risky behaviors, at a greater rate than affluent students in the

suburbs. With educational vouchers as a mechanism to provide disadvantaged students with a

Catholic education, it is important to study non-academic outcomes that may deter risky

behavior. However, schools are just one context in the struggle against the influences of

environment, culture, and peers. Catholic schools are not monolithic in their ability to influence

attitudes, beliefs, values, and perceptions of students. The development of character and virtue is

influenced by other contexts such as family, socioeconomic status, religion, extra-curricular

activities, and of course, self-determination.

<div align="center">Self-Actualization and Affect</div>

Speaking of the domain of affect rather than cognition, no discussion would be complete

without referencing Abraham Maslow's theory of human motivation and hierarchy of needs as

given in *Motivation and Personality* (1954). The theory suggest that when an individual's basic

human needs are met, the person tends toward the state of self-actualization, that is, the best type

of individual-in community, a term given by Sergiovanni (1994) to describe the perfect blending

of self and otherness in a state of wholeness. Chiding the overriding educational concerns with

academic achievement over non-academic outcomes like wisdom, understanding, good

judgment, and good taste, Maslow concluded, "The learning of the heart has been neglected….

the genuine, the true, the beautiful" (p. 282). The pioneer of positive psychology wondered:

> Where are the researchers on unselfishness? Lack of envy? Will power? Strength of
>
> character? Optimism? Friendliness? Realism? Self-transcendence? Boldness; courage;
>
> lack of jealousy? Sincerity? Patience? Loyalty? Reliability? Responsibility…. A
>
> positive psychology also calls for more study of the good man, of the secure and of the

confident, of the democratic character, of the happy man, of the serene, the calm, the

peaceful, the compassionate, the generous, the kind, of the creator, of the saint, of the

hero, of the strong man, of the genius, and of the good specimens of humanity. (p. 292)

In many respects, Maslow was trying to get at *love,* declaring, "Our duty is clear here. We must

understand love; we must be able to teach it, to create it, to predict it, or else the world is lost to

hostility and to suspicion" (p. 181). Neurosis can be traced, according to Maslow, to a lack of

love, but can be cured by affection and love, especially for children. An affectionate childhood

is correlated to healthy adulthood. Most children prefer affection to non-affection (p. 275).

Maslow suggested "a healthy man is primarily motivated by his needs to develop and

actualize his fullest potentialities and capacities. If a man has any other basic needs in any

active, chronic sense, he is simply an unhealthy man" (p. 58). The hierarchy of needs proceeds

from physiological, to safety, to belonging, love, and esteem, and finally to self-actualization.

Accordingly, he argued, "It is the general clinical finding that the organism, when fed safety,

love, and respect, works better, i.e., perceives more efficiently, uses intelligence more fully,

thinks to correct conclusions more often, digests food more efficiently, is less subject to various

diseases, etc." (p. 92). In fact, Maslow gave a host of positive outcomes that were to result from

the gratification of basic needs in the following domains: conative-affective, cognitive, character

trait, interpersonal, and miscellaneous, ultimately to the level of self-actualization, a truly

authentic individual-in-community. According to Maslow:

Self-actualized people are simultaneously very much alike and very much unlike each

other…. They are closer to both their species-hood and to their unique individuality….

They are more completely individual than any group that has ever been described, and

yet are also more completely socialized, more identified with humanity than any other

group yet described. (p. 178)

Aligning with the concept of holistic education, Maslow suggested that with healthy people, the

dimensions of cognition, conation, and affect are much more synergic than antagonistic or

mutually exclusive. Said Maslow, "We must discover why this is so…. We must learn… (how)

conative and affective mobilization helps cognitive, how cognitive and conative synergic

supports affect, emotions, etc. These three aspects of psychic life should be studied in their

interrelationships, rather than separately" (p. 283). Regarding the primacy of character over

intellect, and the necessity of basic needs gratification, Maslow argued:

I prefer to think of the character structure as the most important single instance of

functional autonomy in psychology. It is the strong, healthy, autonomous person who is

most capable of withstanding loss of love and popularity. But this strength and health

have been ordinarily produced in our society be early chronic gratification of safety, love,

belongingness, and esteem needs. Which is to say that these aspects of the person have

become functionally autonomous, i.e., independent of the very gratification that created

them (p. 58).

Maslow realized the impact that education, civilization, rationality, religion, law, and

government as contexts for providing basic needs gratification, but also offered that there is good

and bad in all societies, and one person's good society is another person's bad. If and when, he

suggested, a critical mass reaches a preferred state of otherness, whole societies could change

(pp. 255-6). In Maslow's 1971 book, *The Farther Reaches of Human Nature,* he summarized

self-actualization:

By definition, self-actualizing people are gratified in all their basic needs (of

belongingness, affection, respect, and self-esteem). This is to say that they have a feeling

of belongingness and rootedness, they are satisfied in their love needs, have friends and

feel loved and love-worthy, they have status and place in life and respect from other

people, and they have a reasonable feeling of worth and self-respect. If we phrase this

negatively—in terms of the frustration of these basic needs and in terms of pathology –

then this is to say that self-actualizing people do not (for any length of time) feel anxiety-

ridden, insecure, unsafe, do not feel alone, ostracized, rootless, or isolated, do not feel

unlovable, rejected, or unwanted, do not feel despised and looked down upon, and do not

feel deeply unworthy, nor do they have crippling feelings of inferiority or worthlessness.

(p. 289)

In this work, Maslow delineated the path to self-actualization with his B-Values -- the Values of

Being -- "the ultimate values which are intrinsic, which cannot be reduced to anything more

ultimate" (p. 42) and included truth, beauty, goodness, perfection, simplicity,

comprehensiveness, etc. (p. 42). He commented, "B-values are like needs, called *meta-needs.*

Deprivation of these needs brings *meta-pathologies,* which are "the sicknesses of the soul which

come, for example, from living among liars all the time and not trusting anyone" (p. 43).

If B-Values are as necessary as vitamins and love, and if their absence can make you

sick, then what people have talked about for thousands of years as the religious or

platonic or rational life seems to be a very basic part of human nature. Man is a hierarchy

of needs, with the biological needs at the base of the hierarchy and the spiritual needs at

the top. Unlike the biological needs, however, the B-Values are not hierarchical in and of

themselves. One is as important as the next, and each one can be defined in terms of all

the others. (p. 186)

Maslow promoted making a science of these human values. "As we know, the narrower science

which tried to be purely objectivistic and impersonal could then find no place *at all* for values,

goals, or ends and so had to define them out of existence" (p. 144-145). He further complained:

The traditional values systems have all failed, at least for thoughtful people. Since it

seems to be impossible for us to live without values to believe in and approve of, we are

now in the process of casting about in a new direction, namely, the scientific one. We are

trying the new experiment of differentiating value-as-fact from value-as-wish, hoping

thereby to discover values that we can believe in because they are true rather than

because they are gratifying illusions. (p. 145)

Maslow sought self-actualization to be the goal of all education and "in a less technical way, it is

helping the person to become the best that he is able to become" (p. 163) while lamenting,

"Certainly one thing I can tell you. Our conventional education looks mighty sick when we look

back at all the meaningless courses we have taken in our lives" (p. 164). He stood firmly against

the scientific model as a framework for working with human beings, commenting:

The development of physics, astronomy, mechanics, and chemistry was in fact

impossible until they had become value-free, value-neutral, so that pure descriptiveness

was possible. The great mistake that we are now learning about is that this model, which

developed from the study of objects and of things, has been illegitimately used for the

study of human beings. It is a terrible technique. It has not worked. (p. 164)

Maslow concluded, "Professional science and professional philosophy are dedicated to the proposition of forgetting about the values, excluding them" (p. 167). Rather, he claimed:

> If we were to accept as a major educational goal the awakening and fulfillment of the B-Values, which is simply another aspect of self-actualization, we would have a greater flowering of a new kind of civilization. People would be stronger, healthier, and would take their own lives into their hands to a greater extent. With increased personal responsibility for one's personal life, and with a rational set of values to guide one's choosing, people would begin to actively change the society in which they lived. The movement toward psychological health is also the movement toward spiritual peace and social harmony. (p. 188)

Maslow's later work, *Toward a Psychology of Being* (1982) discussed B-Cognition – or Being Cognition. He described it as holistic and not utilitarian. It may be seen as "a fusion of ego, id, super-ego and ego-ideal of conscious, pre-conscious and unconscious, or primary, and secondary processes, a synthesizing of the pleasure principle with reality principle, a healthy regression without fear in the service of the greatest maturity, a true integration of the person at all levels" (p. 96).

Ultimately, Abraham Maslow had no concern for intellectual achievement for its own sake, yet in many respects schools today pass themselves off as factories of academics. His concern as a psychologist was for the holistic well-being of the human person, and argued that education should be re-oriented in that direction. In no place does he discuss the singular need to drive up academic test scores. Rather, his focus was on the dispositions necessary; the attitudes, values, and beliefs of the affective domain as given within his B-Values and B-Cognition, to

allow people to reach their highest nature or growth in areas like serenity, kindness, courage, honesty, love, unselfishness, goodness, zest of living, happiness, joy, calmness, responsibility, confidence, ability to handle stress and anxiety, the fusion of true-good-beautiful, contribution to others, wisdom, honesty, naturalness, giving up of lower desires for higher ones, increased friendliness and kindness, differentiation between means and ends i.e. peace v. power, decrease of hostility, cruelty, and destructiveness, etc. Young people need gratification of needs but they also need limitations, such as in self-control, delay, renunciation, frustration-tolerance, discipline (pp. 155-164). This is where the emphasis on education must lie, according to Maslow. For intellectual achievement does not necessarily lead to self-actualization, but self-actualization will necessarily lead to academic achievement, and much, much more. The overemphasis on academics rather than on values has done much damage. Maslow complained, "The character disorders and disturbances are now seen as far more important for the fate of the world as the classical neuroses, or even the psychoses" (p. 193). The answer, according to Maslow, would come via an integrated whole of the human person, because with healthy people "the conative, the cognitive, the affective, and the motor are less separated from each other, and are more synergic" (p. 208). The essence of the renowned positive psychologist may be summed up in his words:

> It is true that the lower need gratifications can be bought with money; but when these are already fulfilled, then people are motivated only by higher kinds of 'pay' – belongingness, affection, dignity, respect, appreciation, honor – as well as the opportunity for self-actualization and the fostering of the highest values – truth, beauty, efficiency, excellence, justice, perfection, order, lawfulness, etc. (p. 222)

Common Virtue

      While Maslow provides a template for the development of the self-actualized person from his theory of human motivation (1954, 1971, 1982) via a focus on the affective domain, Lickona in *Educating for character: How our Schools Can Teach Respect and Responsibility* (1991) offered an overlapping concept of character, replete with a focus on many of the same components of affect and virtue that Maslow considered important for the fulfillment of *self* and *otherness*, what Sergiovanni (1994) terms the individual-in-community. Lickona quoted the prominent sociologist Robert Neeley Bellah in the prelude to his book: "It was the deep belief of the (USA) founders that the republic could succeed only with virtuous citizens. Only if there was a moral law within would citizens be able to maintain a free government." Lickona also quoted Theodore Roosevelt as declaring, "To educate a person in mind and not in morals is to educate a menace to society." To many, the second half of the twentieth century shook loose the shackles of previous thinking about teaching values. In a pluralistic society, the argument delivered was that values were diverse; therefore one's values were not the same as another. According to Lickona, public/government schools took a stance of neutrality when it came to the subject of values. However, with moral problems on the rise such as greed, dishonesty, violent crime, drug abuse and suicide, a change in societal consensus was slowly occurring. Youth violence has been one of the most disturbing trends. In the 1970s and 1980s, the FBI reported a 53% rise in violent crime for youth under the age of seventeen, often times followed by a lack of remorse by the teen perpetrators. Causes as given by Lickona were troubled families and the priority of the mass media in young people's lives.

Although there are differences in beliefs about values teaching in schools, it is increasingly understood that schools cannot simply stand on the sidelines when it comes to values education. The two great goals of education have always been known as (1) being smart and (2) being good and these goals are not one in the same. Smart students can make poor moral choices. Knowing this since the time of great Greek philosophers, societies have made moral teaching a primary aim of education. According to Lickona, "They educated for character as well as intellect, decency as well as literacy, virtue as well as knowledge" (1991, p. 6). The founders of the United States viewed moral education as essential to the success of a democratic society. Since democracy is government by a free people, the people must be good, and committed to democratic virtues: respect for the rights of individuals, regard for law, voluntary participation in public life, and concern for the common good. Early in our country's history, schools taught character education (virtues) such as patriotism, hard work, honesty, thriftiness, altruism, and courage. The popular *McGuffey Readers* of the early twentieth century taught students how to read and also how to acquire virtue. Public schools did, in fact, provide moral education.

Critics of moral education in recent generations linked Darwin's theory of evolution and Einstein's theory of relativity to morality, suggesting that morality is not fixed, but evolves relatively. Empirical, scientific psychology found morality to be inconsistent in children, could not be predicted and found to be highly variable, according to specific situations. Therefore, well-formed character simply did not exist, and thus cannot be taught. In agreement with Maslow, Lickona suggested the philosophy of logical positivism with its basis of verification and that gained a foothold at American and European universities in the twentieth century, distinguished between facts and values. Truth had to be scientifically proven. Moral viewpoints

were seen as personal sentiments and personal choices, but were not to be taken as truth, nor to be forced on another. By the 1950s, public schools gradually withdrew from teaching morality. Even though value neutrality is an impossibility and moral lessons and examples continued to be taught in schools, specific moral education curricula in schools were withdrawn for fear of "imposing" values on children within a scope of moral relativism.

The 1960s saw an accelerated social change in society. *Personalism* came to the forefront of thought. Individuality took center stage and the focus became *rights* rather than *responsibilities*. Freedom was more important than commitment. Individual expression became the norm. Some good came out of it, like civil rights and women's rights. But, constraint on freedom was seen as deplorable. Overemphasis on individual freedoms weakened authentic authority. Self-fulfillment became more important than self-denial and sacrifice. Instant gratification outweighed delayed gratification. In the late 1960s according to Lickona, this new personalism led to values clarification curricula in schools. It didn't teach specific values, but rather how students could reflect and arrive at their own value systems. Greed and ethical problems became institutionalized in the 1970s and 1980s. Personalism made selfishness OK. A Psychology Today survey in the 1980s found troubling ethics in educated young adult respondents. The analysis found that the more religious people were, regardless of their education, the less likely they were to demonstrate low ethics (1991, pp. 7-15).

Lickona outlined some of troubling data from the latter half of the twentieth century. There was an upswing in violence and vandalism, stealing, cheating, disrespect for authority, peer cruelty, bigotry, bad language, sexual precocity and abuse, increasing self-centeredness and declining civic responsibility, and self-destructive behavior. The murder rate for 15- to 24-year

olds was found to be larger in the USA than in any other country; from 1965 to 1975 it doubled

and rose almost 50% in the late 1980s. From 1965 to 1988, girls under 18 arrested for

aggravated assault more than tripled. Statistics showed that stealing and cheating had risen

greatly at the student level, along with disrespect for authority and peer cruelty. Lickona

reported a 1987 Harvard study that found a majority of urban teachers "face swearing and

obscene gestures from students" (p. 16). A 1989 Gallup poll found that 80% of young adults

admitting to a greater selfishness in their generation, and 82% reported a greater amount of

materialism. The UCLA Higher Education Research Institute's annual poll of incoming

freshman reported a flip-flop of students who sought financial wealth over the developing a

meaningful philosophy of life between 1970 and 1987. Self-destructive behavior was also on the

rise. A 1988 United Nations report found the USA as having a high teenage pregnancy rate

among nations, and the highest teen abortion rate, while the number of college freshman

agreeing with premarital sex was over 50% for the first time in 1990. The National Institute on

Drug Abuse found U.S. youth having the highest level of drug use among industrialized

countries. Most alarming was that the suicide rate of children in the United States had risen

300% in the three decades prior to 1990. Possibly the only positive to come out of these startling

facts was the growing consensus that "not to equip the young with a moral sense is a grave

ethical failure on the part of any society" (1991, pp. 16-19).

Fast forward to the twenty-first century and there seems to have been some slippage of

equipping the young, at least in the traditional sense of morality. A Gallup poll by Wilke and

Saad (2013) on *Americans' Views on the Morality of Major Societal Issues* shows that those

between the ages of 18-34 are more likely to believe the following areas are morally acceptable

than do older age groups: pornography, sex between teenagers, gay or lesbian relations, premarital sex, out-of-wedlock births, polygamy, and abortion. In the *Monitoring the Future* survey by the NIDA (2014) which annually tracks rates of alcohol and drug use among adolescents in the United States, illicit drug use among teenagers remains high, largely due to the increasing popularity of marijuana. The increased use of marijuana – more teens smoke marijuana than tobacco -- reflects changing perceptions and attitudes. Nonmedical use of prescription and over-the-counter medicines remains a significant part of the teen drug problem. Positive trends in the past several years include reduced use of inhalants and less use of cocaine, especially crack cocaine. Alcohol use among teens remained at historically low levels. Another positive was that juvenile crime decreased between 1980-2011, according to the U.S. Office of Juvenile Justice and Delinquency Prevention.

Jay (1992) in *Cursing in America* found that children were swearing more in public places and the trend has continued according to Glover's "Youth Swearing a Curse on the Rise" (2008). There has been an explosion of tattoos and body-piercings, which according to the new morality is a form of self-expression. To the old morality, it is trying to draw attention to oneself. According to various publications these self-mutilations "have been associated with dangerous and sometimes lethal risk-taking behavior, eating disorders, self-loathing, substance abuse, depression and social alienation (Rubin, 2009).

The culture seems to be in a tug-of-war between traditional and new norms of behavior. What Lickona (1991) argues, however, is that there are some norms that can be universally held in esteem, for young and old alike. The need to teach values today is still urgent, as it had always been in the history of education prior to its aberration in the second half of the twentieth

century. Though violent crime, illicit drug use, and suicide among young people have decreased at the beginning of the third millennium, their overall rates are still much higher than 60 years ago. The primary aim of many schools is still academically based to the detriment of a holistic inclination. An emphasis solely on academics cannot solve these problems. The school must take on an increased role with regard to student affect. There is common ground among all persuasions about the values of justice, honesty, civility, and the democratic process. Democracy needs moral education; a free people must be able to contain their passions. Lickona exhorted, "There is no such thing as a value-free education" (p. 20). The great life questions are moral questions. Support has been growing for values education. Teachers are more apt to enjoy their jobs when their schools are committed to the moral education of their students. Values education is possible. Lickona explained, "Until recently, calls for school reform have focused on academic achievement. Now we know that character development is needed as well…. We are recovering a foundational understanding: Just as character is the ultimate measure of an individual, so it is also the ultimate measure of a nation" (p. 22).

Lickona quoted Perry London of the Harvard Graduate School of Education: "Schools today must lead the battle against the worst psychosocial epidemics that have ever plagued the children of our society…. Schools need programs to protect children against the ravages of social disorganization and family collapse" (1991, p. 23). The Catholic Church has always taught that the family is the primary moral educators of the child. "Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators" (Paul VI, *Gravissimum Educationis*, 3:11). However, the family is not in as strong a position as it once was to act as primary educators. The

U.S. divorce rate has been the highest in the world, having doubled since 1960. Single parent families are more likely to be in poverty than two-parent families and mothers often have to work outside the home allowing less time for instruction in values and morals. Families also change dwelling locations more, precipitating a drop in their social capital. Peer pressure increases when a child does not have a close relationship with their parents. With low parental and adult supervision, children are susceptible to self-destructive behavior. Parents can even lose their confidence as the authority figure over their child. Agreeing with Maslow's hierarchy of needs, Lickona suggested that if parents did not meet children's basic needs, the young would be less prepared for school, and educational institutions would have to resort to remedial training to fill the gap. Parents' busy lives often have made it difficult to support their children's teachers. Additionally, the values of parents can sometimes be in contrast with the values of schools. Parents may undermine the teacher in defense of the child's rights for obvious moral errors on the part of the child (1991, pp. 31-35). According to Lickona, "Schools are being asked to carry more and more of the burden of moral education with less support. They can no longer assume, as they once generally could that a strong, cohesive family supports and teaches the value norms of the school" (p. 35). Values taught in school may be lost if not supported in the home. On the contrary, families that hold character and morality in high esteem often consider schools to be lacking as agents of formation. Hence, there has been a rise in home-schooling. Therefore, families and schools need to be partners in order to establish authentic communities rich in social capital with value consistency.

Lickona (1991) referred to polls showing public support for moral education but schools still struggle about whether they should explicitly teach certain values, or help children think

about the development of their own value systems. "Some educators argue that promoting the adoption of certain values is a form of indoctrination and that schools should restrict themselves to encouraging critical thinking about values" (1991, p. 37). Lickona argued for "objectively worthwhile, universally agreed-upon values that schools can and should teach in a pluralistic society," and schools should help students "understand, internalize, and act upon such values" (p. 38). The defining values that all others come from, within natural moral law are respect and responsibility. Lickona called them the 4th and 5th Rs of education and stated, "Respect means showing regard for the worth of someone or something" (p. 43). There is self-respect and respect for others. There is also respect for property and authority. "When people don't respect authority, things don't work very well and everybody suffers" (p. 44). Respect for persons is foundational to democracy. Responsibility stems from respect. Because we respect someone, we feel a level of responsibility for their well-being. "Responsibility literally means 'ability to respond.' It means orienting toward others, paying attention to them, actively responding to their needs. Responsibility emphasizes our positive obligations to care for one other" (p. 44). Obligation used to be at the forefront or responsibility, but today, it seems that people's rights are at the core of their personal responsibility. There should be a balance between rights and responsibilities. Lickona mentioned other values that are forms of respect and responsibility: honestly, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage, and democratic values like: rule of law, equality of opportunity, due process, reasoned argument, representative government, checks and balances, democratic decision making. Democracy demands respecting people's rights and being responsible for the good of society. Patriotism is "loyalty to the great democratic values on which the country was founded" (p. 47).

It seems not so difficult to come to an agreement on the basics of values inherent of democracy. In fact, the many civil rights of the nation help to define its values. Morally, we don't want students to cheat or lie, steal, degrade others, fight. We look for truth, fair play, politeness, respect for adults, kindness, doing their school work. Lickona argued, "Even in a society where values often clash, respect and responsibility and their everyday manifestations are common moral ground. Recognizing that common ground is the essential first step in doing values education in our schools" (p. 48).

Lickona (1991) quoted Walter Nicgorski's *The Moral Crisis:* "Strong personal character should manifest itself in service to organizations and communities and in courage in public life. The moral crisis of our time means more and more people lack the liberating self-mastery that allows them to commit and serve with an independence and integrity befitting a free people." Lickona asserted that the values of respect and responsibility and all the other values that flow from them give schools a set of values that should be taught in a democracy. Yet, he argued that schools need more than a bullet-point listing of values. "They need a concept of character and a commitment to developing it in their students" (p. 49). Affluence hasn't necessarily given people a strong character. Lickona wrote, "A great many are soft and undisciplined, put off by hard work and drawn to the easy pleasures of sex, drugs, drinking, material consumption, and absorption in the electronic media. They lack strong personal character" (p. 50).

Aristotle considered good character as living a life right in conduct concerning others and self, living a virtuous life. Lickona distinguished virtue as either self-oriented, as in self-control and temperance, or other oriented, like giving and empathy. Self-oriented virtues enable us to be other-oriented (p. 50). Character is a mixture of virtues. "Character consists of operative values,

values in action. We progress in our character as a value becomes a virtue, a reliable inner disposition to respond to situations in a morally good way" (p. 51). According to Lickona (1991), character has three inter-connected pieces: (a) moral knowing, (b), moral feeling, and (c) moral behavior. In other words, knowing, desiring, and doing good; habits of mind, habits of heart and habits of action; judging, caring, and doing what is right. All three are necessary for living a virtuous life, otherwise known as moral maturity. On a daily basis said Lickona, "Character is played out in the social arena. If a social environment becomes ethically eroded, persons can become desensitized to right action." Therefore, schools should continually evaluate their own social environments and their moral cultures in order to grow in virtue. Values don't become virtues overnight. They must be continually stressed in order to move from intellectual knowing to strong habits. "Moral knowing, feeling, and action in their many manifestations are the qualities of character that make moral values a lived reality" (p. 63).

In 1994, Thomas Lickona wrote *Raising Good Children* in which he wrote about the stages of children's moral development, defining morality as "basic goodness (which) lies at the heart of what it means to be human" (p. 3). Parental expectations of good children generally include being fair, honest, trustworthy, respecting the rights of others, respecting authority, rules, laws, responsibility for their own behavior and concern for others, standing on their own feet and resisting peer pressure "to go with the crowd", and to be generous and loving (p. 3). According to Lickona, it used to be that home, school, and church all taught the same values and worked together. Nowadays, parents have to fight against the social environment when raising kids.

They face a social environment that is actively hostile to many of the values they would like to teach their children. TV and movies present violent, law-breaking, and casual sex as standard human behavior. The peer group is an ever more powerful shaper of kids' thinking and behavior, and it often teaches values that go directly against what we want our children to learn" (p. 4).

Parents confirm they were raised on self-discipline and self-denial, but today kids go after immediate gratification. Parents also differ on their priorities of child raising (p. 5). The new morality is about 'looking out for number one', 'doing what feels good.' Lickona explained:

It came partly out of the sixties, which advanced individual human rights but also fostered disrespect for law and authority and ballyhooed the idea that people should 'do their own thing.' It came partly out of the seventies, which exposed corruption in all walks of life and left people with the feeling that everybody else is out for himself, so why not me? The old morality, with roots in religions, speaks of respect, service to others, sacrifice, resistance to temptation, and moderation in the pursuit of pleasure. The new morality celebrates self-centeredness and self-indulgence. Grab what you can get, because you only go around once" (1994, p. 5).

Lickona listed signs of decline of morality for young people: (a) juvenile crime – more than half of all serious crimes were committed by youth between the ages of 10 and 17, (b) disrespect for authority – teachers everywhere concur that students have less respect for authority than in previous time, (c) violence and vandalism in the schools – hundreds of thousands of teachers are annually subject to assault in schools, (d) children's cruelty to each other – principals in schools admit that kids are meaner to each other than they used to be, on the playground and elsewhere,

(e) cheating – surveys have shown that on average, the majority of students cheat at school, (f) self-centeredness – 'meism' is defined as a combination of individualism, cynicism, and materialism, and runs rampant on college campuses, (g) drugs and drinking – more kids drink and use drugs than ever before, (h) teenage sex – ages for first sexual intercourse has lowered as time goes by. Half of all babies born are to non-married teenagers.

A major issue is that when kids do wrong, they don't even know it (p. 8). As Lickona expressed, "These are depressing things to read about. It is clear that the need has never been greater for parents to act as deliberate moral educators of their children" (p. 8). Moral growth is a process from birth to adulthood, with respect to modern psychology and time honored tradition to raising kids. Although Lickona goes in depth on the stages of moral reasoning and offers numerous strategies, two overarching principles act as guides: (a) morality is respect – the Golden Rule -- do unto others as you would have done unto you. This rule is found in religions and cultures the world over. There is more to morality, but respect is central to it, and (b) kids develop morality slowly, and in stages. There are developmental periods from birth through age three, and also the stages of moral reasoning from preschool to adulthood. The stages can be seen as "theories of right and wrong" (p. 11).   With the ebb and flow of moral development throughout the stages beginning as a toddler, two great human longings, or needs as Maslow would put it, become apparent. The first is independence or differentiation and the second is belonging or integration. "Differentiation is the process by which we make ourselves *different from* our environment. It is the process by which we separate ourselves from others, stand apart, assert our individuality" (p. 83). Integration, by contrast, "is the process by which we're *integrated into* our social environment. It's the process by which we make connections with

other people, form relationships, become more fully a member of the human family" (p. 83).

Both of these processes -- differentiation and integration -- "go on to some degree at every stage

of human development. That's because both needs are always present" (p. 83). But at different

stages, one is predominant than the other. "In any period of growth, we're either preoccupied

with developing our individuality (often through new achievements) or preoccupied with

developing our relationships" (p. 83).

Morality stage development is an old theory. Moral education, Plato said "is a process of

leading people upward to higher levels of moral understanding" (p. 403). It wasn't until the 20th

century that psychologists began to study the development of morality in children. Piaget

pioneered the research in 1932 with *The Moral Judgment of the Child.* He gave three

overlapping stages: (a) morality of constraint – rules are unquestionable to them (b) morality of

cooperation – where morality is considered rigid among equals, and (c) morality of equity – the

ability to see circumstances outside of self and to understand the Golden Rule (p. 403).

Kohlberg extended Piaget with the tool of the 'moral dilemma' to understand how people reason

morally. He sought to understand not people's answers of right and wrong, but why they thought

it that way. Kohlberg's stages increase a sense of responsibility. Stage 2 is looking out for

oneself; stage 3 is caring about people you know; at stage 4 there is an obligation to contribute to

the greater and continues to widen (p. 407). Other stage psychologists are Damon and Selman,

Loevinger and Kegan, Rest, Peck and Havighurst.

In 2004, Lickona followed with his next book, *Character Matters: How to Help our

Children Develop Good Judgment, Integrity, and Other Essential Virtues*. In the preface of the

book, Lickona offers three quotations to drive to set the stage for the ultimate importance of

character and virtue. By Horace Greeley, "Fame is fleeting; popularity is an accident; riches take wings. Only one thing endures: character." By Martin Luther King Jr: "Intelligence plus character – that is the goal of true education." By Benjamin Franklin: "Nothing is more important for the public weal than to train youth in wisdom and virtue. Then, Lickona quoted Jacques Maritain:

> The aim of education is to guide students in the process through which they shape themselves as human persons – armed with knowledge, strength of judgment, and moral virtues – while at the same time conveying to them the spiritual heritage of the nation and the civilization in which they are involved.

Lickona summarized that a person's strength of character is to be measured by their capacity for goodness. "We need good character to lead purposeful, productive, and fulfilling lives. We need character to have strong and stable families. We need character to have safe, caring, and effective schools. We need character to build a civil, decent, and just society" (p. xxii). Lickona lamented:

> We are troubled by all the ways societal moral decline is reflected, as it is, inevitably, in the attitudes and behaviors of our children. We're troubled by the bad language that comes out of the mouths of even elementary school children. We're troubled by the precocious sexual behavior of the young. We're troubled by the breakdown of the family and the growing number of parents who seem to let their children do and watch what they please. We're troubled by a ubiquitous media culture that grows more violent and vulgar by the day (p. xxii).

The Index of Leading Cultural Indicators by William Bennett (1994) measured changes in society between 1960 and the early 1990s. Nearly all moral and social indicators grew more negative. Violent crime increased 1500%. Teen suicide increased 300%. The divorce rate increased 200% to the highest in the world. Forty percent of children did not live with fathers, most of whom pay no child support (p. 12). Fatherless children had been shown by Blankenship in *Fatherless America* to be a primary cause of childhood pathologies (p. 13). Unmarried births increased more than 400% until reaching 1 in 3 babies in the early 1990s, as compared to 1 in 20 in 1960. Childhood poverty increased 40%. More than 20% of children lived in poverty in 1994. Television watching rose for teens to 20 hours a week compared with two hours a week of reading. SAT test score averages dropped 73 points. Though there may have been some improvement in some of these areas over the last couple decades, their levels are still much higher than desired. However, as so often happens, goodness flowers from the seeds of bad behavior. Character education is gaining more prominence as seen in curricular materials, funding for character education and in national advocacy groups such as the Character Education Partnership, Character Counts!, in the Journal of Research in Character Education, and in National Schools of Character awards, in teacher training, and in grass roots efforts. Democracy demands virtuous citizens, and the accompanying respect for rights and the law, participation and concern for the common good. Until this rebirth of character education, there was a lapse in concentration, but "for most of our nation's history, character education was at the center of the school's mission" (p. xxv). Lickona's content of character, his ten essential virtues that nearly all traditions and cultures can agree on include: wisdom, justice, fortitude, self-control, love, a positive attitude, hard work, integrity, gratitude, and humility (p. xxv). Lickona exhorted:

"Families, schools, and communities can and must each do their part in creating a culture of character by raising children of character. Indeed, the health of our nation in the century ahead depends on how seriously all of us commit to this calling" (p. xxvi). The content of character = the essential virtues = life of right conduct = morality. "This life of character has two sides: right conduct in relations to other persons and right conduct in relation to oneself" (p. 11). Other oriented virtues include – fairness, honesty, gratitude, and love. Self-oriented virtues include – fortitude, self-control, humility, and putting forth our best effort rather than giving in to laziness (p. 12). There are connections between self and other oriented virtues. We need self-control in order to treat people right. Lickona said, "For teachers and parents, it is about helping students develop goals about advancing in character, and to give them purpose. Also, to be models of high ideals and engaged in actualizing them more fully" (p. 22), of which Maslow would agree. Further driving home the point, Lickona (2004) asserted:

> The renewal of character education in our schools – in some cases, in whole communities – is at least in part a recognition that we stand at a cultural crossroads. Either we will come together to try to solve our cultural problems or we will see social and moral regression proceed with gathering speed. (p. 29)

Lickona suggested that when "schools return to their historical mission of developing character, they are often pleasantly surprised by the fruits of their efforts" and how placing emphasis on character development "will make a difference for local, national, and even world circumstances" (p. 30). For in the end, as one of the pre-eminent fathers of character and moral education, Lickona states, "The character of the people is the most important measure of a nation" (p. 279).

Dissertation Study Instruments

Most studies on educational vouchers to date have utilized academic achievement scores as the dependent variable in which to evaluate the success of such scholarship programs. One reason is that academic achievement scores are the most readily available and the simplest to disseminate, as opposed to affective tests that measure sentiment, feelings, beliefs, and attitudes. Weiss (1980) reasoned:

> Validity is hard to come by in measures of non-academic outcomes. Doubt comes into play when measuring attitudes and feelings, as these can change daily. Sometimes, though, the concern with study design makes us forget the possibilities of developing innovative nonconventional instruments. More balance is needed. (p. 444)

Another reason for the almost singular emphasis on academic achievement in schools is the No Child Left Behind Act. The NCLB Act of 2001 is the most recent iteration of the Elementary and Secondary Education Act of 1965, the major federal law authorizing federal spending on programs to support K-12 schooling. ESEA is the largest source of federal spending on elementary and secondary education. No Child Left Behind evaluates successful or failing schools based on academic achievement results. A third reason for the primary focus on academic achievement is the overriding utilitarian, economic philosophy of education in the United States. One has to question whether schools are student-centered, as some would claim, or are they society-centered, in that school programs are set up firstly to benefit the needs of society, and not the needs of the students.

This study measures non-academic, affective outcomes for students, considered important in their own right for the development of the individual-in-community and the

common good of society. The purpose of conducting a student survey is to develop data to answer the research questions for examining these important affective outcomes. For studying voucher and non-voucher students on a number of affective outcomes, a combination of four different instruments are used: (a) The Social Outcomes Survey, (b) The Programme for International Student Assessment of Student Engagement, (c) The Teenage Nonviolence Test, and (d) The Assessment of Catechesis/Religious Education. Subscale domains of the four instruments have been combined in order to measure the accompanying dependent variables. Although hundreds of affective instruments were reviewed, the aforementioned were chosen because of their perceived alignment with Maslow's hierarchy of needs and Lickona's concept of character as well as other authors mentioned in this chapter who have found the specific non-academic variables measured in this dissertation study to be important for social and emotional learning. A review of the adopted instruments and their properties ensue to demonstrate their validity and reliability.

The Social Outcomes Survey

Schools exist for other reasons than just academic learning. For this reason, the Performance Measurement Review Board (2002) created the Social Outcomes Survey. One of the Australian agency's primary aims had been to gather test results across nations so that an international database of results could be developed. This dissertation study hopes to cooperate with this aim. The SOS measures how students perceive themselves in seven areas: (a) self-confidence, (b) interest in learning, (c) relating to others, (d) commitment to community well-being, (e) work readiness, (f) understanding social order, and (g) optimism for the future. The only subscale of the SOS not used in this study is *work readiness*. Although important, work

readiness is generally considered utilitarian and vocational and would be better off included in a measure of aptitude, rather than measures of other affective outcomes which are essential not only for work, but for life, learning, and relationships in the here and now. The overriding purpose of the Social Outcomes Survey, rather, is to determine how students perceive themselves. This study concurs with this belief of the PMRB of the Queensland, Australia Ministry of Education:

> Learning in school leads not only to academic achievement but also to social outcomes for students. A greater understanding of the social outcomes being achieved will lead to an improvement in the quality of education in schools. Schools, in partnership with parents, have a social role that comes from the pursuit of the public interest, equity and their responsibility for the welfare of students. (p. 2)

According to the PMRB, "The items in the survey are indicative of the dimensions to which they relate. The survey does not purport to be definitive measures of them. The survey results need to be analyzed with an understanding of the limitations of a single instrument attempting to measure a complex set of dimensions" (p. 3). For each subscale of the Social Outcomes Survey, student responses followed a Likert continuum of 1-5, with answers closer to "1" representing the best social outcome. The SOS was developed through an analysis of a pilot study containing a greater number of items (PMRB, 2002). For the purposes of this study, it was necessary to successfully pilot the six subscales of the SOS to confirm its' technical properties, because of the lack of available data.

PISA Student Engagement

The concept of student engagement with school is measured by the Programme for International Student Assessment, which includes the subscales of *belonging* and *participation*. Other sections of PISA include academic outcomes. The PISA is conducted by the Organisation for Economic Co-operation and Development (OECD). According to Willms (2003), PISA is an "assessment of how well young adults, age 15, are able to use the knowledge and skills they have acquired to meet the challenges facing them as they approach completion of their compulsory schooling" (p. 9). The overall PISA assessment includes measures of reading, math and scientific literacy, along with a questionnaire about the family background of students, school experiences, and attitudes toward learning. For the sake of this study, only the student engagement subscales are used. Belonging, or attachment, involves feelings of acceptance by peers and others at school and valuing school. On the PISA Measure of Student Engagement the variable of belonging was measured by six items of students' personal feelings about acceptance at school, understood to be affected by contextual factors such as home, community, and school experiences. Student responses to the items on the belonging subscale ran along the continuum of strongly agree, agree, disagree, and strongly disagree and labeled 1-4 respectively. Each item was prefaced with: "School is a place where…" and followed with statements of a sense of belonging in school. In other words, students were asked about their attitude regarding a sense of belonging at the school. Other measures to gauge the concept of belonging besides that of PISA include The Social Inclusion Survey by Frederickson et al, a self-evaluation, and The 'Guess Who' Social Behavior, Bully and Victim Measures, a peer evaluation; Goodenow also created The Belonging Scale.

The concept of participation refers to school and class attendance, class preparation, homework completion, attending to lessons, and involvement in extra-curricular activities (Willms, 2003). Within the measurement of student participation in this dissertation study, there are three, interrelated items. Willms noted that an answer on one question could affect the answer of another, which could confound the responses. Participation was measured by student responses to their number of absences, class-skipping, and tardiness in the two weeks before the PISA survey was administered. The responses to the three participation subscale items of missing school, skipping classes, and arriving late for school included: none, one, two, three, four, or five or more.

The Programme for International Student Assessment Measure of Student Engagement had been found to be reliable across countries in a large study conducted by Willms (2000) for the OECD. Experts in the forty-three participating countries concluded that the PISA assessment instruments were internationally valid, while taking into account the culture and context of OECD member and non-member countries. Willms (2003) reported, "The assessment materials have strong measurement properties; and the instruments place an emphasis on authenticity and educational validity" (p. 80). PISA data gives reliable estimations on sense of belonging and participation for countries along with reliable estimates among countries of engagement with respect to family background and school factors. This dissertation study also takes into account family background information with the understanding that the school is not the sole influencer of student engagement. To further validate the instrument, the development of the PISA results reports was chaired by Eugene Owen of the National Center for Educational Statistics and published by the Secretary-General of the OECD. PISA had large national samples in 43

countries. Twenty-eight countries of the OECD and four non-member countries participated in

the 2000 study with an additional 11 non-member countries in 2002. According to Willms:

> PISA offers an opportunity to study student engagement because it has collected reliable
>
> and valid data on students' literacy skills at age 15 alongside detailed information on
>
> students' attitudes and values, their family background and the social and organizational
>
> structures of the schools they attend. Moreover, the sheer magnitude of PISA, with data
>
> for 224,058 students in 8,364 schools, across 42 countries, provides a means for
>
> estimating relationships between engagement and family and school factors that can be
>
> generalized to the population of 15-year-old students in each country and compared
>
> cross-nationally (2003, p. 52).

Willms also reported the dependent variables of belonging and participation were highly reliable

at the country level, with alpha coefficients at 0.99 for both. At the school level, coefficients

were 0.38 for sense of belonging, and 0.60 for participation for the OECD schools. Validity

issues of the participation subscale were the narrow focus of participation with the differing

cultural understandings among the forty-three countries, and the narrow two-week scope of time

when participation was measured. This researcher successfully piloted the two PISA subscales

of belonging and participation before conducting the main study.

The Teenage Nonviolence Test

A third measure of non-academic, affective outcomes for this dissertation study is the

Teenage Nonviolence Test. Mayton and Palmer, creators of the instrument, had perceived the

media's increasing focus in the last decade of the twentieth century on the rising number of

violent acts committed by teenagers in the forms of gangs, school shootings, and adolescent sex

offenders. This prompted their development of the Teenage Non-Violence Test in 1998. With the onset of violence prevention programs, Mayton and colleagues saw the need for developing an instrument to evaluate these programs (Mayton, Thompson, Garrison, and Caswell, 2001). The dearth of existing measures for teenage non-violence strategies, inspired them to create the TNT (Mayton, Weedman, Sonnen, Grubb, and Hirose, 1999) to measure nonviolent tendencies and beliefs of adolescents (Konen et al, 1999). It has even been used for college students (Mayton, Richel, Susnjic, and Majdanac, 2002). The developers used the philosophy of Mohandas Karamchand Gandhi, the champion of nonviolence and civil disobedience in South Africa and India early in the twentieth century. It contains 55 items with six subscales. The TNT was developed in part from the work of Elliott in 1980. Its purpose is to "assess the need for intervention and the impact of intervention." It was designed to be used by schools "to determine the impact of violence prevention programs within their school buildings or districts" (Mayton et al., 1999, p. 12). Instruments measuring violent tendencies have been rare. Strauss created the Conflict Tactics Scales, while also measuring reasoning, verbal aggression, and physical aggression. Campbell and Humphreys developed a checklist for nurses to identify family violence with a strong reliance on family interrelationships, seeking to find responses that are considered high-risk. The Aggression Questionnaire was comprised by Buss and Ferry and used the subscales of physical aggression, verbal aggression, anger, and hostility. None of these previous measurements had been created specifically for teenagers.

The 55 item Teenage Nonviolence Test was reduced from an original 140 items, containing the following subscales: (a) physical nonviolence, (b) psychological nonviolence, (c) active value orientation, (d) helping/empathy, (e) satyagraha (the search for wisdom and truth)

and (f) tapasya (self-denial), the latter two as described by Gandhi (1914, 1920). The TNT is a Likert style type survey. For each item, the most nonviolent response is coded as four, the next most nonviolent response coded as three, followed by codes of two and one as the least violent. Mean scores of 2.5 are considered nonviolent tendencies (Mayton et al, 1999). Possible responses range from "definitely true for me" to "definitely not true for me" (Konen et al, 1999). The subscales were found to be significantly interrelated. Correlations between subscales for youngsters from 12 to 15 years were positive, except for the active value orientation subscale (Mayton et al, 1999) and not used in this study. Internal consistency was acceptable, though not for active value orientation. When distinguishing between males and females, the same five subscales were found to be internally consistent. The reliability of TNT was also found to be acceptable when measuring a co-educational population, whereby the same students took the test twice in a two week period. Test-retest reliability found all subscales significantly interrelated, except, again, for the active value orientation subscale. Concurrent validity was found for middle and high school students (Konen et al, 1999). Five subscales, save for active value orientation, were associated with Kook and Sen's 1984 Nonviolence Test that classified response choices as either violent or nonviolent. It was also revealed that adolescents in juvenile detention centers scored lower in the TNT than peers not in such centers (Mayton et al, 1999). The Aggression Questionnaire by Buss and Perry included four subscales: physical aggression, verbal aggression, anger, and hostility. Expectedly, negative correlations for all four were found for the TNT subscales of physical nonviolence, psychological nonviolence and satyagraha (Konen et al, 1999). In another study, the BAMED Teacher Rating Form of Baker, Mednick, and Hocevar was used by teachers to rate students in the non-academic outcomes of aggression, adult

relations, and peer relations. TNT subscales of physical nonviolence, psychological nonviolence, and tapasya were negatively correlated to BAMED as expected because the coding of the response formats was in opposition. Finally, the Self-Assessment of Aggression was used to measure concurrent validity. It asked five questions to teenagers to determine their level of aggression and each was negatively associated to the five aforementioned TNT subscales. The active value orientation subscale, however, was not associated. To measure the discriminant validity of the Teenage Nonviolence Test, students from a residential facility for troubled youth and others from a juvenile detention facility completed the TNT as well as a group of religious teenagers engaged in specific, nonviolent activities. The church youth group scores were found to be more associated with nonviolence. Moreover, adolescents from a junior and senior high in the Pacific Northwest completed four measures: (a) TNT, (b) Children's Social Desirability Scale of Crandall, Crandall, and Katkovsky, (c) Multidimensional Measure of Children's Perceptions of Control by MMCPC, and (d) Self-Efficacy Scale developed by Schwarzer and colleagues. Discriminant validity was performed by correlating TNT subscales with measures of social desirability, self-efficacy and internal locus of control. The authors found those lacking in self-control were more likely to engage in violent behaviors (Mayton et al, 2002). Social desirability and internal locus of control were associated with physical nonviolence, psychological nonviolence, helping/empathy, and satyagraha. Self-efficacy significantly correlated with physical nonviolence, psychological nonviolence, active value orientation, helping/empathy, and satyagraha (Mayton et al, 1999; Konen et al, 1999). Overall, the Teenage Nonviolence Test has been reliable and valid in measuring nonviolent tendencies of teenagers. Five of its six subscales were found to have strong technical properties. The TNT is a measure

which can help determine nonviolent tendencies of today's youth. Since safe environments are

essential for maximizing learning and nonviolent student tendencies are integral for ensuring

safety, an important component of this dissertation study is the examination of students'

commitment to nonviolence.

Assessment of Catechesis/Religious Education

The fourth instrument adopted for this research are two affective components of the

Assessment of Catechesis/Religious Education from The National Catholic Educational

Association. In 2010, the NCEA explained:

> Since the late 1970's NCEA has offered assessment instruments designed to strengthen
>
> catechetical/religious education programs. The Assessment of Catechesis/Religious
>
> Education helps schools, parishes and diocesan leaders evaluate the faith knowledge and
>
> attitudes of students in Catholic schools and parish-based religious education
>
> programs…. As an integrated assessment tool, NCEA ACRE[3] provides faith knowledge
>
> questions (cognitive domain) and questions related to religious beliefs, attitudes,
>
> practices, and perceptions (affective domain).

Main concepts of the Assessment of Catechesis/Religious Education are according to the

principles of Catholic social teaching and include the following: Life and dignity of the human

person, call to family, community and participation, rights and responsibilities, preferential

option for the poor and vulnerable, dignity of work and rights of workers, solidarity, care for

God's creation, conscience, freedom, decision making, responsibility and the courage to act, and

morality as based on natural and divine law (Glasnapp and Pedulla, 2001). According to Convey

(2010) the NCEA, with the leadership of Father Alfred McBride in the late 1970s established

task forces to create instruments to evaluate religious education programs for junior and senior high students. With assistance from the Educational Testing Service, Church documents and eminent theologians, the Religious Education Outcomes Inventory (REOI) was developed and used in 1976 for eighth graders. It was based on the traditional teachings of the Church, the *National Catechetical Directory,* and major catechetical textbooks, along with the expertise of theologians and teachers. It was revised in 1978 to included religious knowledge and attitudinal items. Another task force created the Religious Education Knowledge, Attitudes and Practices (REKAP) in 1978 for high school students, consisting of religious knowledge items, beliefs and attitudes, and religious practices. Along with the Religious Education Inventory developed for the intermediate elementary levels, Thompson in 1982 analyzed the results of 200,000 students who were administered these three instruments. The NCEA followed by combining the three instruments into the Assessment of Catechesis/Religious Education, revised in 1992 and again in 2001. Convey explained that ACRE measures the faith knowledge as well as "the beliefs, attitudes, practices and perceptions of elementary and secondary students in Catholic schools and parish religious education programs" (p. 1). ACRE was not meant to be a test for students but rather an indicator of their faith knowledge and practice so that catechetical leaders can compare their students' scores with criteria set at the local level (Convey and Thompson, 1999). Therefore, it was necessary the instrument measure the target areas viewed as important to catechesis and religious education and followed by the quality of the assessment within those targeted areas, according to Glasnapp and Pedulla. Content domains for the current ACRE were taken from the *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church, The General Director for Catechesis,* Church documents on

Catholic Social Teaching, and the 1992 revision. Since the 1992 version, new insights from the

Catechism and the *General Directory for Catechesis*, religious educators revisiting church

documents regarding instruction, and concerns for a common language in religious education, a

prompting of the revision took place (Dudoit-Raiche, 2000). In the pre-2001 version, each level

of ACRE contained four sections: (a) religious knowledge, (b) personal beliefs and attitudes, (c)

personal practices, and (d) perceptions of school, parish and self. According to Convey (2010),

ACRE has been used in 120 dioceses across the nation by nearly 200,000 students yearly for

students in grades five (level 1), eight/nine (level 2) and grades eleven/twelve (level 3) and has

been the "most widely used Catholic religious education assessment tool in the United States"

(NCEA, 2013). The 2001 version contained two parts. Part One included eight sections: (a)

God – Father, Son and Holy Spirit, (b) Church – One, Holy, Catholic and Apostolic, (c) Liturgy

and Sacraments, (d) Revelation, Scripture and Faith, (e) Life in Christ – Personal Morality and

Catholic Social Teaching, (f) Church History, (g) Prayer/Religious Practices, and (h) Catholic

Faith Literacy. There are seven domains in ACRE Part Two: (a) Relationships with Jesus, (b)

Image of God, (c) Catholic Identity, (d) Morality, (e) Concerns, (f) Relationships with Others,

and (g) Perceptions of Religion Program/Parish (Computerized Assessments and Learning,

2009). The subscales of *morality* and *relationships with others* are used in this dissertation study

as general measures of affect, not religious outcomes. The rationale for their use comes from the

knowledge that a great number of students in the Catholic schools that participate in the

Cleveland Scholarship and Tutoring Program are non-Catholics. Just two questions in the

relationships subscale reference God and prayer, and are used in a general way: (a) My friends

and I talk about God, and (b) My family prays together at home. Though these statements may

be religious/spiritual dependent, neither is Catholic dependent. Both subscales included six statements each. Response choices were (1) strongly agree, (2) agree, (3) disagree, and (4) strongly disagree.

Regarding the technical properties of all empirical research, Convey and Thompson (1999) explained, "The reliability of an assessment instrument or test is a measure of the consistency of responses to items either within the test (internal consistency), between the same test given at different times (test-retest), or between two equivalent versions of a test (alternate forms)" (p. 21). Convey (2010) wrote, "The reliability of an achievement test or a sentiment scale is a measure of the consistency or stability of the examinees' scores. Reliability is a necessary condition for a test or scale since an unreliable test or scale cannot be valid" (p. 3). Regarding ACRE, Convey and Thompson (1999) used internal consistency of the religious knowledge section because test-retest was neither possible, nor were alternate forms. The standard of reliability for Cronbach's Alpha needed to be greater than .80. For the three levels of ACRE, reliability was greater. Tests were also performed for the internal consistency reliability for each domain. Domains of less than 40 items require the Spearman Brown Formula that results in .412 or greater in order to be reliable. Of the 22 tests for reliability, 21 were reliable. Sections B, C and D measured beliefs and attitudes, personal practices, and perceptions of their schools, parishes, and themselves. Stronger internal consistency was found in the seven clusters of religious sentiment areas that measured religious beliefs, attitudes, personal practices and perceptions. Dr. Convey wrote that both parts of ACRE were "well-constructed measures… reliable with good content validity" (p. 11). One of the special features of the Revised 2001 NCEA version was that the instrument "offer(ed) new assessment questions prepared by dozens

of field based practitioners working in collaboration with NCEA, pilot tested with thousands of

students in schools and parish programs, and scrutinized as well as revised with the guidance of

national and diocesan catechetical leaders, theologians and catechists" (NCEA, 2001, p, 2). The

revision needed broad-based consultation, collaboration, and time in view that the "oldest and

largest private educational association in the world… maintain valid, reliable, theologically

grounded and catechetically up-to-date assessment instruments" (Raiche, 2000, p. 53). The

NCEA President at that time, Leonard Defiore, had appointed a steering committee at the time to

drive the revision. Domains were defined and then content writers developed items to fit each

domain. There were five independent reviews along the way for drafting and editing of the new

questions and affective statements. A pilot study with 9,000 students was performed for all the

new questions. Affective statements were revised by means of one-on-one student interviews.

Convey (2010) explained, "Matching items to a blueprint is the primary measure of the content

validity of a test" (p. 4). Ultimately, it is a judgment process which doesn't need student scores

like reliability. It depends on the expertise of those who wrote the items and reviewed them. For

both parts of the new ACRE, all the items taken together for each level of ACRE had substantial

reliability. The findings of Convey (2010) for religious knowledge and sentiment were found to

be similar to those of earlier studies by Thompson in 1982 and Convey and Thompson (1999),

increasing the overall reliability of the revised 2001 version. The authors also concluded that

ACRE met the standards for face-value and content validity and appropriately measured the

questions asked.

In summary, the four assessment instruments are used in this research: the Social

Outcomes Survey, the PISA Measure of Student Engagement, the Teenage Nonviolence Test,

and the ACRE have all been developed by individuals and organizations with a sincere concern

for reliability and validity. In this measurement of non-academic outcomes of affect, it is

important to develop thorough, pilot tested measures because affective outcomes can be vague

and difficult to measure when dealing with sentiments, attitudes, and perceptions which can

change periodically. That said, the difficulty in measuring the often neglected, but important

affective domain should not preclude interested researchers from making attempts.

School Mobility

The question of school mobility and social outcomes is primary to this examination; for

the advancement of school choice lends itself to increasing school mobility. Students are

considered mobile if they change schools for reasons other than grade promotion, according to

an ERIC Clearinghouse report on Urban Education (Black, 2006). Students who transfer more

than six times are considered highly mobile. Del Stover (2000) of the School Board News spoke

bluntly about mobile children, otherwise known as educational migrants, "Research has made it

clear that bouncing from school to school and classroom to classroom hurts children's academic

progress" (p. 61) and that today "some urban schools report student turnover that ranges from 40

to 80 percent annually. And it's not unheard of for a child to change schools six or seven times

in a single year" (p. 62). A key component to students' K-12 educational success is school

continuity, otherwise known as school stability. With thirteen years to educate and prepare

students, it is generally agreed upon that going to a good school and staying there gives students

an optimal chance to succeed. Regarding the use of educational vouchers, Wolf (2008) found

that student performance gains begin to show up after using their vouchers in a single school for

at least two years. Others have claimed students need to stay in a single school for 3-4 years to

ensure academic growth. According to Rumberger and Larson in 1998, higher degrees of

student mobility are related to dropping out of school. According to Christenson and Thurlow,

frequent changing of schools make it difficult for students to value their school and create a

sense of belonging (2004). Parents should know that changing schools too much in order to find

a better education for their children can ultimately have detrimental effects. Black (2006a)

suggests the debate of the pros and cons of student mobility and school choice will gain steam in

the coming years. As parental school choice becomes a more available option for a greater

number of families, school mobility and stability will become a more important issue.

Proximity to School

In choosing schools for their children, parents often choose a model of satisfaction, given

by Adler as choosing a school that is most convenient and satisfies standards rather than another

school that maximizes goals. The satisfaction model of school choice often comes into play with

regard to the proximity of the school in relation to the residence of the family (Parsons, Chalkley,

and Jones, 2000). The purpose of the study was to determine the factors behind which students

go to school outside their geographic zone, the pattern of movement, and levels of porousness of

mobility within zones. With respect to this model, the authors found that in the era of

strengthened parental choice, proximity to school continues to be a deciding factor for both

parents and schools. As an example, the Educational Reform Act of England in 1988 allowed

for a greater number of school choice options for parents. During the years 1991-1996,

approximately 4000 records of Year 6 pupils were analyzed by a geographic information system

and found that students attending out-of-catchment religious or non-sectarian zone schools rose

from just 33 to 39 percent. Parents were increasingly exercising their right-to-choose, but not in

wholesale numbers. Parsons et al found the number of students moving into schools is dependent on the popularity of the school, its ability to enroll students, and the number of students in Year 6 that were already living in the zone of residence. Parents were almost guaranteed a spot for their children if they made the local comprehensive school their first choice. Outside-of-catchment schools were chosen by 42% of families living in neighborhoods that were deemed 'struggling' or 'aspiring' (urban catchments) as opposed to 'established, 'climbing', or 'prosperous', where 35% of families chose to send their children into another catchment. The suggestion was that movement occurs in an upward fashion and school proximity was still a main factor when looking at the socioeconomics of school enrollment.

Transitions

The influences of various developmental contexts are found to be greater when family, school, and other transitions occur. Changes in family processes in middle childhood have effects on children. Students who transition into a new school because of a family move are impacted academically, which puts them behind (Black, 2006a). Huston and Ripke's (2006) review of studies found experiences and environmental changes for siblings between 7 and 16 years accounted for changes in their achievement and behavior. Environmental contexts in middle childhood showed modest effects to long term developmental patterns beyond genetics and preschool experiences. The trajectory of development, whether upward or downward, was greater during transitions of contexts. Outcomes were influenced depending on the positive or negative nature of the transition. Continuity and discontinuity in developmental patterns played a role in future success, behavior, and relationships. Contexts that were stable offered more opportunity for stable behavior to occur. Discontinuity and changes in patterns of development

could have long term impact. With regard to transitions, Huston and Ripke summarized: "The

intellectual and emotional support provided to children during middle childhood by families,

peer interactions, schools, out-of-school activities, and the broader social and economic context

make a difference in the pathways they follow through adolescence and into adulthood" (p. 19).

The authors followed with an apt metaphor: "Just as the growth of a young tree is permanently

modified by pruning or grafting, the growth of a child depends in part on the directions that the

family, school, peer group, and other environments encourage or discourage…"

School Mobility Data

Student mobility can be problematic in terms of achievement. For example, using data

from the public school system in Chicago, just 50 percent of sixth grade students had been

enrolled in the same school for a three-year period ending in 1996 (Kerbow). Over a four-year

period, there were actually more new students in Chicago public elementary schools than there

were continuing students. Black (2006a) reported that in Chicago's public schools, almost one-

quarter of students entering first grade in 1999 changed schools by the end of the year. After

four years, more than half of the students had changed schools. Black reported that on the 2003

National Assessment of Educational Progress, 34% of all fourth grade students, 21% of eighth

grade students, and 10% of twelfth grade students changed schools at least once in the previous

two years. One-quarter of third grade students in urban schools were deemed highly mobile as

opposed to 14% in the suburbs and rural areas. In the same report, 41% of Hispanics and 45% of

African-American fourth grade students changed schools at least once in the previous two years,

compared with 27% of white students. Forty-three percent of low-income fourth grade students

changed schools, while just 26% of those above the poverty line changed schools. In the

Worcester, Massachusetts public schools, the elementary mobility rate was roughly 40%, having

risen from 35% and closing in on the middle and high school rates of 42% and 45% respectively,

although Rumberger declared that mobility is more the norm at the elementary than the

secondary level. Kurosaka, Magruder, and Rumberger's study of California high schools

showed that almost 90 percent of students who did not change schools graduated, while just 63

of those who had changed schools once graduated with diplomas. The graduation rate lessened

for students who changed schools even more frequently. In the Columbus, Ohio public schools,

mobile students tended to be absent more, had more discipline problems, with lower levels of

achievement on standardized tests than stable students. These mobile students were more likely

to be low income, enrolled in special education, limited in English proficiency, and more likely

to be African American and Hispanic. Rates of mobility were highest in urban school districts

with large minority enrollments, but rates among schools did vary (Black, 2006). Using the U.S.

Government Accounting Office analysis of the national Prospects Study for the U.S. Department

of Education, Bracey (1994) found that about one-quarter of all third-graders in the inner-city

were considered frequent movers, while 15% of suburban children had been so designated.

Analyzing the Lennox School District in Los Angeles, Bruno and Isken found a 40% within-

school year transiency rate (18% entering and 22% leaving). The between-year transiency rate

was almost 43%. Just 33% of students starting the first grade remained in the same school

through the sixth grade, contrasting with private schools' 75% stability rate for the same six

years (Bracey, 1997). The cause of student mobility is often family residential movement, but

30-40% of school transfers were done for reasons of dissatisfaction with their previous school or

attraction to a different school to assist students in getting a better education. The rates could be

higher if high achieving schools were to open their doors to more students or if parents could find better schools in their neighborhoods (Kerbow, 1996; Black, 2006a).

Mobility and Student Performance

A link between poverty and low student achievement was established by McCarthy in 1995, but there are certainly successful schools in high poverty areas and exceptional students in low performing schools in low income locales. Hence, it cannot be said that poverty alone is the reason for the failure of schools or individuals, according to Engec (2006) who investigated the effects of student mobility on school performance in low-income areas of public school students in Louisiana in 1997-1998 using data on mobility rates, standardized test results, and suspension rates. It was found that mobile students perform more poorly than non-mobile students, even after controlling for ethnicity and grade level. Further, more frequently mobile students performed more poorly than less frequently mobile students. Additionally, suspension rates were higher for more mobile students than for the less mobile or non-mobile students, suggesting a negative relationship between student mobility, test performance and behavior. Engec suggested this "might be a source of serious educational policy concerns" (p. 167). The author also found the performance of obligatory movers, those who change schools because of grade promotion, to be lower than non-mobile students, suggesting the possibility that a K-12 campus school structure may be more effective in improving student performance than grade-level segregated school structures. Students changing schools frequently have been found to achieve less with a greater amount of behavioral problems and higher dropout rates than students with greater longevity in a single school. The analysis by Rumberger and Larson of Denver public schools data in 1989 of more than 10,000 students found that students who made "even one non-

promotional school change between the eighth and twelfth grades were twice as likely to not complete high school" (District Administration, 2005). Students who transferred schools frequently were more apt to drop out than students who are more stable. Bracey (1997) revealed that third graders who changed schools frequently (three or more times) were more likely to be behind grade level in reading and math than the less frequent movers. These frequent movers are also more likely to have repeated a grade level. They were also more likely to have nutritional and health problems. Kerbow related the lower achievement levels of mobile students who move from one school to another when it was possible to have stayed in their previous school. Studies by Benson et al, Blane, Felner et al, and Wood et al have indicated that student mobility was related to a decline in learning. The achievement of frequent movers was less than students who changed schools just once across all years of schooling. Factors that contributed to this decline in learning were the instability in learning important concepts that depend on higher order learning, the changes in the pace in the learning environments, and misplacing students according to their abilities (Kerbow, 1996).

This frequency of changing schools creates learning issues not only for the mobile student, but also for the stable students when slower pacing and frequent review of basic concepts result on behalf of the mobile student. As Kerbow stated, "The introduction of new students, especially those who are weak academically, disrupts the flow of instruction for all students (1996, p. 161). The Government Accounting Office report concluded the mobility of children has been disruptive to classroom instruction as teachers must adapt to students transferring in and out of school on any given day, harming the instruction of all students (Bracey, 1994). Teachers reported that every time a new student enters the classroom, valuable

instructional time is lost in helping the child get settled. The extra attention given by the teacher and administrative staff in the forms of remedial work, evaluation, counseling, and family training for individual students suggests that transient students are not as well-adjusted socially as stable students (1997). In general, stability in the classroom is conducive to higher achievement for each member of that classroom.

With the emergent research on the increasing rates of school mobility during and after the school year that are negatively correlated with student achievement, school districts are making efforts to keep students in the same school, at least for the duration of the school year. Victoria, Texas implemented *One Child—One School—One Year* that counsels parents to avoid changing schools unnecessarily and assists students who are falling behind academically. Chicago began an awareness campaign called *Staying Put* that explains how student mobility can impact a child's education. Academic information about migrant students was stored in a New Generation System for quick access by educators (Del Stover, 2000). Student mobility can be decreased with a greater effort to improve social ties and relationships between families and school personnel, attested Kerbow (1996). Urban children will benefit from a more consistent home and school environment promoting their personal well-being along with a supportive context for learning. Unless this happens, the academic efforts of schools may be frustrated. A high level of student mobility among schools disrupts the crucial relationships between home and school that need to be developed (p. 165). Once again, the focus turns toward the importance of the affective domain in children's lives, in this case the necessity of relationships.

Mobility and Socioeconomic Status

The General Accounting Office of the U.S. House of Representatives produced a 1994 report showing that highly mobile students are the most likely to be low income, inner-city, migrant, with limited English proficiency, and lower achievers. Wright (2001) demonstrated that student mobility is an important predictor of student achievement. Three analyses were found to be significant for the impact of location mobility on achievement. However, with additional analyses, mobility was found to be less of a predictor of achievement than ethnicity and family income. Wright revealed a "counterintuitive observation that lower achievement often precedes mobility rather than following it… student mobility is subordinate in its effects on achievement to the risk factors for ethnic minority status and low family income" (p. 352). The author concluded that student mobility may have an impact on poor performance, but in fact mobility explained little and that low academic achievement is more likely attributed to poverty in general. Student mobility was found to be *A Negligible and Confounded Influence on Student Achievement,* as the title of the article states. Also revealing was that those on the lower end of the income scale were more likely to change residences frequently (District Administration, 2005). Del Stover (2000) made it clear that changing schools frequently was more a symptom of a variety of factors ranging from poverty to housing rates to the lack of employment opportunities and other variables. Alexander et al found, too, that student mobility is not necessarily the cause of lower achievement but is confounded with family income and other variables (Black, 2006). Regardless, low-income frequent movers are twice as likely to drop out of school as students from families making $50,000 or more in annual income (Bracey, 1994).

Student mobility continues to be an important issue because the topic of educational vouchers includes aspects of both school mobility and low-income families, in Cleveland and elsewhere.

Context and Affect

Unlike academic achievement that depends largely on schooling, non-academic, affective outcomes take place whether children are in school or not. While schools can influence student affect, other contextual factors help to shape affective outcomes as well. As students progress from primary to secondary schools, developmental contexts expand beyond the family and school. Huston and Ripke (2006) reviewed 17 longitudinal studies of middle childhood with regard to various influences on development. The authors concluded that family, peers, school, out-of-school activities, environmental, economic contexts, and religion can all influence child development. Coleman in *Equality of Educational Opportunity* (1966) revealed that student learning is heavily influenced not only by their own background but also by the backgrounds of their peers. The *High School and Beyond* (1995) longitudinal study by the National Center for Educational Statistics found student achievement to be related to socioeconomic status. The meta-analysis by Huston and Ripke showed that parental resources affect achievement (p. 10). Peer groups, in part, were found to partly determine achievement, as well as other contexts (Lawton, 2006, p. 135). If other contexts outside of the school can influence the academic achievement of students, they may also be likely to influence student affect and accompanying attitudes, values, beliefs, and perceptions. Christenson and Thurlow (2004) found the interaction of student, family, and school variables influencing whether students stay in or drop out of school. Schools with the lowest dropout rates were smaller in enrollment, had fair policies in

discipline, caring teachers, high expectations and meaningful opportunities to participate.

Family factors that helped students stay in school included parental support, monitoring and

supervision, high regard for education, and positive expectations of student achievement.

Multiple developmental contexts working in concert can assist student performance. When

developmental contexts are contradictory, student performance may be compromised.

Family

There is general agreement that family and parenting impact the achievement and

behavior of children. The eternal debate is to what extent nurture and nature impact young

people. Several findings in the meta-analysis by Huston and Ripke (2006) found "intellectual

stimulation in the home, parents' value for education, and positive family interactions during

middle childhood contribute to achievement, motivation, and engagement in school, and to adult

educational and occupational attainment" (p. 417). Positive family relationships, the

psychological well-being of parents, and positive parenting practices were found to correlate

with pro-social behavior, emotional well-being, and low levels of aggression with children. Also

important was the emotional climate of the home. Mothers' value for education and their

participation in their children's education are thought to lead to enhanced success in school for

their children. Bryk et al in *Effective Catholic Schools: An Exploration* (1984) found that family

background in terms of religiousness and social class, and the degree of parental involvement

with children's schooling were the best predictors of students' academic attitudes and behaviors.

School factors, other than academic climate, had only a modest influence. Parental monitoring

of Catholic high school students was found to be greater for Catholic school students than public

school students in the NCES *High School and Beyond* study (1995)**.** A 2003 study by Hallmark-

Kerr et al reveals that low levels of management and support by Latino parents are associated with higher levels of drug abuse, passing time with peers with deviant tendencies, low competence, and self-esteem for their teenage children. Parents with high levels of child management and support are more likely to have children with less risky sexual behavior, greater well-being and competence. A sense of connectedness between parents and children is linked with lower rates of child depression, less problem behavior, and a greater chance of joining with groups displaying less deviant behavior (S56).

<div align="center">*School*</div>

There is great potential for schools to influence important affective outcomes, according to Eccles, Wigfield, and Schiefele in 1998. According to the authors, "As children get older, their engagement with school and their academic motivation tend to decline, but schools that provide supportive environments – ones that enable children to feel safe and to feel that they belong" act as a counterweight (Huston and Ripke, 2006, p. 11). In a New York City study (ch. 8), children who perceived school as safe and teachers as competent had fewer behavioral problems and did better academically. A School Transition Study found that positive school climate, high standards, teacher concern for students, family outreach, and staff communication assist in stemming the decline of engagement and motivation. More engagement in school meant more learning (ch. 10). However, varying classroom practices from grade-to-grade were found to have a more short term impact on school engagement, without lasting effects on social skills and behavior. School policies and supportive school environments made more lasting contributions on engagement and achievement. Maslow includes safety and belonging to be essential on the road towards self-actualization, whether in school, the home, or in the public

sphere (1954).   The concepts of safety, belonging, and student engagement are key components of this dissertation study.

<center>*Peers*</center>

Middle childhood is the time of identity formation. Self-direction and self-concept, as well as social relationships outside the family develop during this time (Huston and Ripke, 2006, p. 9). Peers and peer groups are significant influences on middle childhood. Peers can be helpful or harmful; peer attitudes about school are essential to school success. Social skills with peers at this age are significant to development for future occupational and social interaction in adulthood. Indeed, peer interaction competence is of long term importance in middle childhood. The authors related, "Emerging peer competence during middle childhood is a central predictor of later attainment and social relationships (p. 413). Developmental contexts can certainly overlap. For instance, peer competence has been found to stem from positive parenting at the pre-school level.

<center>*Out-of-school Activities*</center>

According to Mahoney, Larson and Eccles in Huston and Ripke (2006), children who spend time in structured out-of-school activities that include goals and values perform better academically with higher levels of social skills than non-participants. Extra-curricular activities encourage interaction and a sense of identity. More than other types of extra-curricular activities, sports participation and an emphasis on sportsmanship are more highly related to achievement and social skills across ethnicity and socioeconomic status. Of course, these activities also provide for interactions with adults as well as peers. Parental encouragement is

important for participation in out-of-school activities. Also, low SES students tend to be less involved in structured, out-of-school activities.

Socioeconomic Status

Socio-economic status is typically defined through a combination of parents' education, occupational status, and income, even though these indicators are not perfectly correlated, concluded Huston and Ripke (2006, p. 425). SES is a surrogate for material, human, and social capital within and beyond the family, and predicts patterns of family life, school characteristics, and the nature of opportunities available outside of school (Bradley and Corwyn, 2002). For example, high achieving five-year olds with low socioeconomic status had a smaller chance of continuing their achievement over those with high SES status. Elementary children from low SES families were more likely to demonstrate low achievement and dysfunctional behavior in later life, as well as aggression and lower occupational attainment. Increases in family income during middle childhood had a positive impact on achievement and development, although low SES students continued to be at a disadvantage. The authors explain:

> At the classroom level, children of low-income families, compared to more affluent children attending first and third grade classrooms will have lower instructional quality, less emotionally supportive teachers, and higher rates of punishment and scolding. In turn, they are less engaged in learning, and their teachers perceive them as having lower social skills and more behavioral problems than more affluent children. (p. 426)

The initiation of educational voucher scholarships targeting low SES families is one strategy to give students alternative educational opportunities. As summarized by Huston and Ripke:

The environment that children experience in middle childhood makes a difference in the short run and for the pathways they follow into adolescence and adulthood. Although the influences of family characteristics are evident by the end of the preschool years, what happens within the family and the choices that parents make about their children's' exposure to other contexts can make a difference during middle childhood. As young people become increasingly independent of parents, environmental contexts outside the family assume increasing importance. These, in turn, are affected by the position of the child and family in the larger social structure defined by family income and socioeconomic status. (2006, p. 428)

Christenson and Thurlow (2004) noted, however, that variables like SES are more difficult to change than are variables like behaviors and attitudes of students and family and school interventions; effort should be focused on these latter ones.

Religion

Important affective variables measured in this dissertation study are ripe for development within the context of religious practice such as growth in morality. Other affective variables in this study that may be influenced by the practice of religion, in particular Christianity: commitment to community, nonviolence, empathy and helping, wisdom, and self-denial. A very intriguing component to this study of affect is that the participating schools are Catholic, but many of the students attending these schools are non-Catholic Christians. The development of affect for students in such circumstances is an interesting topic as these non-Catholic students in Catholic schools regularly attend Catholic Mass and Catholic religion classes.

Environment and Culture

The local environment and culture can also sway attitudes, values, and beliefs of middle and high school students. While family, schools, peers, activities, and religion may be more explicit in their influence, environment and culture can influence passively like osmosis and may sometimes be at odds with the values of family, school, and religion. In *The Look of Catholics: Portrayals in Popular Culture from the Great Depression to the Cold War,* author Anthony Burke Smith discusses this influence:

> Popular culture is deeply political, an arena where images are created and disseminated to de-legitimate religious and ethnic minorities. Popular culture also is the terrain where these same religious and ethnic minorities have in the past forged new images of themselves and their societies. Popular media is both where the ugliest, most intolerant elements of American society are displayed and where battles for a more open and just world often get waged. (Palen, 2010, p. 28)

With educational vouchers in the city of Cleveland and in other urban districts, Catholic schools are teaming up with ethnic minorities to produce a world more open and just. Sometimes, but now always, popular culture is at odds with religion and minorities, according to Smith. At other times, popular culture finds fault with those in the majority. Altogether, the influences of family, school, peers, extra-curricular activities, religion, environment and culture exert a push-pull on individuals whom have the ultimate task of melding all these developmental contexts together to form a cohesive whole – for there are few, if any closed networks anymore.

Summary

This literature review commenced with a discussion of the societal aims of education and how the concept of school choice aligns itself with the educational aims of society. This was followed by an overview of educational voucher scholarships as one attempt to promote greater school choice, as in the voucher program in Cleveland, where the objective is to assist low-income families. There are numerous arguments for and against vouchers which often center on student academic achievement. This dissertation study, however, moves in another direction – not from the public policy debate on school choice via the use of vouchers to advance academic achievement, but to the important issue of students' social and emotional well-being via a discussion of the affective domain. With voucher programs' focus on assisting disadvantaged students, Catholic schools and their preferential option for the poor, along with their more holistic and less utilitarian emphasis on schooling, would seem to align themselves well with students' affective development. This theoretical framework of affect hinges on the scholarly works of Abraham Maslow (1954, 1971, 1982) and Thomas Lickona (1991, 1994, 2004) and their propositions for the positive development of self-actualization, character, and virtue. The framework is followed by a discussion of the dissertation study instruments that include social outcomes, student engagement, commitment to nonviolence, morality and relationships. Further, an important topic of discussion revolved around an unintended consequence of school choice, that of increasing school mobility and its effect on affect. Additionally, with the knowledge that growth in affect occurs not only in the classroom, various contexts of development were discussed such as the family, the school, peers and friends, extra-curricular activities, socioeconomic status, religion, and the popular media. The various spheres of influence on

young people today may not always pull in the same direction and may strain the development of individuals-in-community with regard to the integrated and harmonious senses of *self* and *otherness*.

FOOTNOTES

[1]At the outset of the Cleveland Scholarship and Tutoring Program, parents with vouchers had to pay 10-25 percent of the overall tuition. However, the program has evolved in recent years whereby the voucher cost, depending on the receiving school, may sometimes pay the full amount of tuition, though all parents are still responsible to pay registration and other types of fees. (Ohio Department of Education, 2013a)

[2]The number and scope of voucher programs across the United States continues to evolve over time. (Friedman Foundation for Educational Choice, 2013)

[3]The NCEA ACRE was renamed in September 2013 to the National Catholic Education Association Information For Growth: Assessment Catechesis Religious Education edition, with the acronym of NCEA IFG: ACRE edition (NCEA, 2013).

CHAPTER 3

METHODOLOGY

Scientific research as done in medicine, epidemiology, agriculture, engineering, and psychology uses rigorous empirical methods such as: (a) randomized field trials using admitted versus non-admitted subjects as those in a lottery system, (b) quasi-experiments, which are not random assignments, but use statistical adjustments, trying to control for pre-existing conditions and for taking away selection bias in two or more settings, (c) correlational and regression analyses which are used by economists (similar to quasi-experiments) in two or more samples, (d) pre- and post-tests to gauge differences with repeated measures, (e) cross sectional analysis that follows groups, not individuals, and (f) longitudinal studies that follow subjects over time (Walberg, 2007). This research design incorporates a number of these empirical methods.

Research Design

Most studies on educational voucher scholarships have made achievement comparisons of voucher and non-voucher students attending different schools through randomized field trials. Although randomization is considered the gold standard of analyzing voucher programs, arguments can be made against this approach because different schools have different teachers, cultures and environments. One objective of this study was to measure outcomes of the two groups of students attending the same schools, which offers an amount of control for school level variables. The Hollis (2009) dissertation of a voucher-receiving Catholic school participating in the Cleveland voucher program recommended that "within-Catholic-school research" should be

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performed where samples are by nature of their common environment more homogeneous. "The comparing of radically different school populations, environments, and philosophic backgrounds is fraught with constant accusations of sampling differences and biases. While there is no perfect answer, within-Catholic school research… offers a unique educational laboratory" (p. 233). The premise of Hollis' study was to determine whether student background variables and school climate variables were able to predict student academic achievement. This present study utilized participation from various schools in the Cleveland Scholarship and Tutoring Program by using student educational voucher/non-voucher status as background variables, unlike the Hollis study. Further, this study was not concerned with academic achievement, but rather focused on specific affective outcomes of students.

Randomized Field Trials (RFTs) have been utilized to evaluate the Washington, Cleveland, and Milwaukee voucher programs targeting low income students. Randomization and control grouping were made possible because of the lottery process in those cities for choosing which students would and would not receive vouchers. That is, those selected to receive a voucher scholarship through a lottery would be given the opportunity to use their vouchers to attend schools in the scholarship programs, whether they be private, public, religious, or secular. Those not selected to receive a voucher would continue to attend the public school system. Voucher programs that hold lotteries for admittance allow for randomized field trials are considered the gold standard of experimentation for innovations in education, in part because chance is built into the system (Walberg, 2007; Wolf, 2008). Greene (2004) suggested that using random-assignment studies would be the best way to measure voucher effects. This eliminates selection bias. For empirical studies, it is important to use students with similar

background characteristics for the experimental and control groups. This study does not use the built in process of randomization to measure voucher effects that previous voucher studies have taken, which afforded scholars the opportunity to gauge the achievement differences in private and public schools.

Longitudinal studies, according to Wolf (2008) are better than cross-sectional studies because they show evidence of change over time, rather than at isolated points in time. Yet, these studies cannot eliminate bias altogether. Forster (2008) also suggested that tracking students over time is a better way, removing many variables. While not longitudinal, this dissertation study makes comparisons between students with various lengths of enrollment in Catholic schools. This research was not a pre- and post-test study, although it could be adapted as such if students were to complete the survey in both the fall and spring of the same school year with the assumption that attitudes, perceptions, values, and beliefs develop, progress, or reinforce over time. This quantitative study used a quasi-experimental, cross-sectional approach. Participants took a quantitative survey. The study is quasi-experimental in that students were not assigned randomly to either the voucher or non-voucher group (they were already assigned to their group as the program dictated), but statistical adjustments attempting to control for pre-existing conditions were performed. This study was also cross-sectional because students in the study were grouped according to background information at one period in time. Independent variables in this quasi-experiment, in additions to the groupings of voucher status, grade, gender, and school stability/mobility were the self-perception responses of students regarding their own attitudes, feelings, beliefs and values on the dependent affective outcome variables in question: student engagement (five scales), commitment to nonviolence (five scales), specific social

outcomes (six scales), morality and relationships (two scales). Lastly, this study was

correlational in that it used samples of two or more groups in order to make comparisons.

Participants and Sampling

This research was an examination of affective outcomes for students attending schools

participating in the Cleveland Scholarship and Tutoring Program, most of which were Catholic.

Table 1 lists the participating schools from the Office of Catholic Education in the Diocese of

Cleveland (February, 2011) that registered to participate in the Cleveland scholarship program

for the 2010-2011 school-year as well as their enrollment and educational voucher scholarship

numbers. Schools without data were the non-Catholic participating schools. The overwhelming

numbers of voucher students were enrolled in Catholic schools. All participating schools were in

Cuyahoga County and within Cleveland city limits, except for one school located in an adjacent,

inner-ring suburb. In all, 37 private schools participated in the CSTP; 29 were Catholic, four

were Lutheran, one was Seventh Day Adventist, one was Islamic, and two were private, non-

religious schools. Eight schools in the program included high school students; six were Catholic

high schools, one was a K-12 Islamic school and another was a K-10 Seventh Day Adventist

school. Twenty-seven schools included middle school students of which 26 were K-8 Catholic

grade schools. The other two schools in the Cleveland Scholarship and Tutoring Program

included a Catholic Montessori school for pre-K and kindergarten students and another Catholic

school which enrolled students in grades K-4. Both schools were precluded from the study

because the lowest level of grade participants was in middle school.

Table 1
CSTP Participating Private Schools for 2010-11

School Name	Grade Levels	Denomination	Enrollment	CSTP Voucher
Archbishop Lyke-St. Timothy Campus	5-8	Catholic	112	112
Benedictine	9-12	Catholic	344	69
Cleveland Central Catholic	9-12	Catholic	540	361
Saint Martin De Porres	9-12	Catholic	431	153
St. Ignatius	9-12	Catholic	1,452	138
St. Joseph Academy	9-12	Catholic	650	212
Villa Angela-St. Joseph	9-12	Catholic	276	112
Villa Montessori Center	PK, K	Catholic	32	8
Ramah Junior Academy	K-10	Seventh Day Adventist	ND[a]	ND
Al Ihsan Islamic School	K-12	Islamic	ND	ND
Archbishop Lyke – St. Henry Campus	K-4	Catholic	189	158
Archbishop Lyke Our Lady of Peace	K-8	Catholic	90	78
Birchwood	K-8	Private	ND	ND
Holy Name	K-8	Catholic	161	156
Luther Memorial	K-8	Lutheran	ND	ND
Our Lady of Angels	K-8	Catholic	408	127
St. Agatha-St. Aloysius	K-8	Catholic	118	108
St. Francis	K-8	Catholic	190	172
St. Ignatius of Antioch	K-8	Catholic	345	293
St. Jerome	K-8	Catholic	179	133
St. John Lutheran	K-8	Lutheran	ND	ND
St. John Nepomucene	K-8	Lutheran	ND	ND
St. Mark	K-8	Catholic	403	114
Mary Queen of Peace	K-8	Catholic	211	170
St. Rocco	K-8	Catholic	235	114
St. Stanislaus	K-8	Catholic	299	233
St. Thomas Aquinas	K-8	Catholic	229	208
St. Vincent de Paul	K-8	Catholic	196	146
West Park Catholic Academy	K-8	Catholic	319	232
West Park Lutheran	K-8	Lutheran	ND	ND
Metro Catholic Parish	P, K-8	Catholic	592	440
Montessori School at Holy Rosary	P, K-8	Private	ND	ND
Our Lady of Mt. Carmel West	P, K-8	Catholic	275	172
St. Adalbert	P, K-8	Catholic	179	134
St. Leo the Great	P, K-8	Catholic	285	178
St. Mary Byzantine	P, K-8	Catholic	191	103
Urban Community School	P, K-8	Catholic	430	211
			9,361	4,845

[a]ND means no data. These were the non-Catholic schools participating in the CSTP.

All families residing in the city of Cleveland can apply for scholarships from the

Cleveland Scholarship and Tutoring Program but low-income families are given the first priority

for the limited funds offered by the state of Ohio. In the Diocese of Cleveland's State of the

Schools Report (2009), there were six participating secondary schools in the CSTP with 1,045

children and 24 elementary/middle schools enrolling 4,064 children, totaling 5,109 students

receiving educational voucher scholarships in 30 schools. The enrollment declined roughly 250

students in 2011.

Voucher and non-voucher students from each of the schools with middle and high school

students were afforded the opportunity to participate in the anonymous, quantitative survey.

Following confirmation of the individual participants from the various schools via consent

forms, a sample size was created. With a sampling error of .01 and a confidence level of .95 and

a population size of 10,000 (split estimate of voucher and non-voucher students combined) and a

response distribution of 50%, the recommended sample size is 4,900. However, using a .05

sampling error, the needed overall sample size drops to 370 in total

(http://www.raosoft.com/samplesize.html) and possibly lower depending on the final

distribution response. In this study, 18, or roughly half of the schools participating in the CSTP

agreed to give students and families the opportunity to consent to be part of the research project.

The overall sample size of consenting student participants in grades 7-12 numbered 855.

Instrumentation

Most voucher studies to date have utilized academic achievement scores as the dependent

variables in which to evaluate the success of voucher programs. One reason for this is that

academic achievement scores are the most readily available and simplest to disseminate, as

opposed to affective tests that measure sentiment, feelings, beliefs, and attitudes. Weiss (1980)

asserted, **"**Validity is hard to come by in measures of non-academic outcomes. Doubt comes into play when measuring attitudes and feelings, as sentiment can change daily. Sometimes, though, the concern with study design makes us forget the possibilities of developing innovative nonconventional instruments" (p. 444). Weiss suggested that more balance is needed. Another reason for the almost singular emphasis of academic achievement placed on schools is the No Child Left Behind Act. NCLB evaluates successful or failing schools based on academic achievement gains. A third reason for the primary focus on academic achievement within the empirical world is the overriding utilitarian, economic philosophy of education in the United States and the need to prepare students to enter into it. This study measured a set of non-academic, affective outcomes for students considered important in their own right for the development of the individual-in-community. The purpose of the instrument was to develop data to answer the research questions. For studying voucher and non-voucher students on a number of affective outcomes, a combination of four different instruments developed by noteworthy organizations and scholars were used to assess student self-perceptions in different areas: (a) The Programme for International Student Assessment that measures student engagement, (b) the Social Outcomes Survey, (c) the Teenage Nonviolence Test, and (d) the Assessment of Catechesis/Religious Education. The combined items from the four instruments and the accompanying dependent variable domains were randomized for use as an online survey taken by students in their school computer facilities. All are appropriate for use with middle and high school students. The background, purpose, and technical properties of the four scales have been described more fully in the literature review of chapter two, but a short review will be offered here.

Student engagement was measured by the Programme for International Student Assessment Measures of Student Engagement, which includes the two subscales of *belonging* (six items) and *participation* that includes student perceptions of attendance at school, being on-time to school, and skipping classes. The Programme for International Student Assessment is conducted by the Organisation for Economic Co-operation and Development (Willms, 2003). The non-academic variables of students' participation and sense of belonging together make up what is called student engagement. These variables relate to student learning, "but also because they represent a disposition towards schooling and life-long learning" (p. 3). PISA considers belonging and participation as important outcomes, regardless of their relationship to academic performance. According to Willms, "Engagement is probably closely tied to students' economic success and long-term health and well-being, and as such deserves to be treated alongside academic achievement as an important schooling outcome" (p. 9).

The second scale within the overall instrument of 120 items in this research was the Social Outcomes Survey. It is the belief of the Performance Measurement Review Branch of the Queensland, Australia Ministry of Education (2002) that "learning in school leads not only to academic achievement but also to social outcomes for students. A greater understanding of the social outcomes being achieved will lead to an improvement in the quality of education in schools. Schools, in partnership with parents, have a social role that comes from the pursuit of the public interest, equity, and their responsibility for the welfare of students" (p. 2). Schools exist for other reasons than just academic learning. Hence, the PMRB created the Social Outcomes Survey. The SOS measures how students perceive themselves in seven areas, all with five items: self-confidence, interest in learning, relating to others, commitment to community

well-being, work readiness, understanding social order, and optimism for the future. The work readiness subscale was not used in this study because of its emphasis on the utilitarian world of work.

The third scale of the student survey in this study was The Teenage Nonviolence Test, created by Mayton and Palmer in 1998. The purpose of the TNT is to "asses the need for intervention and the impact of intervention." It was designed to be used by schools "to determine the impact of violence prevention programs within their school buildings or districts" (Mayton, Weedman, Sonnen, Grubb, and Hirose, 1999, p. 12). Subscales for the TNT include: physical nonviolence (14 items), psychological nonviolence (16 items), active value orientation (4 items), helping/empathy (5 items), satyagraha (search for wisdom, 10 items) and tapasya (self-denial, 4 items). For the purposes of this study, the active value orientation subscale was not used, because it did not adequately demonstrate valid and reliable properties.

The fourth scale in this study was taken from the Assessment of Catechesis/Religious Education (National Catholic Educational Association, 2001). According to Convey (2010), the Assessment of Catechesis/Religious Education measures the faith knowledge and the "beliefs, attitudes, practices and perceptions of elementary and secondary students in Catholic schools and parish religious education programs" (p. 1). ACRE is not meant to be a test for students, but rather an indicator of their faith knowledge and practice so that catechetical leaders can compare their students' scores with criteria set at the local level (Convey and Thompson, 1999). The subscales of *morality* and *relationships with others* of the second section of ACRE were chosen for this study because of their emphasis on the affective domain rather than questions pertaining to Catholic religious education. Each subscale contains six items.

The theoretical basis for the instrumentation in this research is the integration of Maslow's hierarchy of needs (1954) and Lickona's concept of character (1991). What follows in Table 2 is an alignment of Maslow's needs and Lickona's character with the domain subscales of the instrumentation in this study.

Table 2
Theoretical Alignment of the Instrument

Maslow/ Lickona	Needs/ Character	Instrument	Instrument Subscale Domain
Maslow	Safety	TNT	Physical Nonviolence
Maslow/Lickona	Belonging	PISA	Belonging
Maslow/Lickona	Esteem	SOS	Self-Confidence
Lickona	Moral Awareness/Conscience	ACRE	Morality
Lickona	Knowing moral values	SOS	Understanding social order
Lickona	Perspective-taking	ACRE/SOS	Relationships with others (2)[a]
Lickona	Moral reasoning	TNT	Psychological nonviolence
Lickona	Decision-making	SOS	Commitment to Community
Lickona	Self-knowledge/Humility	TNT	Satyagraha (wisdom)
Lickona	Empathy	TNT	Helping/Empathy
Lickona	Self-control	TNT	Tapasya (self-denial)
Lickona	Competence/Habit	SOS	Interest in Learning
Lickona	Will	PISA	Participation (3)[b]
Maslow/Lickona	Self-actualization/Loving the Good	SOS	Optimism /Full Integration

[a]Relationships with Others is assessed by two different subscales with different items
[b]Participation includes three one-item subscales of school attendance, being on-time and skipping classes.

The alignment of character and needs of Lickona and Maslow, respectively with the domain subscales of the instrumentation is theoretical and has not yet been systematically examined. It may be safe to assume that the need of belonging is matched well with the subscale of belonging in the PISA measure of student engagement, or that esteem is aligned with the instrument subscale of self-confidence in the Social Outcomes Survey. Empathy may be well aligned to the subscale of helping/empathy as given in the Teenage Nonviolence Test. The

alignment of other needs and concepts of character to other domain subscales may be an associated but theoretical leap, one in which a factor analysis to demonstrate such associations may be necessary for future analyses.

Data Collection

A pilot study was conducted in a Catholic middle and high school that enrolls voucher and non-voucher students, but not one that currently participates in the Cleveland Scholarship and Tutoring Program. The purpose of the pilot study was to determine whether students are capable of understanding and completing the online survey and also for the researcher to analyze the results of the survey for its technical properties. Before the pilot study occurred, students at the participating school were asked to consent to participate, and a meeting took place between the researcher, the school principals, and the technology instructors who administered the online survey with the observation of the researcher. After data collection, the results were analyzed and the objectives were successfully met. Meetings were then held with the participating schools in Cleveland to formalize their implementation plan. During each meeting, administrative instructions and access instructions for the online survey were distributed to each participating school. The implementation plan for schools was attached to the protocol application for the Committee for the Protection of Human Subjects. Multiple efforts were made to gain formal consent to participate from schools, students, and parents. Schools administered the online survey instrument to students during computerized instruction in their computer rooms with the researcher present in all cases to give instructions, to answer questions, and to observe the entire process of data collection.

Data Analysis

Responses to the online survey were downloaded and analyzed through the SPSS 14 statistical program. Descriptive statistics taken from the survey results included raw scores for individuals, mean scores for specified groups, along with standard deviations of the groups. Inferential statistics were generated from the descriptive data, analyzing the set of non-academic, affective outcomes of voucher and non-voucher students through analysis-of-variance, correlations, and regression analysis. The study also took into account students' percentage of Catholic education (PCE) and years-per-school (YPS) as well as individual, family, school, religious, peer, and extra-curricular participation background variables that may impact affective outcomes. Survey results were analyzed in order to answer the four research questions. The first research question analyzed the affective data of overall mean scores for respondents and were grouped according to voucher status (yes/no), gender (m/f), and grade level (7-8, 9-10, 11-12) resulting in a 2 x 2 x 3 ANOVA, or twelve overall groups. The second research question analyzed the percentage of Catholic education of students on affect using the factors of gender, grade level, and students' PCE at three levels (1.00, .50+, .49-) and was examined in a 2 x 3 x 3 ANOVA, or 18 groups. The third research question analyzed the number of years-per-school at three levels (5.0-9.0, 3.1-4.9, 1.0-3.0) on affect along with the factors of gender and grade level in a 2 x 3 x 3 ANOVA, or 18 groups. Regression analysis was also performed for PCE and YPS to add a second layer of analysis to the second and third research questions. In the fourth research question, school, family, individual, religious, peer, and extra-curricular background variables were incorporated into correlation and regression analyses to associate and predict the spheres of influences which support higher levels of affective outcomes for students.

CHAPTER 4

RESULTS

Eighteen is a relevant number for this study considering there were examinations of 18 aspects of student virtue via 855 student participants in grades 7 – 12 that attended 18 schools participating in the Cleveland Scholarship and Tutoring Program. The data collection instrument was an anonymous, computerized student survey that included 120 items completed in an average of less than 30 minutes. Twenty items were background questions followed by 100 Likert-style self-perceptual statements of attitudes, values, and beliefs within the 18 subscales. The overall analysis is divided into three sections. The first are 3-way analyses-of variance of the 18 dependent subscales of affect by the five independent factors: CSTP status, gender, grade cluster, percentage of Catholic-Christian education, and years-per-school in order to determine any significant differences between groups. The second analysis are correlations within and between dependent and predictor variables to determine any independent nature of the variables. The third analysis uses linear regression in two ways. The first regression took the independent, ordinal variables of PCE and YPS and regressed them with each of the dependent subscales as an examination of school stability. The second was a regression of the independent predictor variables, based on the student background questions in the survey, onto the dependent subscales of virtue to determine any significant linear relationships.

Homogeneity of Variance

The Levene's Test of homogeneity of variance as given in Table 3 yields 6 of 18 subscales significant at p < .05, meaning these six are heterogeneous in their variances. *Skipping classes* (.001), *missing school* (.007), and *arriving late for school* (.028) all have skewed distributions as they are objective, one-item scales, whereas every other subscale included five or more items, most of which are subjective-perceptual to the participant. The three other subscales that do not meet the assumption of homogeneity of variance for ANOVA are the multiple item scales of *self-confidence* (.001), *self-denial* (.043), and *optimism for the future* (.046). When scores are independent of each other -- as these anonymous, online student surveys have been -- Levene's Test is not as necessary as when there is dependence in scores. Independence occurs, according to Keppel and Wickens (2004) when the performance of each participant is not affected by others' performance and each participant's score is free to vary, so as to be unable to predict any participant's score. Such was the case for this study. Second, once sample sizes are large enough (n > 12) and approach normality as given by the central limit theorem, there is less concern for violations of the normality assumption. In this three-way ANOVA, group sample sizes ranged from N > 20 to N > 150. Third, the unequal sample sizes of the groups in this study tend to exacerbate any heterogeneity of variance.

Table 3
Levene's Test of Equality of Error Variances

Subscale	F	Df2	Sig.
Skip Classes	7.059	802	<.001**
Self-Confidence	5.262	797	<.001**
Miss School	2.380	805	.007**
Arrive Late for School	1.978	805	.028*
Self-Denial	1.848	786	.043*
Optimism for the Future	1.823	793	.046*
Relationships with Others	1.717	787	.065
Interest in Learning	1.593	789	.096
Commitment to Community Well-Being	1.559	798	.106
Understanding Social Order	1.557	789	.107
Morality	1.305	777	.216
Belonging	1.264	787	.241
Wisdom	1.206	771	.279
Relating to Others	1.169	789	.305
Participation	1.142	797	.325
Physical Nonviolence	1.075	762	.378
Psychological Nonviolence	.874	756	.565
Helping/Empathy	.553	791	.867

*p<.05, **p<.01

Analysis of Variance

The three independent factors of Cleveland Scholarship and Tutoring Program *voucher status* (yes or no), *percentage of Catholic education* (1.00, .50+, .49-), and *years-per-school* (5.0 +, 3.1 - 4.9, 3.0-) are all combined with the two factors of gender (boy or girl) and grade cluster (7 - 8, 9 - 10, 11 - 12) to form three 3-way factorial ANOVAs for each of the 18 aspects of student virtue compiled from the Social Outcomes Survey (6 subscales), the Teenage Nonviolence Test (5), the PISA Measurement of Student Engagement (5), and affective subscales of the Assessment Catechesis Religious Education (2). Overall, the 48 total analyses-of-variance of the CSTP x Gender x Grade (2 x 2 x 3), the PCE x Gender x Grade (3 x 2 x 3), and the YPS x Gender x Grade (3 x 2 x 3) on the 18 subscales yielded a number of interactions and main effects and explained below. The percentage of Catholic education (PCE) describes

the percentage of time students have been enrolled in Catholic schools since kindergarten. The

years-per-school (YPS) is a calculation of the number of years students have attended schools

since kindergarten divided by the number of schools they have attended.

<div align="center">Interactions</div>

Interactions take precedence in the interpretation of the findings over main effects that

include the same variables. Therefore, interactions are reported first. There were thirteen

interactions in this study. Nine interactions were of the first order and four interactions were of

the second order. Table 4 is a compilation of all the interactions.

Table 4
Compilation of Interactions

Subscale	CSTP	Gender	Grade	PCE	YPS
1st Order Interactions					
Psychological Nonviolence		X	X		
Morality (2)	X		X/Y		Y
Interest in Learning		X	X		
Physical Nonviolence			X	X	
Relationships with Others		X			X
Self-Confidence		X			X
Self-Denial		X			X
Understanding Social Order		X	X		
2nd Order Interactions					
Commitment to Community Well-Being	X	X	X		
Helping/Empathy	X	X	X		
Skipping Classes	X	X	X		
Relating to Others		X	X	X	

First Order Interactions

Tables 5 through 13 show the descriptive statistics for each of the groups in the nine first

order interactions. Mean scores are scale means. A first order interaction occurs when levels

(groups) in two of the three factors in the ANOVA have significantly different patterns of means

for the dependent variable being measured. Lower mean scores on the subscales indicate a better

score as in a greater commitment to psychological nonviolence as shown below.

Table 5
Psychological Nonviolence: Gender by Grade Clusters

| Gender | Grade Clusters | N | Mean | Std. Error | 95% Confidence Interval | |
					Lower Bound	Upper Bound
Male	7th-8th	90	33.033	.917	30.926	34.526
	9th-10th	179	33.413	.598	32.581	34.928
	11th-12th	146	33.596	.701	32.508	35.258
Female	7th-8th	114	33.886	.812	31.692	34.880
	9th-10th	175	33.446	.584	32.130	34.424
	11th-12th	87	30.471	.824	28.977	32.212

$F(5,785) = 3.24$, $p = .040$

As shown in Figure 3 the pattern of female students mean scores for psychological nonviolence

drop with increasing grade clusters, meaning increased commitment to psychological

nonviolence over grade clusters, while the pattern of male students rise over the same grade

levels, although to a lesser degree, thus making an interaction.
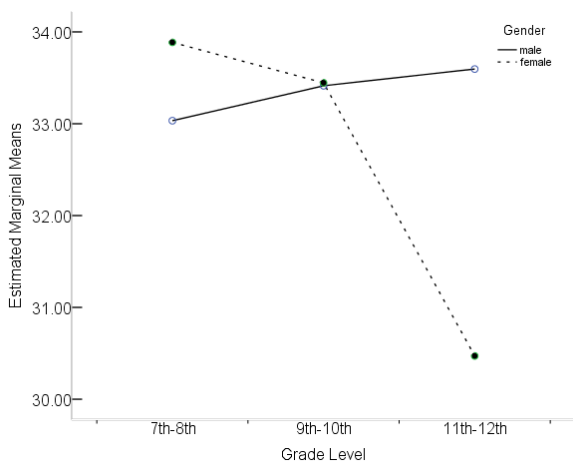
Figure 3. Psychological nonviolence: Gender by grade level interaction.

Table 6

Morality: CSTP Status by Grade Clusters

CSTP	Grade Clusters	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
Yes	7th-8th	151	13.606	.230	13.154	14.057
	9th-10th	171	15.195	.220	14.762	15.628
	11th-12th	89	14.430	.301	13.840	15.020
No	7th-8th	139	14.123	.270	13.593	14.653
	9th-10th	53	14.193	.390	13.428	14.959
	11th-12th	186	14.382	.211	13.967	14.797

$F(5,783) = 3.29, p = .037$

The patterns of mean scores for morality increase between middle school students (7th-8th) and upperclassmen (11th-12th) regardless of CSTP voucher status as given in Figure 4. However, there is more variance to mean scores for voucher students than for non-voucher students between grade clusters, with voucher students at the underclass level (9th-10th) demonstrating the lowest level of morality of all groups.
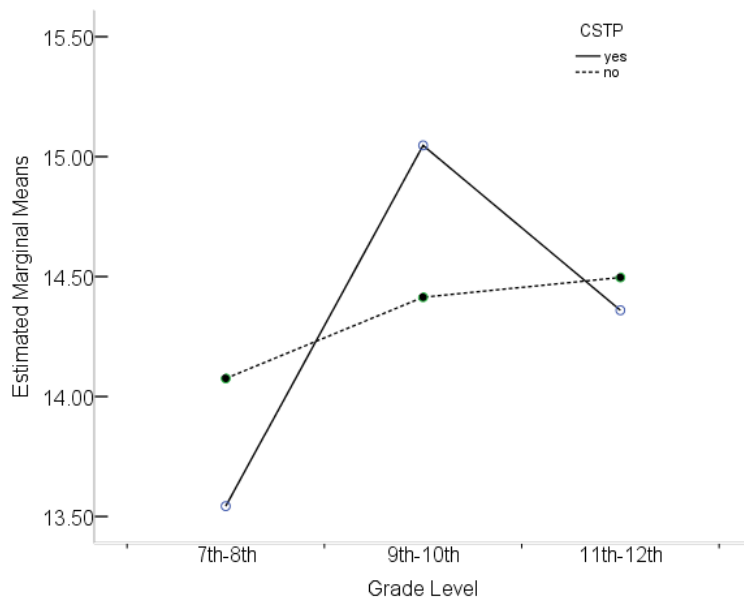
Figure 4. Morality: CSTP voucher status by grade clusters interaction.

Table 7

Morality: Grade Clusters by YPS Clusters

					95% Confidence Interval	
Grade Clusters	YPS Clusters	N	Mean	Std. Error	Lower Bound	Upper Bound
7th-8th	5.0 - 9.0	54	14.096	.399	13.313	14.880
	3.1 – 4.9	57	14.083	.371	13.354	14.813
	1.0 – 3.0	95	13.436	.287	12.872	14.000
9th-10th	5.0 – 9.0	95	14.207	.292	13.634	14.780
	3.1 – 4.9	124	14.680	.252	14.186	15.175
	1.0 – 3.0	139	15.268	.240	14.797	15.739
11th-12th	5.0 – 9.0	75	13.657	.386	12.899	14.415
	3.1 - 4.9	106	14.689	.272	14.154	15.224
	1.0 – 3.0	50	14.422	.418	13.602	15.243

$F(8,786) = 2.68$, $p = .031$

As given in Figure 5, middle school students at the lowest YPS (1-3 years per school) demonstrate the greatest morality of all groups, as measured by the survey. Underclassmen exhibit greater morality at the highest YPS (5-9) and the lowest level of morality for all groups at YPS 1.0-3.0. For upperclassmen, their morality is highest for the largest YPS and lowest for mid-range (3.1-4.9).
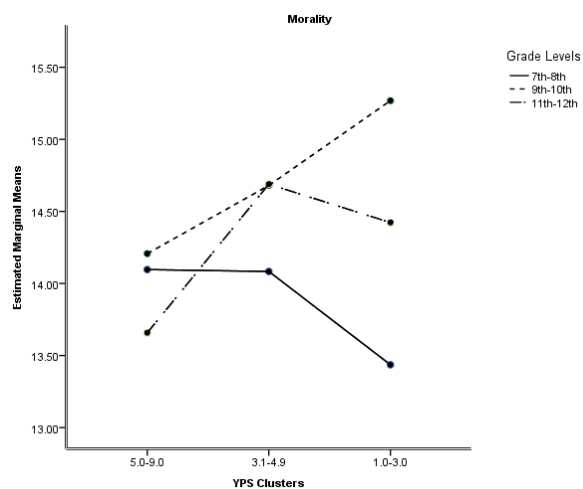
Figure 5. Morality: Grade clusters by YPS clusters interaction.

Table 8

Interest in Learning: Grade Clusters by Gender

Grade Clusters	Gender	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
7th-8th	Male	94	8.179	.290	7.610	8.749
	Female	117	8.716	.263	8.199	9.233
9th-10th	Male	195	9.265	.213	8.847	9.683
	Female	184	8.877	.223	8.440	9.314
11th-12th	Male	149	8.980	.242	8.506	9.455
	Female	86	8.100	.300	7.510	8.689

$F(5, 819) = 3.44$, $p = .032$

In Figure 6 the patterns of upper-class (11th-12th) and underclass (9th-10th) female students

display greater interest in learning than their male counterparts while for middle school students

(7th-8th) male students show greater interest in learning than the females. To reiterate, lower

mean scores are considered better scores.
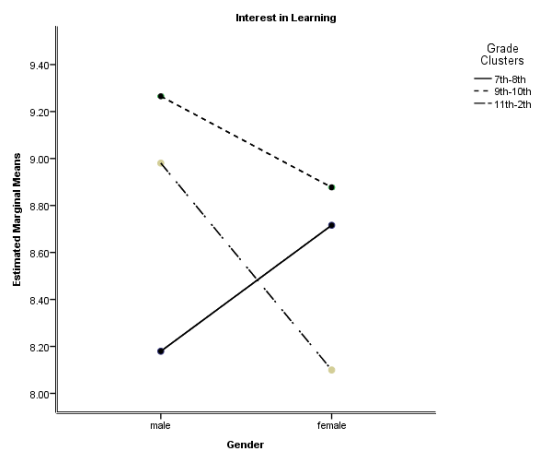
Figure 6. Interest in Learning: Gender by grade clusters interaction.

Table 9

Physical Nonviolence: Grade Clusters by PCE Clusters

Grade Clusters	PCE Clusters	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
7th-8th	.49-	56	35.621	.973	33.711	37.530
9th-10th	.49-	83	35.605	.813	34.010	37.200
11th-12th	.49-	63	34.531	.902	32.759	36.302
7th-8th	.50+	70	34.252	.869	32.547	35.958
9th-10th	.50+	69	35.459	.862	33.766	37.152
11th-12th	.50+	62	31.790	.910	30.003	33.576
7th-8th	1.00	153	35.576	.579	34.440	36.713
9th-10th	1.00	128	32.206	.633	30.962	33.449
11th-12th	1.00	95	32.314	.824	30.696	33.932

$F(12, 770) = 2.60, p = .035$

In Figure 7 students with 100% of their school careers in Catholic-Christian schools increased their commitment to physical nonviolence from middle to high school. Students with 50% or more PCE decreased their commitment as underclassmen from middle school, but again increased their commitment as upperclassmen. Students with less than half their school careers in Catholic-Christian schools increased their commitment to physical nonviolence over time but not to the levels of those with a greater percentage PCE. It is important to keep in mind that this was a cross-sectional, and not a longitudinal study.
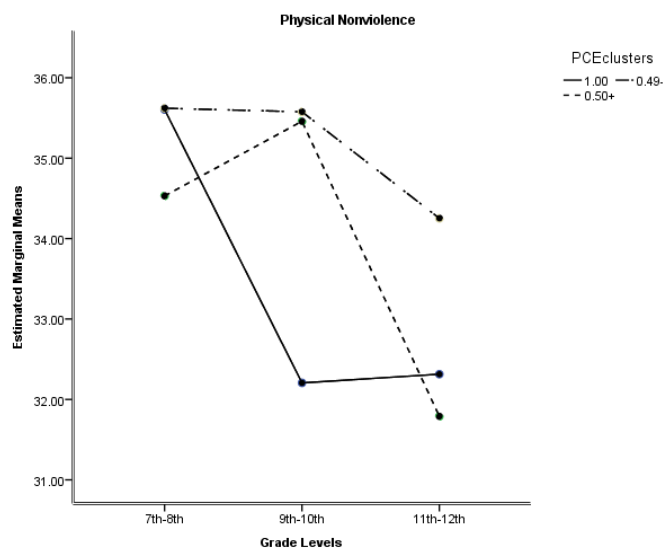
Figure 7. Physical Nonviolence: Grade levels by PCE interaction.

Table 10

Relationships with Others: Gender by YPS Clusters

Gender	YPS Clusters	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
Male	5.0 – 9.0	138	13.537	.320	12.908	14.166
	3.1 – 4.9	144	13.129	.292	12.555	13.703
	1.0 – 3.0	137	14.111	.289	13.543	14.679
Female	5.0 – 9.0	92	12.759	.365	12.042	13.476
	3.1 – 4.9	147	13.313	.282	12.760	13.867
	1.0 – 3.0	147	12.608	.324	11.972	13.244

$F(5,799) = 4.07, p = .017$

For males in Figure 8, their greatest sense of relationships with others occur with the mid-range

YPS (3.1-4.9) while for females, their least sense of relationships with others occurs at the same

mid-range YPS. Boys' relationships with others are less at the 5.0 and 1.0-3.0 years-per-school

while girls' relationships with others are greater at the highest and lowest YPS.
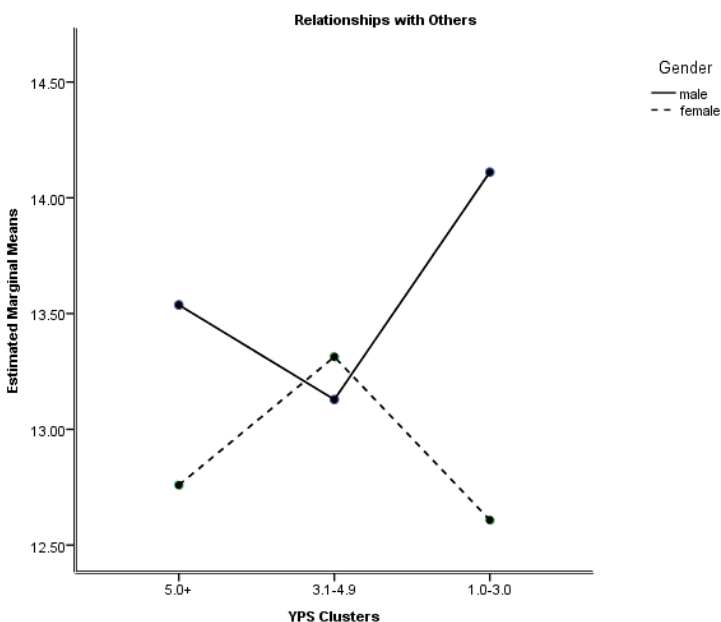
Figure 8. Relationships with others: Gender by YPS clusters interaction.

Table 11

Self-Confidence: Gender by YPS Clusters

Gender	YPS Clusters	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
Male	5.0 – 9.0	139	8.451	.344	7.776	9.125
	3.1 – 4.9	142	7.389	.316	6.769	8.008
	1.0 – 3.0	149	7.915	.292	7.343	8.488
Female	5.0 – 9.0	94	8.809	.385	8.054	9.563
	3.1 – 4.9	143	9.154	.301	8.562	9.745
	1.0 – 3.0	148	8.105	.342	7.433	8.777

$F(5, 806) = 3.72, p = .024$

In Figure 9 males across all YPS clusters show greater self-confidence than females at equal

clusters. At YPS 5.0 – 9.0 and 1.0-3.0 males' and females' self-confidence converge while the

self-confidence of boys' and girls' at 3.1-4.9 years-per-school diverges.
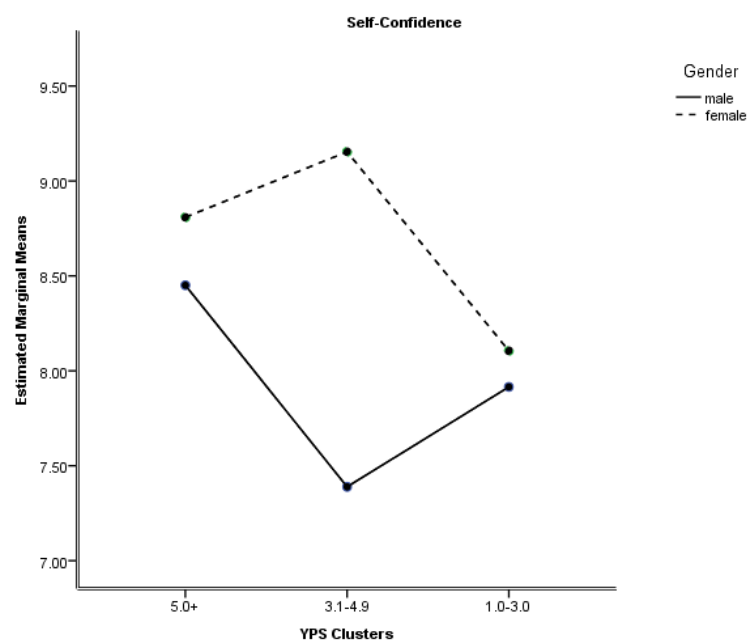
Figure 9. Self-Confidence: Gender by YPS clusters interaction.

Table 12

Self-Denial: Gender by YPS Clusters

| Gender | YPS Clusters | N | Mean | Std. Error | 95% Confidence Interval | |
					Lower Bound	Upper Bound
Male	5.0 – 9.0	137	8.381	.269	7.854	8.908
	3.1 – 4.9	141	8.467	.242	7.991	8.943
	1.0 – 3.0	142	9.624	.234	9.165	10.084
Female	5.0 – 9.0	88	9.248	.325	8.611	9.885
	3.1 – 4.9	150	9.117	.230	8.666	9.568
	1.0 – 3.0	147	9.179	.267	8.655	9.703

$F(5, 799) = 3.65, p = .026$

Figure 10 is the self-denial interaction. Males with 3.1-9.0 years-per-school have a greater sense

of self-denial than females. On the other hand, females with 1.0-3.0 YPS have a greater sense of

self-denial than their male counterparts.
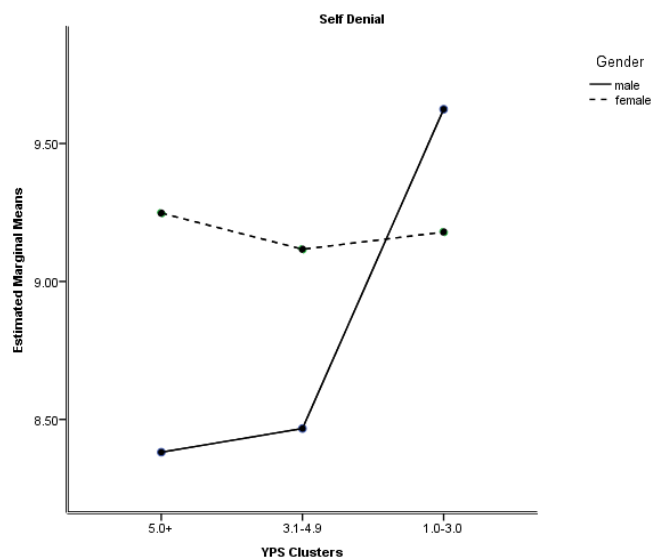
Figure 10. Self-Denial: YPS clusters by gender interaction.

Table 13

Understanding Social Order: Grade Clusters by Gender

Grade Clusters	Gender	N	Mean	Std. Error	95% Confidence Interval	
					Lower Bound	Upper Bound
7th-8th	Male	92	8.516	.264	7.999	9.033
	female	118	9.355	.219	8.926	9.785
9th-10th	Male	193	8.317	.172	7.980	8.654
	female	185	8.399	.181	8.043	8.755
11th-12th	Male	147	8.200	.198	7.811	8.589
	female	90	7.775	.284	7.218	8.331

$F(5,819) = 3.44, p = .032$

In Figure 11 both males and females show an increasing understanding of social order across grade levels. However, the understanding is steeper for females. Middle school girls have the lowest understanding of social order while upper-class girls have the greatest understanding compared with the boys.
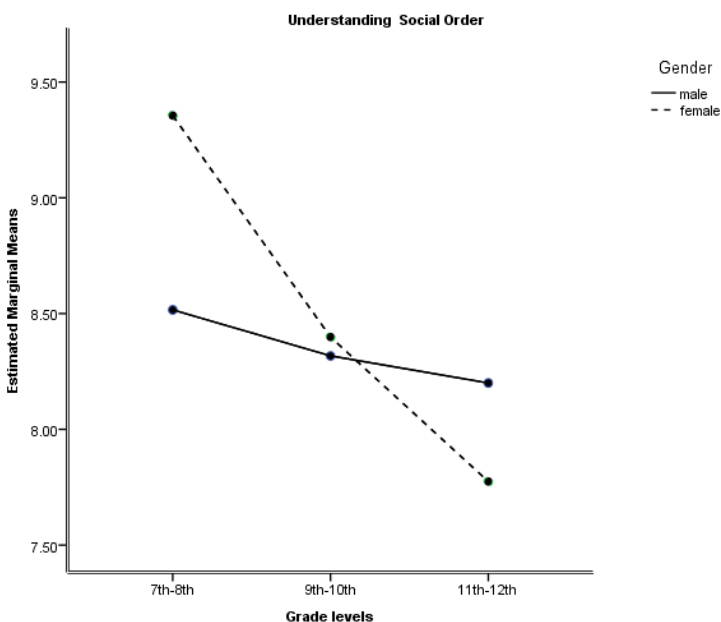
Figure 11. Understanding social order: Gender by grade levels interaction.

Second Order Interactions

A second order interaction is present when all three independent factors involved in the 3-way ANOVA show different patterns of means with regard to the dependent variable. Tables 14 to 17 include the four second-order interactions.

Table 14

Commitment to Community Well-Being: CSTP by Gender by Grade

CSTP	Gender	Grade Clusters	N	Mean	Std. Error	95% Confidence Interval	
						Lower Bound	Upper Bound
Yes	Male	7th-8th	70	10.429	.396	9.652	11.206
		9th-10th	66	10.576	.408	9.776	11.376
		11th-12th	41	8.512	.517	7.497	9.527
	Female	7th-8th	88	9.716	.353	9.023	10.409
		9th-10th	109	10.560	.317	9.937	11.182
		11th-12th	49	9.306	.473	8.377	10.235
No	Male	7th-8th	23	9.478	.691	8.123	10.834
		9th-10th	117	10.034	.306	9.433	10.635
		11th-12th	107	10.009	.320	9.381	10.638
	Female	7th-8th	30	10.033	.605	8.846	11.220
		9th-10th	74	10.311	.385	9.555	11.067
		11th-12th	36	8.444	.552	7.361	9.528

$F(11, 798) = 3.78, p = .023$

Shown in Figure 12 are the differing patterns of means for gender and grade cluster with regard to CSTP voucher status. In middle school, non-voucher males and voucher females demonstrate a greater commitment to community well-being than voucher males and non-voucher females, respectively. This is in contrast to upperclassmen where voucher males and non-voucher females show a greater commitment to community well-being than non-voucher males and voucher females. Non-voucher underclassmen are more committed to their community than are those on vouchers.
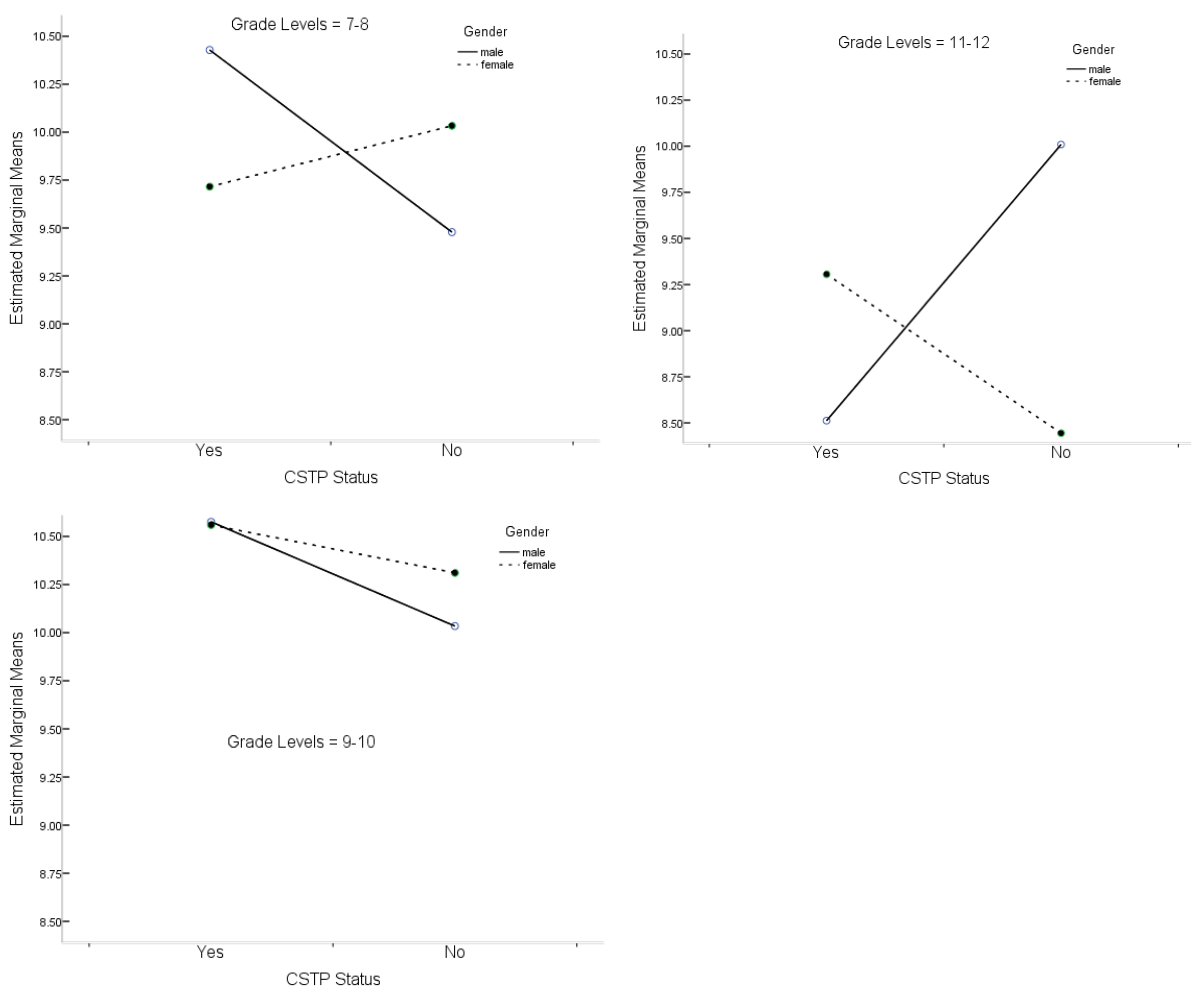
Figure 12. Commitment to community well-being interactions.

Table 15

Helping/Empathy: CSTP by Gender by Grade Cluster

						95% Confidence Interval	
CSTP	Gender	Grade Clusters	N	Mean	Std. Error	Lower Bound	Upper Bound
Yes	Male	7th-8th	69	9.116	.315	8.499	9.733
		9th-10th	65	10.092	.324	9.456	10.728
		11th-12th	41	8.220	.408	7.419	9.020
	Female	7th-8th	87	9.552	.280	9.002	10.102
		9th-10th	103	9.466	.257	8.961	9.971
		11th-12th	49	8.918	.373	8.186	9.651
No	Male	7th-8th	24	8.500	.533	7.453	9.547
		9th-10th	119	9.580	.239	9.110	10.050
		11th-12th	107	9.542	.253	9.046	10.038
	Female	7th-8th	29	8.966	.485	8.013	9.918
		9th-10th	73	9.863	.306	9.263	10.463
		11th-12th	37	8.838	.429	7.995	9.681

$F(11, 791) = 3.05, p = .048$

Male and female underclassmen and upperclassmen differ in their pattern of means for helping/empathy with regard to CSTP voucher status as shown in Figure 13. Underclass, non-voucher males and upper-class, voucher males demonstrate greater helping/empathy than underclass, voucher and upper-class, non-voucher males, while underclass, voucher and upper-class, non-voucher females show greater helping/empathy than underclass, non-voucher and upper-class, voucher females. In middle school, non-voucher students demonstrate greater helping/empathy than their voucher counterparts as well as voucher and non-voucher males over their female counterparts. The greatest divergence, however, is between upper-class males on vouchers and those who are not. Junior and senior boys on vouchers demonstrate greater empathy/helping than the boys in the same grade levels who do not receive vouchers.
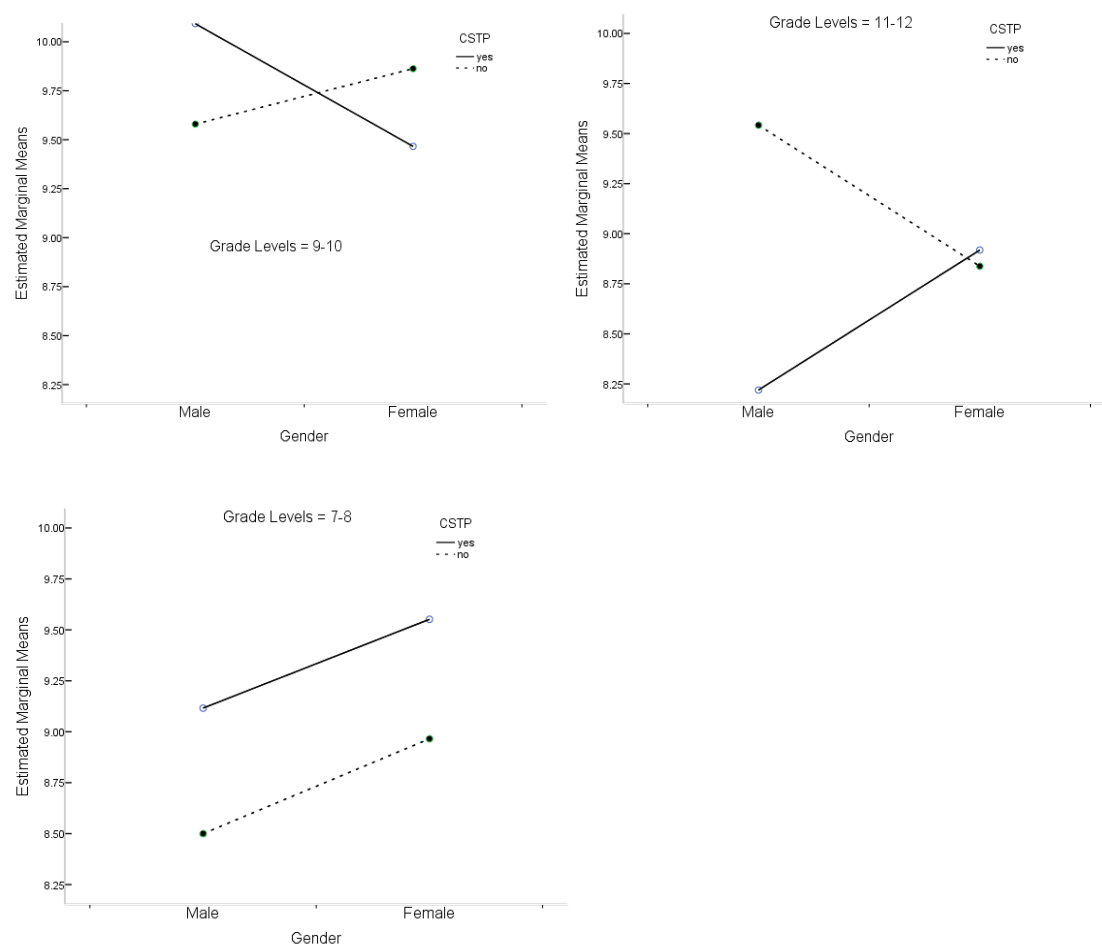
Figure 13. Helping/Empathy interactions.

Table 16

Skipping Classes: CSTP by Gender by Grade Clusters

CSTP	Gender	Grade Clusters	N	Mean	Std. Error	95% Confidence Interval	
						Lower Bound	Upper Bound
Yes	Male	7th-8th	70	1.014	.088	.842	1.187
		9th-10th	67	1.418	.090	1.242	1.594
		11th-12th	39	1.154	.118	.923	1.385
	Female	7th-8th	88	1.227	.078	1.074	1.381
		9th-10th	107	1.327	.071	1.188	1.466
		11th-12th	49	1.224	.105	1.019	1.430
No	Male	7th-8th	24	1.208	.150	.914	1.502
		9th-10th	121	1.107	.067	.976	1.238
		11th-12th	107	1.262	.071	1.122	1.401
	Female	7th-8th	30	1.033	.134	.770	1.296
		9th-10th	74	1.351	.085	1.184	1.519
		11th-12th	38	1.316	.119	1.082	1.550

$F(11, 802) = 3.43, p = .033$

Figure 14 illustrates that middle school, voucher males and non-voucher females and underclass, non-voucher males and voucher females are less likely to skip classes, indicating a differing pattern of means. The mean scores of upperclassmen are roughly parallel with regard to gender and CSTP status. Upper-class voucher students are less likely to skip classes. Voucher and non-voucher, upper-class males are less likely to skip classes than voucher and non-voucher females, respectively.
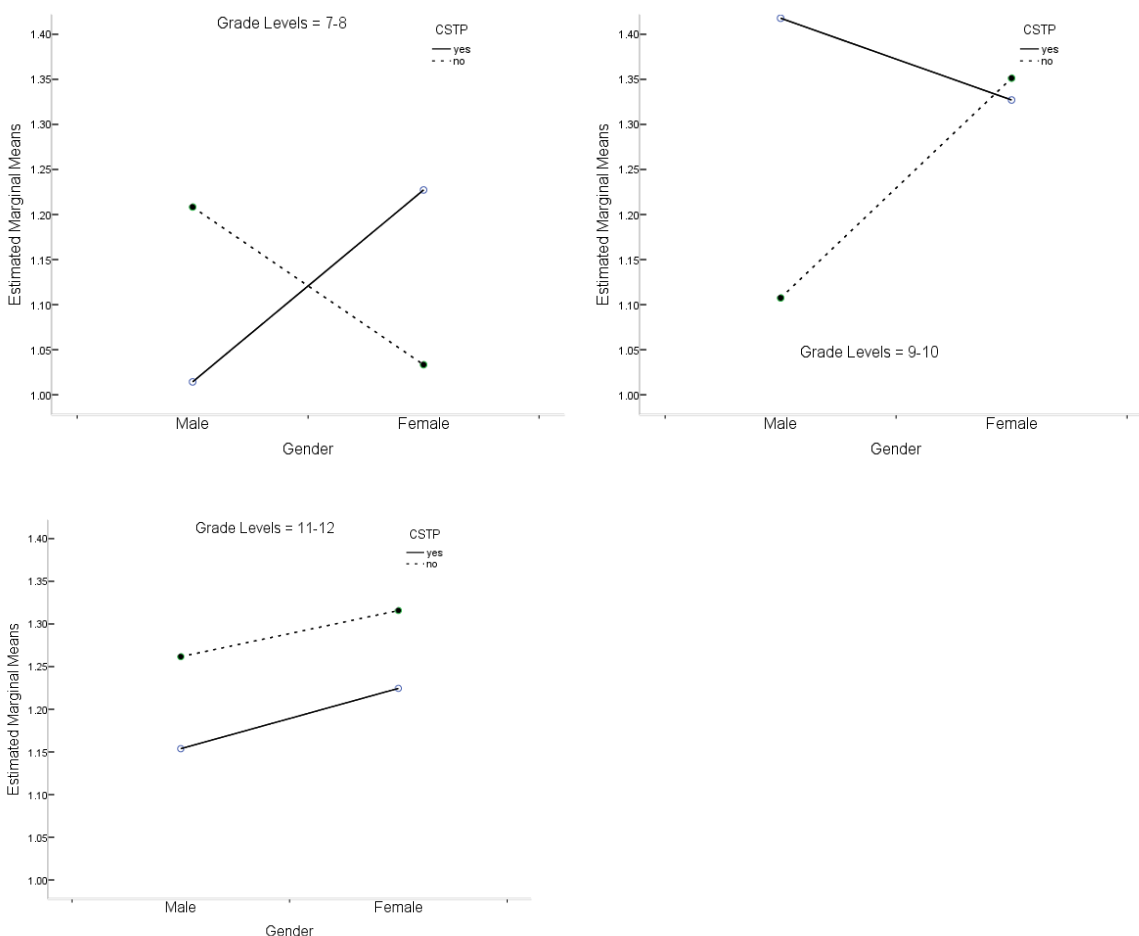
Figure 14. Skipping classes interactions.

Table 17

Relating to Others: Grade by Gender by PCE Clusters

Grade Clusters	Gender	PCE Clusters	N	Mean	Std. Error	95% Confidence Interval	
						Lower Bound	Upper Bound
7th-8th	Male	1.00	33	10.152	.462	9.244	11.059
		0.50+	35	9.286	.449	8.405	10.167
		0.49-	24	9.917	.542	8.853	10.981
	Female	1.00	53	9.755	.365	9.039	10.471
		0.50+	28	9.500	.502	8.515	10.485
		0.49-	34	9.441	.455	8.547	10.335
9th-10th	Male	1.00	68	8.662	.322	8.030	9.294
		0.50+	38	10.368	.431	9.523	11.214
		0.49-	81	9.506	.295	8.927	10.085
	Female	1.00	63	9.143	.335	8.486	9.799
		0.50+	35	9.600	.449	8.719	10.481
		0.49-	83	9.904	.291	9.332	10.476
11th-12th	Male	1.00	70	8.600	.317	7.977	9.223
		0.50+	30	8.933	.485	7.982	9.885
		0.49-	43	9.674	.405	8.880	10.469
	Female	1.00	29	9.172	.493	8.205	10.140
		0.50+	32	8.687	.469	7.766	9.609
		0.49-	29	7.724	.493	6.756	8.692

$F(17, 790) = 2.46, p = .044$

In Figure 15 there is a second order interaction in the subscale of relating to others, meaning there is an interaction between grade levels, gender, and percentage of Catholic education. At the middle school level, the females' sense of relating to others is lower for those with 100% Catholic-Christian Education than for those with less PCE. For middle school boys, those with more than half of their schooling (0.50+) in Catholic-Christian schools have a greater sense of relating to others than those with more and less PCS. For underclassmen, females with 100% Catholic-Christian education (1.00) show a greater sense of relating to others following by the 0.50+ and 0.49- girls, respectively. With the underclass boys, those with 1.00 PCS show the greatest sense of relating to others followed by the 0.49- PCS while the 0.50+ boys show the least ability to relate to others. For upperclassmen, males with a larger PCS and girls with a lesser PCS have a better sense of relating to others.
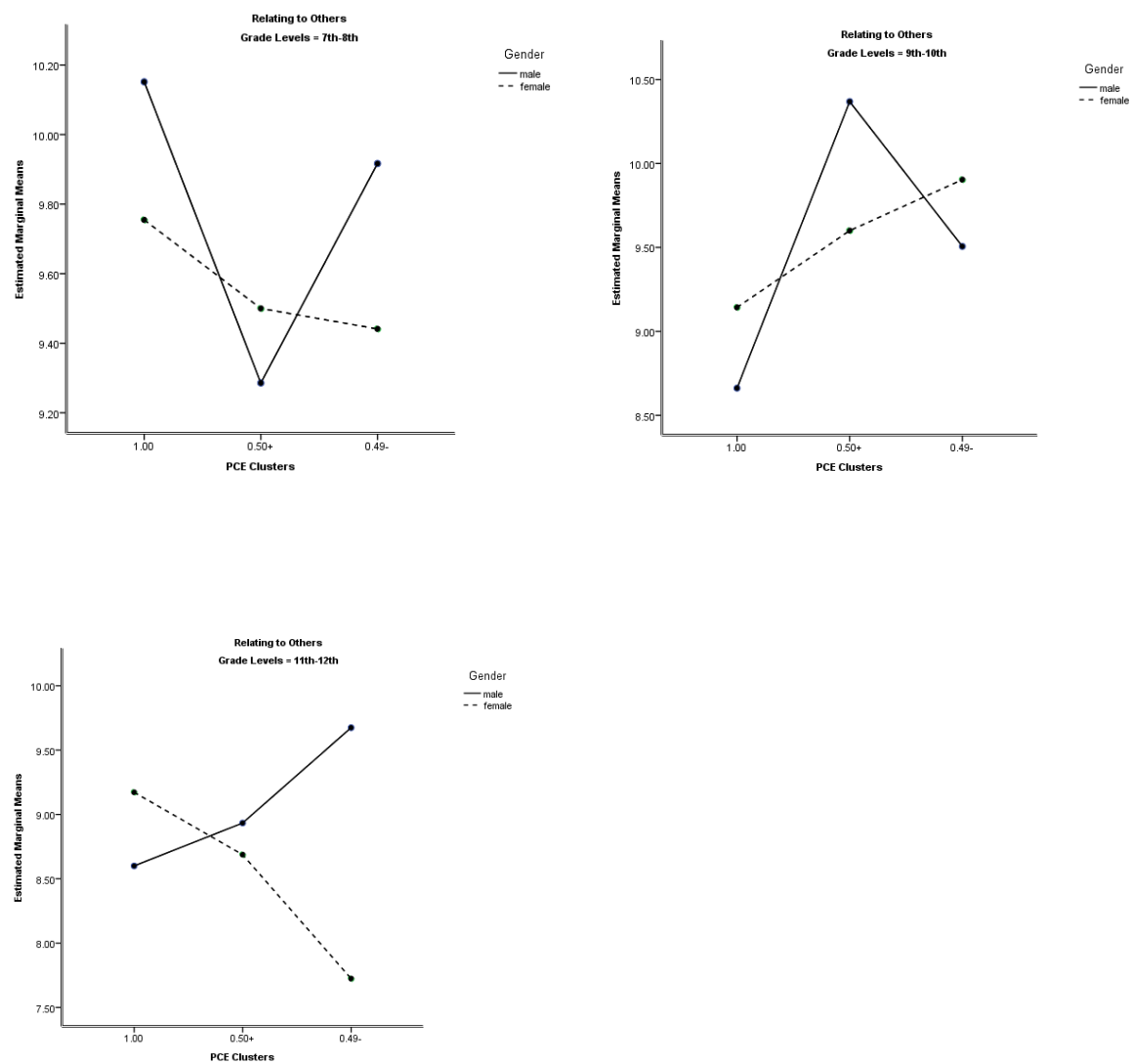
Figure 15. Relating to others: Gender by grade by PCE clusters interaction.

Main Effects

The main effect tables below are average item means (average score per item), whereas the means for the previous interaction tables are average scale means (average score for the sum of items in the scale). Lower mean scores are considered better scores than higher mean scores. For instance, a lower mean score on the *self-confidence* scale suggests a higher level of self-confidence; a higher mean score in the *psychological nonviolence* scale suggests a lower commitment to psychological nonviolence; a lower mean score on the *belonging* scale suggests a greater sense of belonging, while a higher mean score on the understanding social order scale suggests a lesser agreement or lesser understanding of social order. An alpha level of .05 was used to determine the significance of analyses. Items in the Social Outcomes Survey had five responses formats (1-5), while the Teenage Nonviolence Test, the Programme for International Assessment of Student Engagement, and Assessment of Catechesis/Religious Education had four response formats (1-4), with a response of (1) considered the best choice for all survey scales.

CSTP Voucher Status

Aside from four interactions, the analysis for main effects of the Cleveland Scholarship and Tutoring Program (CSTP) voucher status resulted in four significantly different subscales for voucher (Yes) and non-voucher students (No) and is shown in Table 18. Overall, voucher students demonstrate higher self-confidence (p < .01), while non-voucher students demonstrate greater commitments to physical nonviolence (p < .05), psychological nonviolence, and self-denial, both of which are significant at p < .01.

Table 18
Main Effects of CSTP Status

Subscale	Identity/ Belonging	N Items	CSTP Yes	CSTP No	F	p
Social Outcomes Survey (SOS)						
Self-Confidence	I	5	1.59	1.75	8.27	.004**
Optimism for the Future	I	5	1.37	1.44	3.68	.055
Relating to Others	B	5	1.88	1.81	2.44	.119
Commitment to Community Well-Being[a]	B	5	1.97	1.94	0.24	.621
Interest in Learning	I	5	1.73	1.74	0.13	.714
Understanding Social Order	B	5	1.68	1.67	0.06	.795
Teenage Nonviolence Test (TNT)						
Self-Denial	I	4	2.30	2.15	7.41	.007**
Psychological Nonviolence	B	16	2.10	2.00	7.00	.008**
Physical Nonviolence	B	14	2.48	2.39	4.60	.032*
Wisdom	I	10	1.76	1.78	0.49	.480
Helping/Empathy[a]	B	5	1.84	1.84	0.00	.952
PISA Measure of Student Engagement						
Belonging	B	6	1.79	1.88	3.09	.079
Participation	I	3	1.66	1.63	0.29	.584
Miss School	I	1	1.70	1.66	0.24	.622
Arrive Late for School	I	1	2.06	2.03	0.07	.781
Skip Classes[a]	I	1	1.22	1.21	0.06	.804
Assessment of Catechesis-Religious Education (ACRE)						
Relationships with Others	B	6	2.18	2.23	1.72	.189
Morality[a]	B	6	2.40	2.37	0.61	.434

[a.]component of CSTP Interaction

Gender

The analysis for main effects of gender resulted in four subscales with significant differences, aside from 10 subscales involved in interactions. One each from the Social Outcomes Survey (SOS), the Teenage Nonviolence Test (TNT), the PISA Measure of Student Engagement, and the Assessment of Catechesis-Religious Education (ACRE) was found to be significant and shown in Table 19. Overall, males demonstrate a higher sense of belonging ($p < .05$) than do females.   Females demonstrate a greater commitment to morality, significant at $p <$

.01 and also a greater commitment to physical nonviolence. Self-confidence is another

significant dependent variable, but its status is superseded by inclusion in an interaction.

Table 19
Main Effects of Gender

Subscale	Identity/ Belonging	N Items	Male	Female	F	P
Social Outcomes Survey (SOS)						
Self-Confidence[a]	I	5	1.56	1.77	13.64	<.001**
Understanding Social Order[a]	B	5	1.65	1.71	2.81	.094
Optimism for the Future	I	5	1.38	1.43	1.61	.204
Relating to Others[a]	B	5	1.86	1.83	0.52	.469
Interest in Learning[a]	I	5	1.75	1.72	0.36	.549
Commitment to Community Well-Being[a]	B	5	1.96	1.94	0.17	.675
Teenage Nonviolence Test (TNT)						
Physical Nonviolence	B	14	2.50	2.37	9.89	.002**
Psychological Nonviolence[a]	B	16	2.09	2.02	3.05	.081
Self-Denial[a]	I	4	2.18	2.26	1.94	.164
Wisdom	I	10	1.76	1.78	0.33	.561
Helping/Empathy[a]	B	5	1.83	1.85	0.19	.660
PISA Measure of Student Engagement						
Belonging	B	6	1.78	1.88	4.49	.034*
Miss School	I	1	1.61	1.75	2.48	.115
Skip Classes[a]	I	1	1.19	1.24	0.81	.368
Participation	I	3	1.62	1.67	0.60	.436
Arrive Late for School	I	1	2.06	2.03	0.09	.762
Assessment of Catechesis-Religious Education (ACRE)						
Morality	B	6	2.49	2.28	30.07	<.001**
Relationships with Others[a]	B	6	2.24	2.17	2.94	.086

[a]component of gender interaction

Grade Clusters

The analysis of main effects for grade categories as given in Table 20 yielded 12

subscales showing significant difference between middle school students (7-8), underclassmen

(9-10), and upperclassmen (11-12). Upperclassmen demonstrate a greater sense of wisdom at p

< .01. Underclassmen are less likely to arrive late to school. Middle school students display a

greater optimism for the future while also demonstrating higher levels of relationships with

others than the high school cohort at p < .01. The other eight significant variables are superseded

by interactions and discussed in the preceding section on interactions.

Table 20
Main Effects of Grade Clusters

Subscale	Identity/ Belonging	N Items	Gr. 7-8	Gr. 9-10	Gr. 11-12	F	p
Social Outcomes Survey (SOS)							
Commitment to Community Well-Being[a]	B	5	1.98	2.07	1.81	9.63	<.001**
Relating to Others[a]	B	5	1.90	1.90	1.74	6.41	.002**
Understanding Social Order[a]	B	5	1.77	1.68	1.59	6.24	.002**
Interest in Learning[a]	I	5	1.71	1.81	1.68	3.90	.021*
Optimism for the Future	I	5	1.33	1.43	1.46	3.58	.028*
Self-Confidence	I	5	1.69	1.69	1.63	0.55	.575
Teenage Nonviolence Test (TNT)							
Wisdom	I	10	1.84	1.79	1.68	10.11	<.001**
Helping/Empathy[a]	B	5	1.80	1.95	1.77	8.32	<.001**
Physical Nonviolence[a]	B	14	2.50	2.45	2.34	4.36	.013*
Self-Denial	I	4	2.20	2.30	2.17	2.83	.059
Psychological Nonviolence[a]	B	16	2.06	2.09	2.01	1.74	.175
PISA Measure of Student Engagement							
Skip Classes[a]	I	1	1.12	1.30	1.23	3.28	.038*
Arrive Late for School	I	1	2.17	1.86	2.10	3.22	.040*
Miss School	I	1	1.74	1.56	1.73	2.32	.099
Participation	I	3	1.67	1.57	1.69	1.75	.173
Belonging	B	6	1.84	1.86	1.80	0.59	.553
Assessment of Catechesis-Religious Education (ACRE)							
Relationships with Others	B	6	2.11	2.30	2.21	6.25	.002**
Morality[a(2)]	B	6	2.31	2.46	2.37	5.77	.003**

[a.] component of grade cluster interaction

Percentage of Christian-Catholic Education

The analysis for main effects of students' percentage of Catholic education resulted in

five significantly different subscales and is shown in Table 21. Individual PCE is found by

determining the number of years students attended either a Catholic-Christian school and

dividing by their overall years in school including kindergarten. For example, an 11th grade

student who spent four years in Catholic schools and eight years in either a public, charter, or

private non-religious school has a PCE score of .333 as a result of 4 of 12 years attending

Catholic schools. Home School was also listed as a school type in the schooling history forms

that helped to determine PCE. However, while it is entirely possible that a home school could be

Christian, Catholic or secular, it was not placed in the Christian-Catholic category. This could be

considered a confounding factor if there were a high volume of students attending home school,

yet just 11 of 856 students in the study attended home school for any length of time. Urban

Cleveland is apparently not a bastion for the concept of homeschooling. There were three PCE

clusters; those who attend Christian-Catholic schools their entire school history are part of the

100% or 1.00 cluster. Those attending Christian-Catholic schools for half or more of their

overall schooling but less than 100% are part of the 0.50+ cluster. Finally, those attending

Christian-Catholic schools less than 50% of their schooling career are part of the 0.49- cluster.

For the analysis of variance between clusters, five subscales had significant differences in favor

of those students spending their entire school careers in Catholic-Christian education. Students

with an entirely Catholic-Christian education display a significantly higher rate of participation

than the other clusters at $p < .001$. The participation subscale includes missing school, skipping

classes, and arriving late for school, all found to be significant in favor of the 1.00 cluster.

Physical nonviolence is also significant but superseded by inclusion in an interaction and

discussed as such.

Table 21

Main Effects of Percentage of Catholic-Christian Education

Subscale	Identity/ Belonging	N Items	PCE 1.00	PCE .50+	PCE .49-	F	p
Social Outcomes Survey (SOS)							
Commitment to Community Well-Being	B	5	1.96	1.93	2.03	1.32	.267
Optimism for the Future	I	5	1.43	1.37	1.41	0.91	.403
Interest in Learning	I	5	1.75	1.69	1.75	0.76	.468
Self-Confidence	I	5	1.67	1.68	1.61	0.59	.553
Relating to Others[a]	B	5	1.84	1.87	1.87	0.21	.809
Understanding Social Order	B	5	1.69	1.70	1.69	0.09	.991
Teenage Nonviolence Test (TNT)							
Physical Nonviolence[a]	B	14	2.38	2.42	2.51	3.84	.022*
Psychological Nonviolence	B	16	2.02	2.07	2.11	2.12	.120
Helping/Empathy	B	5	1.85	1.81	1.91	1.99	.137
Wisdom	I	10	1.79	1.74	1.80	1.67	.188
Self-Denial	I	4	2.19	2.27	2.28	1.34	.260
PISA Measure of Student Engagement							
Participation	I	3	1.49	1.70	1.73	8.02	<.001**
Arrive Late for School	I	1	1.81	2.16	2.11	4.50	.011*
Skip Classes	I	1	1.12	1.26	1.29	3.88	.021*
Miss School	I	1	1.54	1.70	1.79	3.84	.022*
Belonging	B	6	1.79	1.79	1.90	2.80	.061
Assessment of Catechesis-Religious Education (ACRE)							
Morality	B	6	2.33	2.38	2.42	2.26	.105
Relationships with Others	B	6	2.18	2.19	2.24	1.08	.338

[a.] component of PCE Interaction

Years per School

Six subscales in the years-per-school main effects Table 22 are significant. YPS is a calculation of school stability/mobility and is determined by taking the number of overall school years and dividing by the number of schools attended. For instance, a 9th grader with 10 years of schooling and having attended five schools has an YPS rating of 2.0. The overall ratings are placed in three clusters of the number of years-per-school: 5.0-9.0, 3.1-4.9, and 1.0-3.0. In the analysis, those in the 5-9 YPS cluster demonstrate a higher commitment to physical nonviolence and greater participation (p=.004), skip classes less and less apt to arrive late for school. The

1.0-3.0 YPS cluster demonstrate a significantly higher interest in learning than their fellow

students who spent more time in their respective schools. Self-denial is also significant but is a

component of an interaction and discussed in that section.

Table 22
Main Effects of Years per School

Subscale	Identity/ Belonging	N Items	YPS 5.0-9.0	YPS 3.1-4.9	YPS 1.0-3.0	F	p
Social Outcomes Survey (SOS)							
Interest in Learning	I	5	1.79	1.74	1.66	3.24	.040*
Self-Confidence[a]	I	5	1.72	1.65	1.60	1.64	.195
Optimism for the Future	I	5	1.45	1.38	1.41	1.39	.248
Commitment to Community Well-Being	B	5	1.92	1.96	2.00	0.72	.484
Relating to Others	B	5	1.84	1.85	1.88	0.23	.795
Understanding Social Order	B	5	1.67	1.68	1.69	0.10	.899
Teenage Nonviolence Test (TNT)							
Self-Denial[a]	I	4	2.20	2.19	2.35	3.72	.025*
Physical Nonviolence	B	14	2.34	2.45	2.47	3.35	.035*
Wisdom	I	10	1.80	1.75	1.78	0.84	.428
Helping/Empathy	B	5	1.85	1.84	1.89	0.74	.478
Psychological Nonviolence	B	16	2.02	2.06	2.06	0.44	.640
PISA Measure of Student Engagement							
Participation	I	3	1.47	1.61	1.72	5.62	.004**
Arrive Late for School	I	1	1.79	1.96	2.19	4.14	.016*
Skip Classes	I	1	1.10	1.19	1.31	4.10	.017*
Miss School	I	1	1.54	1.66	1.67	0.93	.393
Belonging	B	6	1.82	1.79	1.85	0.73	.478
Assessment of Catechesis-Religious Education (ACRE)							
Morality[a]	B	6	2.33	2.41	2.39	1.75	.174
Relationships with Others[a]	B	6	2.19	2.20	2.22	0.22	.799

[a.] component of YPS Interaction

Differences between Analyses

The number of reported cases was slightly different between the CSTP analysis and the

PCE and YPS analyses. What was not found significant in the CSTP analysis but found

significant in the YPS and PCE analyses is given in Table 4.23.

Table 23

Main Effect Significant Differences for PCE and YPS Analyses

Subscale	Independent Variables	N Items	Females	Males	F	P
Relationships with Others	Gender for YPS	6	2.14	2.26	7.45	.006**
Relationships with Others	Gender for PCS	6	2.15	2.26	7.25	.007**
Miss School	Gender for YPS	1	1.71	1.54	4.08	.044*

Correlations

Correlations were performed on the dependent variables (18 x 18), the predictor variables (16 x 16), and the dependent and predictor variables (18 x 16). Table 24 shows the correlations of dependent variables – the aspects of student virtue -- and display a lack of multi-collinearity, meaning that all 18 attitudinal subscales of affect are sufficiently independent of each other. Most all of the correlations, however, are indeed positive, indicating some agreement between virtues.

Table 24
Dependent Variable Correlations

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Self-Confidence																	
2. Interest in Learning	.40																
3. Relating to Others	.32	.50															
4. Commit. To Community	.29	.54	.61														
5. Understanding Social Order	.38	.49	.60	.46													
6. Optimism for The Future	.51	.49	.35	.43	.39												
7. Physical Nonviolence	.04	.30	.38	.35	.38	.10											
8. Psychological Nonviolence	.15	.38	.43	.37	.49	.19	.73										
9. Helping-Empathy	.17	.40	.47	.54	.37	.30	.32	.39									
10. Wisdom	.25	.46	.44	.46	.45	.29	.30	.42	.53								
11. Self-Denial	-.04	.22	.37	.35	.27	.07	.31	.32	.52	.37							
12. Belonging	.51	.36	.22	.35	.17	.39	.04	.09	.21	.26	.03						
13. Participation	-.03	.12	.09	.08	.10	.03	.17	.15	.06	.09	.08	.00					
14. Morality	.15	.38	.34	.36	.26	.24	.41	.41	.33	.26	.22	.11	.17				
15. Relationships With Others	.34	.38	.36	.43	.29	.34	.20	.22	.35	.34	.18	.33	.03	.49			
16. Miss School	.00	.10	.05	.04	.08	.01	.10	.10	.02	.04	.01	.02	.69	.10	.03		
17. Skip School	.00	.10	.09	.05	.08	.06	.10	.13	.05	.09	.07	.04	.51	.16	.02	.17	
18. Late for School	-.06	.06	.06	.07	.06	.00	.14	.10	.06	.07	.10	-.03	.81	.11	.01	.27	.18

In Table 25 can be found a number of negative correlations between predictor variables. The cause was inverse response formatting. Whereas the dependent variable subscales were coded with (1) for the best answer and (4/5) for the worst answers, gender was coded with boy (1) and girl (2). Home Parents were coded as (1) for a single parent at home, (2/3) two parents at home. Parents' education was coded with larger numbers for increased education and training; activity days were coded with larger numbers for the number of days participating in activities. Catholic/Other was coded as (1) for Catholic and (0) for other denomination. Therefore, the

reader will note many negative correlations for these variables but the real meaning is a positive

correlation. In fact, most of the subjective predictors had positive correlations.

Table 25
Predictor Variable Correlations

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Gender[a]															
2. Home Parents[a]	-.12														
3. Mothers Education[a]	-.11	.10													
4. Fathers Education[a]	-.14	.12	.33												
5. Parent HW Monitoring	.07	-.08	-.11	-.11											
6. Religious Services	-.08	-.06	-.12	-.08	.11										
7. Activity Days[a]	-.19	.10	.13	.16	-.08	-.07									
8. Friends School Import	-.11	.07	-.03	-.03	.07	.10	-.08								
9. Family Import	-.01	-.03	-.01	-.02	.20	.10	-.12	.11							
10. Friends/Peer Import	.05	-.07	.00	-.04	.03	.01	-.10	.16	.31						
11. Religion Import	-.09	-.01	-.04	-.03	.12	.41	-.11	.18	.33	.10					
12. School Import	-.13	.05	.02	-.00	.11	.12	-.08	.26	.39	.14	.37				
13. Extra-Curricular Import	.13	-.05	-.04	-.11	.07	-.00	-.47	.08	.19	.26	.13	.22			
14. Myself Import	-.01	.08	-.03	-.06	.08	.04	-.05	.14	.18	.05	.12	.17	.12		
15. Popular Media Import	-.01	-.01	-.03	.00	-.02	-.02	.02	-.01	.07	.33	.01	-.01	.11	.02	
16. Catholic/ Other[a]	-.22	.30	-.00	.13	-.02	-.07	.10	.10	.03	-.16	.06	.10	-.09	.19	.03

[a]inverse response formatting

The main objective in the correlational examination is found in Table 26 in which the

predictor variables are examined with the dependent variables. The variables are listed in

accordance with their numbers in the previous two tables. The following predictor variables

were inversely coded and therefore more apparent negative correlations result, although as stated

in the previous section, these are really positive correlations: (PV1) gender, (PV2) number of

home parents, (PV3) mothers' education, (PV4) fathers' education, (PV7) total activity days, and

(PV16) religious affiliation. The importance of family, religion, and school are found to

positively correlate with most all aspects of affect, while the importance of the popular media

negatively correlate with just about every dependent variable of virtue.

Table 26
Dependent by Predictor Variable Correlations

	PV 1	PV 2	PV 3	PV 4	PV 5	PV 6	PV 7	PV 8	PV 9	PV 10	PV 11	PV 12	PV 13	PV 14	PV 15	PV 16
DV 1	.11	.05	-.07	-.08	.15	.10	-.10	.16	.26	-.02	.22	.20	.13	.38	-.12	.09
DV 2	-.03	.04	-.01	-.04	.15	.14	-.17	.26	.24	.04	.32	.50	.24	.22	-.09	.06
DV 3	.00	-.05	-.03	-.05	.14	.14	-.10	.18	.26	.16	.19	.28	.17	.10	-.05	-.09
DV 4	-.01	-.05	-.03	-.08	.13	.25	-.24	.22	.26	.17	.30	.30	.25	.14	-.06	-.13
DV 5	.05	.00	-.08	-.06	.12	.08	-.09	.12	.18	.04	.16	.20	.14	.11	-.13	-.01
DV 6	.00	.05	-.00	-.03	.16	.11	-.07	.17	.29	.09	.25	.30	.20	.29	-.02	.03
DV 7	-.07	-.11	-.03	-.06	.13	.17	-.06	.11	.08	.00	.10	.20	.01	-.01	-.16	-.14
DV 8	-.03	-.02	.01	-.04	.14	.12	-.04	.11	.13	.02	.12	.24	.02	-.00	-.16	-.06
DV 9	-.00	-.00	.01	-.00	.12	.16	-.16	.17	.18	.12	.23	.25	.17	.06	-.07	-.08
DV 10	.03	-.02	-.04	-.08	.07	.07	-.18	.13	.18	.10	.15	.23	.17	.12	-.04	-.02
DV 11	.07	-.12	.00	-.07	.05	.09	-.08	.07	.06	.18	.06	.05	.07	-.08	.00	-.21
DV 12	.07	.01	-.08	-.05	.12	.06	-.23	.18	.25	.10	.18	.21	.21	.28	-.04	.00
DV 13	.05	-.13	-.03	-.12	.02	.04	-.03	.02	-.02	.02	-.01	.05	.02	-.05	-.10	-.13
DV 14	-.18	-.11	.01	-.03	.19	.29	-.03	.11	.23	.04	.41	.25	.04	.06	-.09	-.07
DV 15	-.08	-.02	-.09	-.13	.29	.30	-.19	.26	.37	.14	.45	.29	.15	.20	-.07	.02
DV 16	.07	-.06	-.05	-.12	.03	.05	-.09	.06	-.02	.02	.04	.03	.04	-.03	-.07	-.03
DV 17	.05	-.12	-.07	-.00	.07	.03	.05	.04	.03	-.00	.03	.06	-.01	-.01	-.07	-.11
DV 18	.00	-.09	.01	-.10	-.02	.01	-.01	-.02	-.03	.03	-.08	.02	.00	-.06	-.07	-.13

Linear Regressions

Analysis by linear regression was performed in order to determine linear relationships with each of the 18 subscales of affect by the percentage of Catholic-Christian education students have received in their school careers, by the ratio of the number of years-per-school attended since kindergarten, and by the 16 predictor variables as answered in the survey background questions across the combined instruments.

PCE and YPS

Linear regression was performed through the independent, ordinal variables of percentage of Catholic-Christian education (PCE) and years-per-school (YPS) on the ordinal subscale scores, thus producing results around a line of regression. Results are found in Table 27. Because PCE and YPS were coded with larger numbers, with higher percentages of Catholic education and a larger number of years-per-school, and the 18 dependent variables were coded with the best response as the lowest number, all the negative β are really positive, predicting relationships. If there is a positive β, then the relationship between variables is negative. In all, nine of the dependent variables are significant. Six are significant for years-per-school and two for percentage of Catholic-Christian education. *Belonging* is found to be significant overall and specific for PCE at p = .006. *Commitment to community well-being* is significant, though neither the PCE or YPS predictor variables are. *Interest in learning* is significant overall, with a negative relationship for YPS at p = .005. Being *late for school* is significant overall and for YPS. *Morality* is found to be significant overall at p = .009, though neither PCE nor YPS predictor variables are. *Participation* is significant overall at p < .001 and specific for YPS. *Physical nonviolence* is significant overall at p = .005 and specific for PCE. *Self-denial* is

significant overall at p = .005 and specific for YPS at p = .008. *Skipping classes* is significant overall at p = .003 and specific for YPS. *Self-confidence*, though not significant overall, has a significant, negative relationship with years-per-school.

Table 27

Regression of PCE and YPS

Dependent Variable	Predictor	Beta	P	R2	p
Belonging				.010	.016*
	PCE	-.111	.006**		
	YPS	.024	.544		
Commitment to Community Well-Being[a]				.010	.016*
	PCE	-.064	.108		
	YPS	-.053	.186		
Helping/Empathy				.005	.120
	PCE	-.067	.096		
	YPS	-.011	.784		
Interest in Learning				.010	.018*
	PCE	-.071	.077		
	YPS	.112	.005**		
Late For School				.009	.028*
	PCE	-.025	.521		
	YPS	-.078	.050*		
Miss School				.007	.054
	PCE	-.057	.151		
	YPS	-.040	.307		
Morality[a]				.012	.009**
	PCE	-.077	.056		
	YPS	-.048	.229		
Optimism for the Future				.004	.237
	PCE	-.022	.574		
	YPS	.067	.094		
Participation				.019	<.001**
	PCE	-.063	.112		
	YPS	-.097	.014*		
Physical Nonviolence				.013	.005**
	PCE	-.092	.024*		
	YPS	-.039	.964		
Psychological Nonviolence				.004	.226
	PCE	-.050	.222		
	YPS	-.019	.646		
Relating to Others				.003	.261
	PCE	-.054	.180		
	YPS	-.007	.857		
Relationships with Others				.006	.082
	PCE	-.075	.060		
	YPS	-.007	.866		
Self-Confidence				.005	.129
	PCE	-.021	.591		
	YPS	.079	.049*		
Self-Denial				.013	.005**
	PCE	-.017	.662		
	YPS	-.106	.008**		
Skip Classes				.014	.003**
	PCE	-.050	.204		
	YPS	-.087	.028*		
Understanding Social Order				.000	.880
	PCE	.018	.648		
	YPS	-.016	.683		
Wisdom				.001	.736
	PCE	-.032	.434		
	YPS	.015	.719		

a.   Neither predictor is significant

Predictor Variables on Subscales

After the conducting of linear regressions for PCE and YPS on the 18 affective subscales, a multiple regression analysis of the sixteen predictor variables on each aspect of student virtue from the four valid and reliable scales -- Social Outcomes Survey, Teenage Nonviolence Test, PISA Measure of Student Engagement, and two affective scales of the Assessment of Catechesis/Religious Instruction -- was performed. Keep in mind that the dependent variable subscales were coded with (1) for the best answer and (4/5) for the worst answers, but objective predictors may have been coded inversely. For example, gender was coded with boy (1) and girl (2). Home Parents were coded as (1) for a single parent at home, and (2/3) for two parents at home. Parents' education was coded with larger numbers for increased education and training; activity days were coded with larger numbers for the number of days students participate in extra-curricular activities. Catholic/Other was coded as (1) for Catholic and (0) for other denomination. Therefore, the reader may note negative Betas for these variables, but that does not mean these variables were negative influences on students.

Social Outcomes Survey

Table 28 shows the linear regression analysis of the six SOS subscales. The Betas (β) listed for all the tables are the standardized coefficients. The regression model for *self-confidence* explains 27.7% (F = 102.5) of the variance (R^2) with 16.9% coming from the relative importance of self in influencing attitudes, values, and beliefs. Eight predictor variables are significant in the model. For *interest in learning*, 35.0% of the variance is caused by the model, with 27.9% (F = 193.2) coming from the relative importance of school to the survey respondents.

Six predictor variables are significant. The regression on *commitment to community well-being* shows an R^2 of 23.8%, with 9.6% determined by the relative importance of family as a predictor variable to the formation of attitudes, values, and beliefs. Seven predictor variables are significant in the model. Family also predicts 9.5% of the variance in *relating to others*, with an overall 14.7% of the variance caused by the model with five significant predictor variables. The model for *understanding social order* cause 12.5% of the variance, with 6.4% attributable again to the importance of family, with five overall significant predictor variables. An R^2 of 22.1% for *optimism for the future* is explained by the model, with 9.4% coming from the relative importance of self when determining attitudes, values, and beliefs and seven significant predictor variables.

Table 28

Multiple Regression for Social Outcomes Survey

Predictors of Attitudes, Values, Beliefs	Self-Confidence		Interest In Learning		Commit. Community Well-being		Relating To Others		Understand Social Order		Optimism For the Future	
	Beta	P	Beta	P	Beta	P	Beta	P	Beta	P	Beta	P
Gender	.126	.002										
Parents at Home											.089	.028
Mothers' Education							-.086	.039	-.110	.009		
Fathers' Education												
Parental Monitoring											.102	.014
Religious Affiliation Catholic/Other					-.104	.009						
Frequency Church Attendance					.123	.006					.095	.019
Extra-curricular activity Days					-.179	.000						
Friends' School Perception	.123	.003	.109	.005	.114	.006						
Family Import	.135	.003			.172	.000	.198	.000	.176	.000	.123	.006
Friends/peers Import	-.095	.039					.125	.008				
Religion Import	.127	.002	.081	.044	.097	.050						
School Import			.415	.000	.146	.001	.171	.000	.144	.002	.136	.002
Extra-curricular Import	.099	.017	.153	.000					.110	.012	.156	.000
Myself Import	.337	.000	.111	.003							.219	.000
Popular Media Import	-.150	.000	-.104	.005			-.118	.007	-.126	.003		

Teenage Nonviolence Test

The multiple regression analysis for the predictor variables on the subscales within the Teenage Nonviolence Test is found in Table 29. The variance (R^2) explained in the model for *physical nonviolence* is 11.9%, with the leading predictors being the relative importance of school and Catholicism. Six predictor variables in the model are significant. For the model of *psychological nonviolence*, 6.5% of the overall 9.5% variance is explained by the relative importance of school, with three predictors figuring significantly. In *helping/empathy*, 13.9% of the variance is attributable to the regression model, in which 8.1% is explained by the relative

importance of family, with five significant predictor variables. For *wisdom*, 12.0% of the R^2 is

explained by the model. Of that, 7.1% is attributable to the relative importance of school. Four

predictor variables are found to be significant. The multiple regression model for Self-Denial

explains 8.9% of the total variance, with Catholicism and the importance of peers/friends

explaining most of the variance as well as the frequency of church attendance.

Table 29
Multiple Regression for Teenage Nonviolence Test

Predictors Of Attitudes, Values, and Beliefs	Physical Nonviolence		Psychological Nonviolence		Helping/ Empathy		Wisdom		Self-Denial	
	Beta	P	Beta	P	Beta	P	Beta	P	Beta	P
Gender	-.146	.001								
Parents at Home										
Mothers' Education	-.098	.025								
Fathers' Education										
Parental Homework Monitoring	.110	.012	.107	.015						
Religious Affiliation Catholic/Other	-.210	.000			.112	.028			-.175	.000
Frequency of Church Attendance					.115	.015			.108	.012
Extra-curricular Activity Days										
Friends' Perception of School					.092	.036				
Family Import					.175	.000	.115	.013		
Friends/Peers Import									.177	.000
Religion Import										
School Import	.164	.000	.237	.000			.185	.000		
Extra-curricular Import					.107	.013	.166	.000		
Myself Import										
Popular Media Import	-.122	.005	-.134	.002			-.094	.027		

Table 30 displays the regression model for the PISA Measure of Student Engagement. *Belonging* explains 19.9% of the overall variance. Of that, the relative importance of family, self, and the frequency of participation in extra-curricular activities explain most of the variance. A total of five predictor variables reach a level of significance. The *school participation* regression model explains 4.9% of the R^2. Catholicism explains 3.8% of the variance and more advanced fathers' education explains the rest. The model for *missing school* explains 4.0% of the overall variance, with fathers' higher education and training explaining 2.2% of the R^2 along with two other significant predictors. The skipping school regression model results in an explanation of 3.9% of the overall variance. Two parents in the home explain 2.8% of the variance and parental homework monitoring explains the rest. The *late for school* regression model explains 6.1% of the overall variance. Catholicism explains 4.1% and the relative lack of importance of religion explains 2.0%, in an apparent contradiction.

Table 30

Multiple Regression for PISA Student Engagement

Predictors of Attitudes, Values, and Beliefs	Belonging		Participation		Miss School		Skip Classes		Late for School	
	Beta	P	Beta	P	Beta	P	Beta	P	Beta	P
Gender					.108	.015				
Parents at Home							-.159	.000		
Mothers' Education										
Fathers' Education			-.104	.018	-.133	.003				
Parental Homework Monitoring							.105	.016		
Religious Affiliation Catholic/Other			-.183	.000					-.194	.000
Frequency of Church Attendance										
Extra-curricular Activity Days	-.199	.000								
Friends' Perception Of School	.111	.009			.099	.025				
Family Import	.147	.001								
Friends/Peers Import										
Religion Import									-.141	.001
School Import	.116	.009								
Extra-curricular Import										
Myself Import	.189	.000								
Popular Media Import										

Assessment Catechesis Religious Education

In Table 31 is found the overall regression model for the two subscales of the ACRE. The multiple regression model for *morality* explains 26.7% of the overall variance. Of that, the relative importance of religion has an R^2 of 16.8% (F=99.7), followed by six other significant predictor variables. For *relationships with others*, 38.2% of the overall variance is explained by the model. Of that 21.5% (F=137.9) is attributable to the relative importance of religion in the lives of respondents. Eight other predictor variables are found to be significant.

Table 31

Multiple Regression for Morality and Relationships with Others in ACRE

Predictors of Attitudes, Values, and Beliefs	Morality		Relationships with Others	
	Beta	P	Beta	P
Gender	-.117	.004		
Parents at Home	-.156	.000		
Mothers Education				
Fathers' Education			-.076	.036
Parental Homework Monitoring	.133	.001	.167	.000
Religious Affiliation (Catholic/Other)				
Frequency of Church Attendance	.150	.001	.127	.002
Extra-Curricular Activity Days			-.072	.048
Friends' Perception of School			.141	.000
Family Import			.181	.000
Friends Import				
Religion Import	.257	.000	.259	.000
School Import	.118	.006		
Extra-curricular Import				
Myself Import			.104	.005
Popular Media Import	-.089	.023	-.080	.024

CHAPTER 5

CONCLUSIONS AND DISCUSSION

A 120-item anonymous student survey of 18 non-academic, dependent variables on

aspects of character and virtue given to 855 students attending schools participating in the

Cleveland Scholarship and Tutoring Program yielded plentiful results as given in chapter four.

These help to answer, in part, the four research questions designed for this dissertation regarding

the independent variables of educational voucher status, amount of Catholic education, school

stability/mobility, and backgrounds of students. The examinations incorporated analysis-of-

variance, correlation, and linear regression. Important conclusions can be drawn from each

research question that educational leaders and families can take into account when considering

the possible effects of advancing school voucher initiatives -- what some call the primary civil

rights issue of our time -- and for keeping in mind that increasing academic achievement should

not be the only concern for educational institutions.

Question One: Vouchers and Virtue with Respect to Gender and Grade

While there is a growing amount of research on educational vouchers and cognitive

outcomes, similar research on affective outcomes is scarce to none; hence the reason for this

study. Dr. Martin Luther King Jr. spoke of judging a man not by his intellectual prowess, but by

the content of his character. In an unsourced quote attributable to Aristotle the great philosopher

and doctor said, "Educating the mind without educating the heart is no education at all." And yet,

many educational institutions pay scant attention to student

character and virtue. Schools today feel a tremendous pressure to increase the academic

achievement of students. Students are assessed in their academic subjects with regularity. It

might be worthwhile to survey school leaders on their commitment to enhancing student

character in structured ways, because in schools today, character may be considered something

only to be implicitly caught rather than explicitly taught. The schools in this study were mostly

Catholic[1] whose primary purpose is to inculcate Christian discipleship as taught by the

Magisterium of the Holy Roman Catholic Church. Catholic schools pride themselves on

providing academic quality as well as faith and moral formation, including the practice of virtue.

Abraham Maslow (1954) claimed while advancing his hierarchy of needs that in order to

reach the pinnacle of self-actualization, a foundation of safety and belonging must be present.

Yet, there may be some schools today that never assess the lower level needs of safety and

belonging in terms of student affect. This study is an attempt to bring student virtue, with

respect to Sergiovanni's (1994) concept of the *individual-in-community*, otherwise stated as *self*

and *otherness*, to the forefront of the educational mission, to strike a holistic balance with regard

to student growth and development of the heart and mind through Lickona's ethos of respect and

responsibility (1991). So, while extant research has demonstrated that voucher students at the

very minimum do no worse than non-voucher students with regard to academic achievement, the

purpose of this study has been to examine any differences in affect, an examination rarely

undertaken in the world of school choice.

Nonviolence and Self with Regard to Voucher Status

The analysis of the main effects of the Cleveland Scholarship and Tutoring Program

(CSTP) resulted in three subscales on which non-voucher students scored significantly higher:

self-denial, *psychological nonviolence* and *physical nonviolence*, none of which were involved in

a voucher interaction with gender or grade cluster. Further, *self-confidence* was found to be

significantly greater for voucher students over those not on vouchers. Contextually, voucher

students have typically transferred in from other schools as a result of receiving an educational

voucher, whereas non-voucher students have not. It could be that students on vouchers put on an

air of self-confidence as a defense mechanism in a school where they are relatively newer pupils.

A greater commitment to *self-denial* on the other hand was found among non-voucher students.

Non-voucher students in Catholic schools are more likely to be Catholic. It is obvious

that Catholic families are more inclined to send their children to Catholic schools than non-

Catholics, assuming their finances allow them. Voucher students from urban Cleveland are often

from non-Catholic families, but who have opted for their children to attend Catholic schools in

part because of Catholic education's traditional commitment to morals and discipline. Within

this concept of discipline is the virtue of self-denial, a traditional practice connected to

discipleship in the Catholic faith. Catholics are reminded regularly at Holy Mass of The Savior's

words in the Gospel of Matthew 16:24: "If any want to become my followers, let them deny

themselves and take up their cross and follow me" (NRSVCE). It may be no surprise that

voucher students, having transferred from public schools may find the concept of self-denial --

unless taught as an exemplary character trait in their specific government-run school or in their

own families' practice of religion -- to be a foreign concept altogether in a modern culture that

often relishes self-gratification over self-denial. Interestingly, in the 4 of 153 dependent-by-

dependent variable correlations found to be negative, one was the relationship between *self-

confidence* and *self-denial*. In other words, there was a correlation between higher levels of self-

confidence and lower levels of self-denial or put another way, between lower levels of self-confidence and higher levels of self-denial. Self-confidence is further discussed in a later section. Self-denial did correlate positively with *commitments to physical* and *psychological nonviolence*, both of which were significant, in favor of non-voucher students. Socio-economic status may factor into these findings. A leading criterion to receive vouchers in the Cleveland program is families' low income status. Research has shown that those of low SES are more embedded into a culture of violence than high SES groups, through the witnessing of crime, parenting practices, and aggressive peers; thus they experience greater associations with violence (Heimer, 1997; Jones-Smith, 2011; Buka, Stichick, Birdthistle, and Felton, 2001). It also could be that voucher students coming from inner-city public schools are simply less well socialized in the Catholic worldview of peace and nonviolence. Unfortunately, this study affirms previous research. It is no surprise then, that according to Glenn, "Urban parents, in particular, often seek out private schools as a safe place for their children, with little regard for reading scores—and who can blame them?" (2004, pp. 94-95) For Abraham Maslow and his hierarchy of needs, one must first be safe in order to learn.

Voucher Effects on Non-Voucher Students

Three of the four second-order interactions involving CSTP voucher status were found in the realms of *commitment to community well-being*, *helping/empathy*, and *skipping classes*, where scores for upper-class voucher males (grades 11-12) in comparison to under-class voucher males (grades 9-10) are better than their non-voucher male counterparts. This may lend credence to the academic argument already perpetuated (Forster, 2011; Wolf, 2008; Wahlberg, 2007) that positive effects of vouchers can take years to accumulate. However, as a cross-sectional study

the results may simply be differences between the accumulated responses of distinct grade clusters. It cannot be said with empirical clarity that voucher males in their junior and senior years in high school *improved* their scores dramatically from the underclassmen in comparison to non-voucher males. However, with significant second-order interactions for these three subscales, whereby upper-class voucher males show a greater commitment over non-voucher upperclassmen, is a pattern change from that of underclass males. The findings are something to ponder. It could be worthwhile to research the achievement impact on non-voucher students enrolled in voucher accepting schools. Various questions arise about the impact of the voucher movement on non-voucher students and their families such as their school satisfaction, changes of the expectations of faculty on student learning, along with holistic achievement results in schools with higher or lower percentages of voucher students within their respective student bodies, along with the motivation and drive to succeed for various groupings of students.

<div align="center">*Concern for Boys*</div>

There were a number of significant effects regarding aspects of student virtue between boys and girls within the scope of the examination of the first research question examination of voucher status. First order grade cluster - gender interactions were found for *psychological nonviolence*, *interest in learning*, and *understanding social order*. Main effect differences included *physical nonviolence*, *morality,* and *belonging.* Overall, it appears that gender matters in terms of student affect. Eleven times gender was involved in an interaction. Eight separate gender-related interactions are discussed in either the sections on grade clusters, years-per-school, or percentage of Catholic-Christian education. With regard to the gender interactions and the commitment to *psychological nonviolence,* it is always disturbing to see commitment to

any aspect of virtue at a lower level for upperclassmen than their younger classmates, but this was the case for the boys in this study. Further, girls displayed a greater *interest in learning* than boys as upperclassmen compared to middle school students, and middle school boys showed greater interest in learning than the boys in high school. *Understanding social order* was greater with increasing grade levels for both boys and girls. But, while boys had a greater understanding of social order than girls as middle school students, girls had a greater understanding than the boys as upperclassmen.

As for the main effects of gender, significant differences were found in favor of girls overall for *physical nonviolence* and *morality*. However, boys were found to have a significantly higher sense of *belonging* than females. The hope is that this sense of belonging is beneficial in their lives, assuming school is seen as a positive influence. It is in the interest of schools to capitalize on boys' sense of belonging so their preference is not to belong to groups antithetical to growth in virtue. Abraham Maslow argued that everyone has the psycho-social need to belong to something. It is in the best interest of students and families to support this sense of belonging in areas that aid holistic growth and development. Without a sense of belonging to school, students may seek belonging elsewhere by dropping out of school into groups where an authentic education may not be as highly valued.

Outclassed Underclass

Grade clusters (7th-8th, 9th-10th, 11th-12th) may also matter when discussing the affective development of students as on ten occasions grade clusters were involved in interactions. In three of the four second-order interactions involving CSTP voucher status, gender, and grade cluster, the factor of grade clusters seemed to carry the heaviest weight of influence in

commitment to *community well-being*, *helping/empathy*, and *skipping classes*, particularly with voucher students. There was also a first-order grade cluster – voucher interaction for *morality*. Significant grade cluster main effects not part of interactions included *optimism for the future*, *wisdom*, *relationships with others*, and *arriving late for school*. An underlying assumption in this cross-sectional study was that upperclassmen would be found to have higher levels of commitment to student virtue over their younger classmates. While not always found to be the case here, it still can be concluded that the analysis has been a confirmation of this assumption -- what some call the soft skills of non-academic affect. For example, in the second-order interaction of *commitment to community well-being*, commitment was higher for each advancing grade cluster, though with differing patterns for gender and voucher status. In *helping/empathy,* upperclassmen show the greatest overall commitment as would be expected of them. Further, while not always reaching a level of significance, upperclassmen did exhibit the better average item means than the younger grade clusters on 11 of the 18 aspects of student virtue. Juniors and seniors were significantly higher than the other grade clusters in *wisdom*. Moreover, upperclassmen scored middle means on five subscales, and registered the worst means than the other two groups on just two subscales.

In the *morality* interaction, underclassmen on vouchers (9th-10th grades) exhibited the lowest sense of morality of any group, and here is the crux of the matter in terms of the concern within grade clusters, regardless of voucher status, but always with a critical eye to the non-longitudinal nature of the study. What may be attained in matters of affective development at the middle school level can often be lost as underclassmen in new and often larger educational surroundings at their stage of development. When combining the three CSTP second-order

interactions of *helping-empathy*, *commitment to community*, and *skipping classes*, it is clear that underclassmen (9th-10th grades) fall short of both upperclassmen and middle school students in most of the groupings, regardless of voucher status and gender. Underclassmen had the best average item means on just three of 18 subscales as compared to their older and younger classmates: *participation*, *missing school*, and *arriving late for school*, regarded as three self-quantitative and not necessarily attitudinal scales. So, though underclassmen participate more, miss school less and arrive late for school less which would seem to make them more available for learning, they may be falling off course when compared with their younger and older classmates in other areas. It must always be kept in mind that the advancement or decline of virtue and character do not occur solely within the school setting, but within other social contexts as well as individual circumstances as discussed in the third research question. However, freshmen and sophomores scored middle means on just four subscales, but scored the worst means on 11 of the 18 overall subscales, seven which were found to show significant differences between their grade cluster counterparts as parts of interactions or main effects. Seven of the 11 variables were part of the "belonging" set of variables, suggesting a greater lack of focus on otherness. It may be understandable that former grade school students entering a new environment at the high school level do not score well on belonging variables. Educators may do well to consider a more pro-active approach to ongoing orientation og underclassmen at their new schools before any negative effects begin to surface.

Middle school students were found to have four of the best average item means, reaching levels of significance for *optimism for the future* and *relationships with others*; they also had nine middle means, and five means with the lowest levels of commitment as compared with the

two older grade clusters. It would be well if optimism would continue to increase through the older grade clusters, but such is not the case, and this may be a result of the optimism of youth, in this case the youngest youth. As for relationships, middle school students have had greater lengths of time in grade school to cultivate relationships in smaller school settings, whereas underclassmen are newer to their high school environments. Trends not reaching levels of significance, of course, may be simply the case of unrelated scores of three separate grade clusters and needing further research.

Indeed, more research is needed to understand underclassmen and what seem to be lower levels of virtue than their older and younger classmates in this cross-sectional study. Certainly, a longitudinal study to follow the same students through elementary, middle, and high schools would provide more valid results. Possibly, the combination of underclassmen's stage of social and emotional development in conjunction with their entrance in a new high school setting is not the preferred grade cluster structural model for schools. Perhaps Catholic schools and all school districts should study the concept of a grades K-6/7-12 school model so that underclassmen will have had 2-3 years to adapt to their school environments before entering the rigorous and critical high school years. One day orientation sessions typically given to freshman at the beginning of high school without ongoing follow-up may be insufficient as a support to their social and emotional learning in a new school setting; proactive formational assessments may be helpful. Indeed, a life of delinquency often begins at this time, on the balance beam between the safe confines of grade school and the new and often much larger high school with new social pressures brought to bear. Certainly, a more concentrated effort of engaging underclassmen should be offered at this very critical time in their lives. Underclassmen are still young

emotionally and yet growing to maturity in body, even with the ability to bear children -- which happens all too frequently in this age group, especially in urban centers -- leading to a life of poverty as the priority of child care with limited financial resources replaces educational opportunity and financial freedom.

Moral Sequential Development

While upperclassmen appear to show a greater commitment than those in the lower grades in many aspects of virtue, they don't always lead the way as in the case of *morality*, where in the first order grade cluster by voucher interaction middle school students on vouchers exhibited the greatest sense of morality than any other group. The assumption would be a significantly stronger sense of morality for upperclassmen. It was surprising to see middle school voucher students, who are typically less Catholic than non-voucher students, display a greater sense of morality, what with the morality scale taken from the Assessment of Catechesis-Religious Education, a Catholic assessment tool. Moreover, in the grade cluster – years per school interaction (as will be discussed in the YPS section) -- middle school students with the least school stability displayed a greater sense of morality than their high school counterparts. This seems counter-intuitive, and these interactions could be manifestations of outliers with the need of additional research to give greater empirical evidence of any ongoing struggle between traditional values and its supports of family, religion, and school with any forces that may be opposed to Catholic morality advancing over time.

Therefore, when it comes to student virtue, schools should be more proactive in developing character education/student virtue programs that take into account the differences of

boys and girls and the developmental nature of social and emotional learning over the course of students' educational careers.   All underclassmen, but especially underclass boys, even those on educational vouchers, would seem to be of the most concern. While receiving vouchers allows families to exercise school choice, attending a private, religious school is certainly not a guarantee of success, since there are critical spheres of influence outside the school realm. Additional attention should be given to non-voucher students so that they continue to advance in virtue in voucher-accepting schools. School leaders would do well to pay particular attention to these subsets of students in more than just academic terms, especially in such schools that claim to educate for eternity through the practice and perfection of virtue.

<div align="center">Questions Two and Three: Catholic School Stability and Affect</div>

The results of the second research question on school stability/mobility and student virtue were determined in part by performing analyses-of-variance over each of the student survey subscales. The aim was to distinguish differences in student responses based on their *percentage of Catholic education* and also by their *years-per-school*. Additionally, PCE and YPS were included in linear regression analyses to see how well these factors predicted student responses to the various subscales. The examination of school stability and mobility, as analyzed through the dual lenses of percentage of Catholic education and years-per-school, is important to the discussion of school choice and vouchers as these growing initiatives have wrought the unintended consequence of increasing student mobility across various types of schools. So, the interest here was to compare students in the 18 given aspects of student virtue based on whether

they have attended more or fewer schools and also on the percentage of Catholic education

obtained during their educational careers.

Stability and Participation

In main effect terms for the percentage of Catholic-Christian education, four variables not

already involved in interactions were found to be significantly associated with 100% PCE:

significantly greater *school participation* altogether -- comprised of *missing school* less, *skipping*

classes less, and *arriving late for school* less. Further, all three of the school participation's

internal indicators were individually significant. Catholic schools, through the steadfast history

of determined and demanding religious sisters running schools, have traditionally held high

expectations for student attendance and punctuality. Additionally, it could be the insistence of

tuition paying parents to get more school participation for their money. An education of great

value may not always be fully understood by non-tuition paying parents in taxpayer funded

government schools where education is without direct cost. For these parents, a lesser rate of

school participation may not seem to be a waste of their hard earned money. Regardless of the

influencing factors, this is a very important conclusion to the PCE analysis, for participation in

school is foundational to learning and achievement. Student growth and development are

obviously thwarted when pupils don't show up to school, when they are tardy, and when they

perhaps skip classes. The analysis here demonstrates that students who have spent their entire

educational careers in Catholic schools are significantly more likely to participate in school over

those with a lower percentage of Catholic education.

Through the examination of years-per-school and school mobility/stability rates of the

student respondents, the conclusion most reasonably drawn is that greater lengths of school

stability are likely to improve specific aspects of student virtue. As in the percentage of Catholic education where greater lengths of time spent in Catholic schools is associated with greater student participation, students who have higher years-per-school rates are less likely to arrive late to school and skip classes. This is true for both the YPS analysis-of-variance and regression analyses. However, unlike PCE, students with greater years-per-school did not miss school at a significantly lesser rate than more mobile students, which could make daily attendance patterns between Catholic and public schools an interesting topic for research, especially the importance that tuition paying families place on their children's daily attendance over parents whose children receive a free education at public schools. This is also a very important topic for educational voucher programs. For instance, the Cleveland voucher program did initially require voucher receiving families to pay 10-25% of the total tuition; but as voucher award dollars have climbed, some voucher programs may now cover the entire cost of tuition. If this is the case, how would a free education at a private school affect daily attendance patterns over educational programs that required parents to pay even a small portion of the tuition rate? This question begs a deeper look into the overall achievement rates of students in schools that accept educational vouchers with regard to family financial cost to attend participating private schools. Will vouchers ultimately raise achievement levels for those students who otherwise couldn't afford a private education, or will the expectations placed on students at voucher schools become watered down as these institutions become more reliant on government largesse for their very existence?

Disinterest in Learning

Interest in learning was found to be greater for those having attended more schools, in both the years-per-school regression and ANOVA analyses. This result could be due to a novel

interest in learning at the outset for students newly attending a number of different schools, rather than less interested but still committed students who have greater longevity in fewer schools. Bryk, Lee, and Holland (1993) found that one of the four foundational characteristics of Catholic schools is a delimited academic core curriculum for all, a focused curriculum. Rather than a bevy of vocational alternatives and academic elective classes, Catholic schools tend to focus on mastering a core academic curriculum. Students may find this over time to be less interesting than the progressive alternatives of public schools. It also could be that these more mobile students find the changes in curriculum and instruction resulting from changing schools with greater frequency more interesting, at least at the outset, while students with a greater YPS may be less interested and bored with the internal monotony of curricular practices that staying at the same school for a longer period of time presents. This is a question of longstanding, educational debate between the progressive curricula of traditional public schools that came about with John Dewey in the first half of the 20th century and Catholic schools: to provide a progressive and varied curriculum to students that creates interest and gives technical skills but without great depth in the basics. This contrasts with a leaner, but deep curricula of mastering the basics of the 4 Rs of reading, 'riting, 'rithmatic, and religion along with the ongoing challenge to sustain student interest at Catholic schools but without the vast resources afforded to public schools. Educational philosophy therefore is not the only driver of this debate. Public/government schools have the tax funding to offer excellent facilities and programs requisite of a progressive education while Catholic schools have had to rely on private resources at least until recently with the onset of voucher funding added to supplemental services. However, government funding of state of the art resources does not ensure superior achievement

as evidenced recently on an international scale about thousands of small, private schools in India, Africa, and China that outperform government run schools on meager resources, relying on parental loyalty and funding rather than government handouts as given in Tooley's book *The Beautiful Tree: A Personal Journey Into How the World's Poorest People Are Educating Themselves* (2009).

Over-Confidence

Self-Confidence along with *interest in learning* were the only variables with significant, negative relationships to greater school stability in the years-per-school regression analysis. It could be that students who change schools with greater frequency exhibit a greater sense of self-confidence as a defense mechanism, having not yet acquired a sense of belonging within the school community. On the contrary, those with greater school stability are ongoing observers of other classmates excelling in the classroom and on the athletic fields, as well as in other extra-curricular endeavors. In addition they receive ongoing, constructive criticism by teachers and fellow students. This can lead to a healthy downgrading of students' self-confidence. Providing more evidence was the YPS – gender interaction, whereby male and female self-confidence was found to be collectively greater for those with less school stability.

As mentioned earlier, results showed self-confidence having a negative relationship with self-denial. The concept of self-esteem is certainly related to self-confidence, if not a synonym for it. For young people today, this is an age of self-esteem. Educators and psychologists have extolled the importance of young people feeling good about themselves. This is all well and good, but may also go too far. For instance, a common practice of youth sports leagues today is for everyone to receive a trophy just for participating, regardless of whether they won or lost. K-

12 school systems have graduation ceremonies for more grade levels than just their high school graduates. Even kindergarteners "graduate" with diplomas, robes, and ceremonies nowadays rather than receiving a simple letter of promotion. This researcher once worked in a school having 27 valedictorians at its commencement ceremonies due to parental pressure. It is commonplace for children of divorce today to visit their father's house on the weekend where he indulges their whims, possibly out of some sense of guilt for not being more present in their lives. The point is that in some cases systems are being created that encourage youth self-indulgence, rather than a healthy sense of self-denial, just for the sake of building self-esteem. If young people grow up with an underdeveloped spirit of self-sacrifice, they may find it hard to adapt to an adult world where delayed gratification without shortcuts is a surer route to Maslow's (1954) self-actualization.

Stability in Catholic Schools as Pathway to Peace

When combining the factors of percentages of Catholic education and years-per-school for any type of school within the regression analysis for school stability/mobility, a number of peace-enhancing variables emerge with significance: a commitment to nonviolence, a sense of belonging, a commitment to community well-being, morality, and self-denial. Although it is true that the absence of violence does not constitute authentic peace, a commitment to *physical nonviolence* is at least a building block of peace. While in the grade cluster – PCE interaction, a greater commitment was found for upperclassmen over their younger classmates in middle and high school, it was also found that the commitment of those with 100% PCE for underclassmen was much greater than their classmates having a lower percentage of Catholic education over their school careers. Additionally, the analysis-of-variance for YPS showed significantly greater

commitments to nonviolence for those with more years-per-school. Further, the regression for

physical nonviolence was significantly in favor of those with greater PCE, and the combined

PCE/YPS regression for physical nonviolence was significant at p = .005 for those with greater

PCE/YPS overall. Altogether, it seems that a greater commitment to nonviolence occurs with

greater stability in a Catholic school.

A higher level of commitment to *self-denial* was found for boys with greater YPS, as well

as in the years-per-school regression for all students, and also significant for the combined

PCE/YPS regression for all students. In this study, *belonging* was found to be significant in the

PCE regression alone, and also significant when combined with YPS. These findings concur

with another of the four foundational characteristics of Catholic schools, that of being a

communal organization (Bryk, Lee, and Holland, 1993). Participation in community demands a

sense of sacrifice as an aspect to belonging. Students with a lower percentage of Catholic

education have spent the greater complement of their educational careers in public schools which

may tend to promote a more student-centered, individual and utilitarian success model of

education, but not necessarily a communal one as in Catholic school communities that extol

shared vision and values with a common and inspirational purpose.

Commitment to community and even *morality* were found to be significant, through the

contribution of both greater percentages of Catholic education and years-per-school, but not for

either factor specifically, indicating the best case scenario for students in promoting community

well-being and morality is stability in a Catholic school. However, influences like family,

friends and peers, and the popular culture contribute to these aspects of virtue and are further

discussed in the final research question. For instance, in the interaction between grade clusters

and years-per-school, morality is greater for high school students with the most school stability, but is not the case for middle school students. So, while school stability and Catholic education would seem to assist on the path towards peace, other socio-cultural factors antithetical to peace are always at work, such as in the later discussion of the negative influence of the popular media and friends and peers who may propagate its' influence.

Obviously, relationships are paramount to the Christian concepts of community and belonging embedded in Catholic schools. In the YPS – gender interaction of *relationships with others*, greater school stability was found to have a positive impact. And, in the separate and distinct scale^2 of *relating to others*, boys in high school were found to benefit when spending their entire school careers in Catholic education. Summarizing, students spending a greater percentage of their school careers in Catholic schools coupled with a greater amount of years-per-school seem to display a greater commitment to several variables conducive to the building of community. Stability in Catholic schools, within the scope of this study, seems to advance the cause of peace.

Family Education for School Choice

While the concept of school choice for all families who want to partake of more educational options regardless of socioeconomic status has been gaining momentum over the years, families need to educate themselves about the availability of school choice options. Continually shopping for new and better schools year-in and year-out could ultimately prove to be counterproductive to children's social and emotional development based on the findings that seem to show that greater amounts of school stability are supportive of the advancement in student virtue. Therefore, it may be wise for parents to gain an understanding of their children's

learning styles to help them find schools better matching their learning needs for the long haul.

With the growing number of thematic schools now available that focus on students' strengths,

aptitudes, or simply preferences, parents have a wider range of educational choices, and thus

need to educate themselves about the options. School proximity may be a factor for families to

consider, too. Possibly the school within walking distance doesn't offer the quality of education

that the school 45 minutes away by bus offers. But, by attending the neighborhood school, the

child saves 90 minutes a day for other activities and becomes more engaged in the local

community. After all, the student and not the school is the decisive factor in determining

outcomes. A greater understanding of the benefits of school stability should also reinforce the

efforts of non-partisan educational leaders who have children's best interest in mind to educate

families early on about maneuvering their school choice power to schools that are the best fit for

their children so school stability can be obtained sooner rather than later.

<center>Question Four: Predictors of Virtue</center>

In studies of academic achievement, it is much easier to isolate the determinants of

achievement than in studies of non-academic outcomes, as was the case in this study. With

mathematics for example, the process of classroom instruction is a leading determinant of

achievement, though factors such as gender, socioeconomic status or parental monitoring may

have their indirect contributions. However, in a study of self-reported, non-academic outcomes,

what or who gets the credit, if not the students themselves for advancing in virtue, valor,

character, or what may be termed the soft skills of non-academic affect? We cannot hypothesize

a school effect here, as we typically can in the case of the highly publicized annual school

academic report cards reported by states across the country. Even then there are slippery slopes

and pitfalls in comparing schools in such a way as the factors of SES status, school funding,

value added learning, learning disabilities, etc. can impact achievement. However, since the

school is charged with maximizing student academic achievement for all and since achievement

in academics is more easily assessed than efforts to assess character and virtue, we can

hypothesize a school effect when it comes to academics, but such is not the case with non-

academic variables. The dominion of virtue is not controlled by the domain of the classroom.

Virtue may advance or decline in the classroom, but also in the hallway, the cafeteria, and in

every area of life outside of the school building. Further, there can be no pitting one school

against another in this study for which one best accomplishes the task of building the

comprehensive character of their student bodies. Certainly, for those who have had opportunities

to visit hundreds of schools at home and abroad like this researcher, a sense of school climate

and culture pervades every school campus. Yet, the school principal and staff can never accept

the full share of credit or blame for the student body's collective character, which as individuals

can thrust in another direction once the school bell rings at the end of the day. There are other

predictors of student virtue, and this is the core of the discussion which ensues.

Constantly refrained in scholarly research is that correlation (r) does not constitute

causality. Still, an important investigative component to this research was an examination of

correlations between variables. For instance, did the dependent variables of affect correlate

positively with one another as aspects of virtue? How did the independent, predictor variables

correlate to one another as leading influencers of students' attitudes, values, and beliefs? Finally,

did the predictor variables (influences) correlate with the dependent variables (aspects of virtue)

in a positive manner as may have been expected? It cannot be said within this section on correlations that one variable predicted or influenced another, but the correlations here help to create a platform of generalized expectations, a base from which the multiple regression investigation of the predictions of outcomes follows. In this study, all 18 attitudinal variables of affect were regressed by a number of predictor (influencer) variables: (a) family, (b) school, (c) self, (d) religion, (e) extra-curricular activities, (f) peers and friends, and (g) popular media. The aim of this fourth and final research question was to find out if any of these independent variables predicted the attitudes, values, and beliefs of the student respondents. Much of the results of this study as explained below do confirm generally expected attitudes, values, and beliefs of young people today and what influences them, though there were some surprising findings.

Student Agreement on Virtue

The dependent variables for this study were developed using subscales from four valid and reliable affective instruments: The Social Outcomes Survey, The Teenage Nonviolence Test, the Instrument of Student Engagement, and the Assessment of Catechesis-Religious Education. Therefore, it was not an absolute expectation to receive positive correlations between subscales from different instruments which have never been placed together within an overall scale before this study. However, positive correlations were found in 149 of 153 correlations of the 18 aspects of virtue, indicating a very high level of agreement. This suggests that students, in their responses considered these character traits part of a greater whole, not student virtue in its entirety, but certainly some core components valued in today's society. After all, incidents of school violence and bullying continue to make headlines. This survey addressed issues of

violence and more; students overall expressed positive relationships between the affective

variables measured. In fact, not one dependent variable was in a state of discord with any other.

Influences of Virtue

Of the more than 100 predictor-by-predictor variable correlations, most all reached a

positive level, suggesting the positive influences and supportive nature of the self, family,

school, religion, extra-curricular activities, and friends. Children don't live in a vacuum, but

obtain their attitudes, values, and beliefs from various sources. Distinct from achievement in

academics, the perfection of virtue is a lifelong and incremental process and learning experiences

take place in the home, at school, on the sports field, in church, with friends and peers,

notwithstanding ongoing self-reflection. It is encouraging to know that these independent,

predictor variables all have the capacity to positively influence students, even though children

may often be heard to lament having to go to school, or to church, and sometimes go through

trying times with their parents. The positive correlation of these various influences suggest they

have the capacity for good, and how much better it would be if these sources of influence were

always aligned with each other. Confusion commences when different spheres of influence

present contradicting values, as can sometimes be the case between the values of parents and

friends. The influence of the popular media was not always found to correlate positively with

the other predictors. Ultimately, students have to filter diverging influences to determine their

own attitudes, values, and beliefs. This suggests, however, that those with sincere interests for

the good of the child need to be consistently pro-active in helping students in the formation of

their values, for virtue can advance or decline through combatting spheres of influence. Our

character be advancing or declining at any given moment. To withdraw and succumb to the

notion of a values-free world and letting children determine wholly on their own their attitudes, values, and beliefs may be a prescription for disaster.

Unchained Destiny Seeks Support

The discussion of school choice via the use of educational vouchers has been called the great civil rights issue of this age. Those in support of vouchers argue that all students should be able to attend the school of their choice, thus assuring equality of opportunity in education. After all, students born of poverty are not to blame for their state in life. They should be provided the opportunity to attend fine institutions of learning if they so desire, especially if their neighborhood school is not meeting expectations in academics or otherwise. Great hearts and minds come from the urban projects as well as from the affluent suburbs. Those supporting vouchers are seeking a revolution in education by allowing the market to revitalize education, claiming that a government monopoly on education has been a failure, especially in lifting those of low income status out of poverty. A primary argument of voucher critics has been a continued call for slow, evolutionary change in education. To this end there is the suggestion that low-income students should not be able to cut to the front of the private school enrollment line as families paying tuition at private schools have had to scratch and claw their way from generation to generation to the point where they can finally afford the tuition to attend a private school. Tuition paying parents may feel that families using educational vouchers have not yet fully earned the right to attend a private school. Regardless which side of the argument one takes, the destiny of all students, whether those receiving vouchers or not, does not seem to be tied to elements of their parents' past. Unlike Hinduism and other religions, Judeo-Christian beliefs do not assert that to whatever caste one is born, he or she will remain. In the United States, a

commonly held belief has been that each person is created equal and ultimately in charge of their own success or failure. In this study, results have shown that while advanced education and training of parents may influence the attitudes, values, and beliefs of their children to some degree, it is the present day support students receive from their current spheres of influence, save the popular media, that are more important than the educational history of parents, at least when it comes to the advancement of virtue. Students' destinies seem to be unchained from their parents' past. Indeed, even the number of parents living at home does not seem to make as much a difference as does the act of frequent parental homework monitoring, whether by a single mom or both parents at home. Friends' perception of school seems to provide more influence on student attitudes than does their importance as friends in general. Finally, students' own self-regard does not seem to carry as much weight as other influencers in their ongoing character development, suggesting that young people are open to receiving influence from outside sources, thus making the type and source of influence of the easily shifting sands of students' attitudes incredibly important at all times.

Family with School AND Religion

The ultimate aim of the analysis of the fourth research question was to examine the relationship between the predictor and dependent variables of student affect. Results showed the predictor variables of primary influence were family and parental homework monitoring, school and friends' school perception, religion and frequency of attendance at religious services, and extra-curricular activity participation. One would assume the influence of the family and it is encouraging that student respondents confirm the importance of the family's influence on attitudes, values, and beliefs with regard to student virtue and character development.

Additionally, knowing the greatest amount of time students spend outside of the family normally is spent in school, it is not surprising to see the positive influence that school has on student affect. Further, participation in extra-curricular activities such as athletic teams is generally touted as an excellent venue for character development and schools normally encourage student participation in after school activities to help develop teamwork and cooperation among other aspects of virtue. However, the surprising finding is the relative importance that students subscribe to religion and its influence on their attitudes, values, and beliefs -- at least as much as the influence of extra-curricular participation. Within the scope of time, students spend parts of every day with their family, several hours a day and five days a week at school, and when in season a couple hours a day five or six days a week engaged in an extra-curricular activity. The time that students may attend religious activities amount to far less than any of these other spheres of influence, and yet religion seems to be important in their lives. School and religion seem to make a stronger case for the advancement of virtue rather than just school alone. The import of school and the import of religion both significantly correlated with interest in learning, commitment to community well-being, optimism, morality, and relationships with others. Even the importance of friends did not reach these levels. The reader must bear in mind that a great many students attending Catholic schools in the Cleveland Scholarship and Tutoring Program in this study are either non-Catholic Christians or hold no religious affiliation at all. Most Catholic schools in the study do not even enroll Catholic majorities. And yet, the student respondents in this study advanced the notion that religion is important to their growth in virtue. Now, if students regard religion and religious participation as important predictors of their character development, it might be supposed that all schools, whether private-religious or public-

government schools would encourage greater participation in religious activities. As already given, the aspects of virtue analyzed in this study are not specifically religious aspects, but are commonly agreed, honorable character traits by religious as well as non-religious people alike, such as helping/empathy or commitment to community well-being.

Public schools can teach about religion but they cannot proselytize or permit school-led prayer. Now, a foundational assumption is that every child is equally important to the state. If this is indeed the case, there would be no public school monopoly of school funding and educational voucher programs for students who desire to become better individuals-in community for the sake of society by means of a virtue and common good promoting religious school without government shackles. Hence, educational vouchers to the point of universality would be expanded for the betterment of society rather than held back to limited status and denied a greater scope notwithstanding the mounting empirical evidence of vouchers' benefit or at the very least no harm done, whether academically or in terms of affect, not to mention the cost savings to the state in these trying economic times.

The One Negative Influence

Though no family is perfect, it can generally be said that mothers and fathers hope and want their children to grow up as good human beings. Similarly, an objective of schools is to assist in the development of students as good citizens. Catholic schools seek to enhance the temporal and spiritual condition as followers of Jesus Christ and the practice of virtue. Coaches of athletic teams hope to develop the character and commitment of their athletes. Overall, families, schools, churches, athletics and other extra-curricular activities have a sincere interest in the social and emotional development of children. Students in this study responded

affirmatively to these positive spheres of influence. In contrast, the relative importance of the popular media (movies, music, television, the internet) was not seen as a positive influence by the survey respondents. In fact, within the scope of the overwhelmingly positive correlations between predictor and dependent variables, not one aspect of virtue correlated positively with the influence of the popular media. It is astonishing to see the single and absolute negative influence of the popular media when compared with the positive influences of every other predictor variable (family, school, religion, extra-curricular activities, friends/peers, and self) via both the correlational and regression analyses. Half of the 18 aspects of virtue within the scope of the multiple regressions for the popular media were found to have a negative influence on students, meaning that students with high levels of virtue were found to have less regard for the popular media and students with lower levels of virtue were found to have a greater regard for the popular media. Therefore, as a sphere of influence it would seem that the popular media in terms of movies, music, the internet, and television conflict with the efforts of family, school, religion, and extra-curricular activities. Regarding friends, while a positive school perception has a beneficial impact on students' attitudes, values, and beliefs, the importance of friends/peers in general does not significantly predict student outcomes, and one wonders whether this may be related to the influence of the popular media on friends and peers. The results show an indictment against any type of positive influence of the popular media on the development of character and virtue. A greater commitment to the practice of student virtue was predicted rather by the lack of influence placed on popular media. Stated another way, those placing great importance on the media seemed to be less concerned with striving for a life of virtue. It seems that leaving children to be entertained by this form of mass media may not encourage the

advancement of character, especially more so if the combined spheres of family, school, and religion are found to be weak. In other words, when there is less importance placed on family, school, religion, and extra-curricular activities, the popular media will most certainly be there to fill up the vacuum, and not always in a beneficial manner.

Final Discussion

The preceding sections discussed the results of the research questions separately. The results reveal the greatest combination of supports on the road to virtue for voucher students (and all students) include greater levels of school stability in a Catholic school, having strong and moderating social capital networks of family, school, and friends who hold a positive regard for school, while at the same time incorporating religion, engagement in extra-curricular activities, and a healthy indifference to the popular media into their lives.   A final discussion is given now with respect to this dissertation study as a whole.

Identity and Belonging

The themes of *self-identity* and *belonging* in this dissertation study are not separate as some might suppose, but rather support and complement one another for profound purposes. Sergiovanni discussed the importance of individual-in-community in these times in *Building Community in Schools* (1994) stating, "The language of individualism has been so powerful that it seriously threatens the language of community" (p. 59) and continued with an affirmation that as individuals, "We need to strike out alone. But for our lives to have meaning, we need others" (p. 149). Maslow's hierarchy of needs further attests to the necessity of belonging to something greater than self in order to reach self-actualization. In *Towards a Psychology of Being* (1982),

this pioneer of positive psychology argued, "Healthy people have sufficiently gratified their

basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated

primarily by trends to self-actualization" (p. 25), an ultimate state of being where individual and

communal motives are in total alignment with each other. Educators should constantly be

addressing student needs. Sometimes children may come to school without having eaten

breakfast yet teachers demand academic achievement in the classroom. As Maslow explained, in

order to reach the upper levels of the hierarchy, physiological needs must first be met. Students

who seem to be lacking in the virtue of otherness may simply be lacking specific, individual

needs basic to the human condition. Therefore it can be said that meeting individual needs will

help to further the cause of community. In *Educating for Character* (1991), Lickona referenced

Aristotle who considered good character as living a life right in conduct concerning self and

others as living a virtuous life. Lickona himself distinguished virtue as both self-oriented, as in

self-control and temperance, or other oriented, as in giving and empathy. Self-oriented virtues

enable us to be other-oriented (p. 50). This study has been an attempt to focus on virtuous

aspects of both *self* and *otherness* because of the immense grandeur of their integrating potential

as explained by the referenced scholars in the theoretical framework. Indeed, a primary mission

of Catholic schools would seem to be in alignment with regard to this individual-community

dynamic in the sense that to live a Christian life involves a commitment to the transformation of

both self and community over time. Even the grand endeavor to educate non-Catholics in

Catholic schools in Cleveland is a longitudinal study in view of this framework. For instance,

Catholic students were found to have a greater sense of self-denial and were more committed to

community well-being while non-Catholic Christian students were found to have a greater sense

of relating to others and helping/empathy. Catholics and non-Catholic Christians coming

together and bringing with them their traditional denominational strengths to the educational

process may in the long run aid in the construction of a greater community.

Students' Desire for Affect

The last of the 120 questions on the anonymous student survey asked students a (yes) or

(no) question: *Do you think this survey can help students understand their own attitudes, values,*

and beliefs? Please comment. Of the 844 respondents (just 11 skipped the question), 84.2%

(711 students) responded affirmatively. The 258 comments given in Appendix J were

overwhelmingly positive. Scores of schools do not formally assess non-academic aspects of

students' growth and development because of their overarching concern for academic

achievement, though more than one student wondered why their school had never asked them

these relevant life questions before. These responses may suggest students' desire for

accelerated growth in the affective domain. Indeed, students get affect through sources outside

of their classrooms, such as the popular media, which often leads young people astray with

soothing messages of delight, happiness, and instant gratificaton. With countless teenagers

participating in techno-raves and taking a drug in pill form which fills them with a sense of

empathy for hours on end, may this simply be a cry for authentic affect? It could be well for

schools to pay additional attention to student affect so that students will less seek it out by other

means not always in accord with authentic education. The singular emphasis on academics by

many schools these days may be leaving students with an emptiness that algebra class simply

cannot fill. Young people may benefit from a more holistic education that devotes adequate time

to the affective domain. Indeed, young people are often willing to engage in group discussions

on the meaning of life. A core component to holism is the spiritual, but public schools are

unable to offer a holistic education because of laws against the teaching of religion in their

schools. Therefore, no public school can ever claim to offer an holistic education. So, in terms

of holism in schools, the academic domain is certainly there, as well as offerings in the

psychomotor realm, though success in interscholastic athletics does not necessarily connote a

quality physical education program. But where are the programs of affect in the triangular

graphic of learning domains, and if they are offered in character education programs or in

religious education classes, do schools place them on a par with their emphasis on academics?

Vouching for Vouchers

As given in the literature review for this study, the use of educational voucher

scholarships to give families the ability to send their children to private schools has in the very

least done no harm to students academically, meaning the achievement of voucher students is at

least on a par with those of similar backgrounds in public schools and in many cases better. This

examination of affect provides additional evidence to further the cause of school choice through

the use of vouchers. The results have shown voucher and non-voucher students to be on a

similar plane with regard to some aspects of virtue and that education in a Catholic school over

time supports growth in virtue. On the simple "do no harm" scale of affect, it can also be said

that the use of educational vouchers does not impair psycho-social development in the

commonly agreed non-academic areas studied here, but rather supports them over time. So,

considering the cost of a voucher paid by the state to a family to be significantly less than the

cost to educate a single pupil in the traditional public school system, it seems apparent in this era

of shrinking educational budgets that vouchers not only provide families with more educational

choice and at least equal achievement and certainly more in the holistic realm, such educational scholarships help to provide significant financial savings to the state. By expanding voucher programs further, the state would give school choice to more families and provide for itself proportionally more educational savings for each child receiving an educational voucher. With the achievement data at hand, providing more choice and enhanced academic achievement in schools that strive after virtue at a reduced cost to families would seem to be a winning combination.

Further Research

A gaping hole in the research on the topic of student affect, for schools who claim to strive to offer holistic education, is to study the overall impact of character and religious education programs on students' lives, as this study has attempted to do through a partial examination of student virtue. As already noted, the 120 question survey on 18 variables of affect took less than 30 minutes to complete for all 855 students. With the administration of such an instrument, why would more schools not partake in such a simple, yet meaningful analysis of rich data on student affect? How many schools ever formally assess their students in the realm of affect? Further, what are the character/religious education programs that seem to be working, and why? What non-academic variables would educators like to see measured? There are many, such as resilience and coping, generalized behavior, creativity, citizenship, academic self-concept, satisfaction, self-control, well-being, motivation, attitudes towards school, anxiety, self-perception, compulsiveness, mood, aggression, self-regulation, and loneliness just to name a few.

A grand study would be to examine attributes of affect between public and private schools and between voucher and non-voucher students over the course of time in a longitudinal

study. As given in the literature review, studies on the effect of vouchers are almost exclusively within the academic realm. Additionally, it would be interesting to see these types of affective studies in various school types such as those with different grade level collections as in K-8, K-4, 5-8, 7-8, 7-12, and K-12 schools to examine any differences in affect relative to a wider or smaller dispersion of grade levels in schools with further regard to school population and the percentage of voucher to non-voucher students in each school to note any differences between a majority or minority of voucher students in the school.

Another piece of interesting research would be a survey of non-voucher parents in voucher accepting schools. There have been a number of surveys on the parental satisfaction of voucher students, but scarce reporting on the affective opinions of non-voucher parents that pay full tuition in schools where voucher students are receiving an education that is either free or nearly free of charge. In short, more research is suggested on the affective domain for students, families, and school personnel to bring a greater balance and synergy to the dynamic of the heart and mind.

Limitations

The premier limitation to this study was that students, in their self-responses to affect, may have not been entirely accurate or truthful in answering the survey questions, though the researcher that administered the survey to every student in-person at their schools requested multiple times for students to be truthful throughout the assessment without concern of consequence. This was also explained prior to the survey on their parental and student consent forms found in the Appendices E, F, and G. Another limitation was that the anonymous survey was a cross-sectional snapshot in time and students' responses could have been impacted by

recent life experiences. A longitudinal study would increase the validity and reliability of the survey.

Another limitation was the imbalance in the number of students taking the survey for the various groupings of grade level, gender, voucher status, percentage of Catholic education, and years-per-school. Equal group numbers would raise the validity of the findings. A further limitation was the limited participation in the study. Of the 36 schools that participate in the Cleveland Scholarship and Tutoring Program, just half agreed to participate. Additionally, of all the schools that did participate, there was an unequal percentage of school returns on parental consent forms. It also could be likely that those who did return their forms and took the survey came from families who are more engaged in their children's education, thus skewing the overall results.

A further limitation is the possibility that the subscales measured in this study do not entirely correspond, match, or define the individual aspects of virtue entirely. In general, measuring affect is a more difficult venture than measuring academic achievement as affect is dynamic and fluid and can change periodically.

FOOTNOTES

[1] Sixteen of the 18 schools participating in this study were of the Catholic Tradition. The two others were non-Catholic Christian schools with just a handful of student participants. Therefore, when the term PCE is mentioned, the "C" is considered to be Catholic.

[2]The reader should note that *relating to others* and *relationships with others* are two separate subscales coming from separate instruments adopted for this study.

APPENDICES

Appendix A: CPHS Human Subjects Protocol Application

Researcher's Name: Dave Rojeck
CUA Student ID: 2212371
Date: June 27, 2011
School: Arts and Sciences
Department: Department of Education
Category of Research: Dissertation Project
Degree Program: Catholic Educational Leadership and Policy Studies Program, Ph.D
Type of Review: A Full Review is requested

Title of the Study

Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others in the Cleveland Scholarship and Tutoring Program

Signature of responsible faculty members

_____

Dr. Leonard Defiore

Proposal for external funding

There is no proposal for external funding for this study.

Statement of the Problem

The evidence of educational vouchers and their impact on academic outcomes is mixed and still evolving. Studies on voucher programs that measure both academic and psychosocial outcomes are scarce (Carpenter-Aeby & Aeby, 2001), despite the fact that educators espouse the merits of holistic education and support for non-academic outcomes is central to the theories of Abraham Maslow (1954) and Thomas Lickona (1991). The theoretical foundations of the affective outcomes examined in this study are derived from Maslow's hierarchy of needs and Lickona's concept of character, both of which can be segmented into individual and relational orientations. After physiological and safety needs, Maslow considered (a) the self-worth of the individual, and (b) a sense of belonging to something greater than self as basic needs that must be met before individuals could advance to the level of self-actualization. Lickona asserted that character, in the form of self and other oriented virtues and not academic achievement is the ultimate measure of an individual. The two great goals of education have always been to educate students to be smart and to be good. These goals are not one in the same. Therefore, more empirical analysis must be placed on the latter.

Cleveland Scholarship and Tutoring Program

According to the Cleveland Scholarship and Tutoring (voucher) Program Fact Sheet provided by the Ohio Department of Education (2010), students entering kindergarten through eighth grade and who live within the boundaries of the Cleveland Municipal School District are eligible to apply for an educational voucher scholarship with the CSTP. Therefore, applications are accepted regardless of family income. The program offers students the possibility to attend private schools in the city of Cleveland. The State will provide reimbursement for tuition to help pay the cost of private school tuition at a rate of 75 or 90 percent of the school's tuition, based on annual family income, not to exceed a scholarship amount of $3,450. Parents are responsible to pay the difference. After receiving a scholarship, students can renew it up through the 12th grade. However, parents must verify ongoing residence within the Cleveland Municipal School District. Though family income is not a criterion to apply for an educational voucher scholarship, Ohio Revised Code, Section 3313.975b requires that low-income families, based on federal poverty guidelines, are given priority and that at least half of scholarships are awarded to students from public schools. This is not to say that students who are attending participating private schools without a voucher are not from low income families, only that they are non-applicants to the program, or applied but did not receive a voucher scholarship. If there are more applications than slots, a waiting list is kept which notes the date the application was received, public/non-public enrollment, and family level of income.

Purpose of the Study

The purpose of this study is to examine students' self-perceptions of respect and responsibility towards constructs of identity (self, individual) and belonging (others, community) with regard to school, individual, family, religious, extra-curricular participation, cultural, and peer influences while taking into account educational voucher status and Catholic school longevity. The study explores whether there are differences in student perceptions of self and otherness between those receiving educational scholarship vouchers through programs targeting low income students with those who do not receive such vouchers in the Cleveland Scholarship and Tutoring Program (CSTP). The study investigates the impact of the length of Catholic school enrollment on these student perceptions of their status as individuals-in-community. Research questions include: (1) Are the perceptions of identity and belonging of middle and high school voucher students higher, the same, or lower than those of their non-voucher counterparts in the same levels of schooling? (2) Are the perceptions of identity and belonging of voucher and non-voucher students with a higher percentage of Catholic education more similar than those of voucher and non-voucher students with a lower percentage of Catholic education? (3) Do characteristics of the school (size, student-staff ratio, percentage of voucher to non-voucher students), individual (grade level, gender, race/ethnicity, schooling history, percentage of Catholic education, career aspirations), family (family living situation, parents' education background, frequency of parental monitoring), religion (religious affiliation and religious attendance), peers (perceptions of the importance of school), extra-curricular participation, and cultural influences -- help to

predict significant differences in the perceptions of identity and belonging between and among voucher and non-voucher students.

Methodology

This study uses a quasi-experimental, cross-sectional approach. Participants will take a survey. The first part of the survey includes student background questions. The background questions include the following variables: (a) individual grade level, gender, race/ethnicity, voucher status, schooling history and aspirations (b) religious affiliation and observance, (c) family living situation, parental education levels, frequency of parental monitoring (d) extra-curricular participation, (e) school size, staff-student ratio, and voucher-non-voucher student ratio, (f) peer sentiment about schooling, and (g) cultural influences. Voucher status and schooling history will be acquired by through a schooling history form filled out by the parents/guardians. The second part of the survey includes the self-perceptions of students in Catholic schools regarding their attitudes, feelings, beliefs, sentiments, and values on the dependent variable constructs of identity and belonging. In order to study these affective perceptions of voucher and non-voucher students, a combination of four different instruments that have been found to be consistently valid and reliable will be used: (a) The Programme for International Student Assessment 2000, sponsored by the Organisation for Economic Cooperation and Development with specific scales for student engagement as distinguished from the PISA administered in succeeding years (Willms, 2003), (b) the Social Outcomes Survey from the Performance Measurement and Review Branch (2002), (c) subscales of the Teenage Nonviolence Test by Mayton et al. (1999), and (d) subscales of the Assessment of Catechesis/Religious Education by the National Catholic Educational Association (2001). The combined items from the four instruments and their accompanying dependent variable domains will be randomized for use as an online survey to be taken by students in their school computer facilities. The dependent variable constructs of identity (i) and belonging (b) can be subdivided into subscales. Student engagement will be measured by PISA with two non-academic subscales of student belonging (b) and student participation (i). Six of the seven subscales from the SOS to be used are self-confidence (i), interest in learning (i), relating to others (b), commitment to community (b), understanding social order (b), and optimism for the future (i). Five of the six subscales of the TNT to be used include physical nonviolence (b), psychological nonviolence (b), empathy and helping (b), wisdom (i), and self-denial (i). Of the seven affective domains in ACRE Part 2, two subscales of relationships with others (b) and morality (i and b) will be incorporated. These two domains of the ACRE are general measures of student perceptions of affect, not religious outcomes. A pilot study will take place in a middle and high school that also accepts voucher and non-voucher students, but not one that currently participates in the CSTP to insure that the survey items are clear, that students can complete the survey in a reasonable time and to estimate the internal consistency reliability of the domains. Following the pilot study, Catholic schools that participate in the CSTP (six high schools and 21 middle schools) will be contacted to participate in the main study. The target number of student subjects is 420, seventy each from grades 7-12. Schools will be requested to administer the online survey instrument to students during computerized instruction time. Following the administration of the online survey at each of the

participating schools, student responses will be downloaded to a spreadsheet and analyzed through the current SPSS statistical program.

Inferential statistics to the CSTP population will be used to generate implications from the sample responses, comparing the perceptions of self and otherness of voucher and non-voucher students by means of analysis of variance (ANOVA) and stepwise regression. The analysis of the first research question that will compare overall mean scores for participating students, grouped according to educational voucher and non-voucher status with regard to gender and using schools as blocking variables, will be performed by three-way analyses of variance for each grade level. Therefore, a 2 (voucher/non-voucher) x 2 (gender) x 6 (grade levels) ANOVA will be utilized. The second research question that will compare voucher and non-voucher students with regard to the number of years enrolled in their current voucher accepting Catholic school in the Cleveland Scholarship and Tutoring Program will be performed by the use of a two-way ANOVA. The first factor is voucher/non-voucher status and the second factor is a continuous variable (1-12) for the number of years of continuous enrollment. Finally, the third research question will implement stepwise regression analysis to determine any impact of student background characteristics pertaining to family, individual, school, religious, peer, extra-curricular and cultural influences on student perceptions of constructs of identity and belonging.

A power analysis for 24 groups as given in the ANOVAs for the first two research questions shows that with an effect size of .25 and an alpha significance level of .05, a power of 0.78 can be secured with a sample size of 20 participants per group. If the effect size was changed to .40, and keeping alpha at .05 with a power of 0.80 with 24 groups, the total sample size needed would be just 157. For the third research question of linear regression on the seven contextual variables listed above, a given sample size of 400 and alpha set at .05, the study will have a power of 0.86.

Schools that do not have a sufficient number of computers may have students take the survey by paper and pencil. The researcher will afterwards input these surveys manually into the computer. Participants will be identifiable to others as they do the survey, though no discussion of questions or responses will be allowed. Questions on the survey have been randomized according to the four types of response formats.

Hypotheses

There are no hypotheses offered in this study. The varied contexts in which students develop in the affective domain i.e. family, school, individual, peer, religious, extra-curricular, and cultural make it difficult to hypothesize a school effect. The meta-analysis of Huston and Ripke (2006) showed that context is important to child development in social and emotional learning. Studies on academic achievement are much simpler to attribute to classroom learning than are studies of nonviolence, social outcomes, or morality.

Significance

Affective outcomes of self-worth and a sense of belonging are important for their own sake. Most student achievement studies today focus on academic achievement without taking into consideration the affective domain, unlike this dissertation study. Paying attention to the perceptions, values, beliefs, sentiments, and attitudes of students may increase student satisfaction, desire, and motivation to succeed along with advancing the care for the common good of society. The use of affective data of student perceptions is important here because it adds to the research base on voucher programs; there have not been many non-academic studies done with regard to educational vouchers. The study will also provide rich information regarding student background and perceptions of affect. Moreover, with knowledge of student perceptions of affect within voucher accepting schools, policy makers will be more informed when making decisions to promote or inhibit the expansion of educational vouchers for eligible students.

Qualifications of the Investigator

The investigator completed his masters' degree in Catholic School Leadership at the University of Dayton in the summer of 2004. The investigator has completed all his coursework in the Catholic Educational Leadership and Policy Studies Ph.D program at The Catholic University of America. The investigator does not hold a position in any of the schools to be studied, be that as a teacher or administrator, or any other position that could be considered a relationship with any of the schools in the Cleveland Scholarship and Tutoring Program.

Description of any deception

No deception will be incorporated in this study

Methods for ensuring informed consent

Prior to seeking consent from participants, the principal of each school must give his/her written authorization for school participation. Thereafter, all potential participants and a parent/guardian of students under age 18 must give approval to participate in the study by means of a research consent form. The consent form explains the purpose, description, and the confidentiality of their participation. Students under the age of 18 will fill out an assent form.

Procedures for protecting the anonymity of the subjects

Student participation is anonymous. Following the collection of the research consent forms, a code number will be applied to them, and a data file will be established by these code numbers and not by student names. At the time of taking the survey, students will be given their code number by the researcher and place the number and not their name on the survey. School employees will not have access to individual results, by either name or code. When the researcher analyzes the data, the data file will be performed through the use of the code numbers,

and not by student names. Once the data is inputted into the SPSS software, even the code numbers can be deleted so there will be no way that the researcher could ever compromise the anonymity of the students.   Any schools that may distinctive from all others on any factor that could make them easily distinguishable by viewing the findings will not be included in the findings of the study. School results will not be made available in the official findings of the study.

Appendix B: School Recruitment Letter

Dear Xxx Xxxxxxxxxxx:

Greetings! I hope the school year is going well for you, your staff, students, and teachers.   I am working on my dissertation at The Catholic University of America in Catholic Educational Leadership and Policy Studies. I am contacting you because I am looking for assistance from Catholic schools participating in the Cleveland Scholarship and Tutoring Program. I firmly believe in Catholic education.

The focus of my research is on students' affective outcomes. From my perspective, there is a proliferation of data on students' academic outcomes, but not much on the affective domain, an important aspect of the development of children. Additionally, with the hotly debated issue of educational vouchers for low-income students attending private schools, I am interested in adding to the research base of vouchers from a non-academic perspective.

I am requesting that all your students in either the 8th, 11th, or 12th grades participate in a survey that should take no more than one class period. Components of the survey include questions about students' backgrounds and their sentiments toward non-academic outcomes. The outcomes are measured through a combination of four reputable instruments: (a) The Social Outcomes Survey, (b) The Programme for International Assessment Student Engagement Survey, (c) The Teenage Nonviolence Test, and (d) the Assessment of Catholic Religious Education (ACRE) affective subscales of morality, relationships with others, and school program perceptions. It is understood that schools are not the only context for affective development. Family, peers, religion, participation in extra-curricular activities, and socioeconomic status, as well as the local environment and culture are other significant factors which may impact affective growth. This is why students are asked some background questions on the survey and that no hypotheses are given for a school effect. The student survey is currently under review by the University's Committee for Protection of Human Subjects and that there may be some slight changes in it.

Schools and students will NOT be identified in the findings. Students will take the survey anonymously. All information will be held in strict confidentiality. Additionally, should any student background information such as voucher status be requested from student records, a coding process will be used so that I will have no access to student names.

Should you agree to allow your school to participate, please sign the included authorization form, and have the school level questions answered by an appropriate administrator. The school level questions will also be analyzed with regard to student responses. A copy of the survey is included. Hopefully, the outcomes of the overall findings will give you insight on student background and affective development. I will call you several days after you receive this request to be available to answer any questions you may have.

Appendix C: Follow-Up Letter to Participating Schools

«Title» «First_Name» «Last_Name»
«Company_Name»
«Address_Line_1»
«City», «State» «ZIP_Code»

Dear «Title» «Last_Name»:

Thank you for allowing your students in grades 7-12 the opportunity to participate in an anonymous, online survey for my research study at The Catholic University of America. The title of my dissertation is: *Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others in the Cleveland Scholarship and Tutoring Program*. Schools and students will not be identified in the findings. All information will be held in strict confidentiality.

Included in this letter is the following documentation to be given to families:

1) Parent and Guardian Consent Form (stamped)
2) Consent form for students over age 18 (stamped)
3) Assent form for students age 18 and under (stamped)
4) Schooling History Form
5) Parent letter from researcher (signed)
6) School letter to parents (letterhead needed)

I am hoping to recruit students in multiple ways: (a) that this information can be passed to students at the beginning of the school year, (b) that the researcher can introduce the research to students in their technology classes, and (c) that the researcher may be able to invite family participation at a Back-to-School Night or Open House or some similar event in the first portion of the school year. Of course, whatever means you suggest that gives the best possible chance to secure student participants will be greatly appreciated.

Following the collection of the consent forms and schooling history forms, we will need to set a date in which the online survey can be administered to the students. Thank you once again and I will look forward to speaking with you soon.

Dear Parent/Guardian:

I am a graduate student in a PhD program at the Catholic University of American in Washington DC though I study from my home here in the Cleveland area. I write to ask your permission for your child to complete a survey in school as part of my research. The Principal of your school has already agreed to give students the opportunity to participate and all answers will be anonymous. The survey includes questions about students' attitudes, values and beliefs about themselves and their relationships with others. The table below lists the major items in the survey.

Identity	Belonging
Participation in School	Relating to Others
Self-Confidence	Commitment to Community
Interest in Learning	Empathy and Helping
Optimism for the Future	Understanding Social Order
Wisdom	Physical Nonviolence
Self-Denial	Psychological Nonviolence

If you say it is OK that your child can take the survey, please fill out the research consent form and the schooling history form with the help of your child and have your child attach it to his/her assent form and return both to the school. Thank you for your help.

Sincerely,

Dave Rojeck
Researcher

CUA	The Catholic University of America	Research Consent Form Parents and Guardians

Title of Study: Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others in the Cleveland Scholarship and Tutoring Program

Principal Investigator: Dave Rojeck

Invitation to Participate: I am asking for your child's voluntary participation in an online survey for my doctoral research study at The Catholic University of America. The purpose of this research is to examine students' attitudes, values, and beliefs and to see if there is a relationship with their gender, grade, schooling history, family background, religion, extra-curricular activities, peer and cultural influences. The survey includes questions about students' backgrounds as well as questions about their interest in learning, self-confidence, optimism for the future, relating to others, commitment to community, helping others, nonviolence, and aspects of morality that do not include any questions about illegal behavior. If you agree that your child can take the survey, please read and fill out the information below and return this form to the school. If you decide that your child will not participate, there will not be any negative actions against you or your child. Also, if your child does participate, he or she does not have to answer every question and can stop taking the survey at any time.

Description of the Process: Consent forms and a separate schooling history form will be passed out to all students in grades 7-12. The forms will be read to the students and questions will be answered. Students will be instructed to take the forms home (if under age 18) to their parent/guardian. Students will have two weeks to return the forms to their teacher. After collecting the forms, the teacher will return the forms to the researcher, who will make copies of the consent forms, and those copies are kept by the researcher. The researcher will put a code number on the original consent form for return to student. The researcher will make a data file with code numbers and schooling history, without names, and will destroy the schooling history forms. On the day of the survey, the researcher will return consent forms to students for placing their code number on the survey to keep a separation between the name and the data in order to keep the survey anonymous. The survey should take about 30 minutes.

Risks and Benefits: Some students may feel a little bit anxious about some survey questions like those asking about their general opinions on premarital sex, cohabitation, and abortion. Your child may withdraw from the study at any time without penalty. No negative action will be taken on any of your child's responses. If your child wishes to discuss any of their responses, they are encouraged to consult trusted adults. The results of the study will benefit the field of education and Catholic education.

Contacts: Questions about this consent form or the conduct of this study can be directed to the principal researcher, David Rojeck at (216) 440-2055 or by email at rojeck@yahoo.com.

You can also call the Catholic University of America Office of Sponsored Programs at (202) 319-5218 if you have any questions about the rights of participants.

I have read or somebody read to me all of the above, and have filled in the requested information to the best of my knowledge. I have had all of my questions regarding this study answered to my satisfaction. I know what the study is about, the process, and why it is being done. I know that my child does not have to participate, and if he/she chooses not to participate or stops participating, there will be no penalty or loss of their rights. I understand that my child's responses will be kept as confidential as legally possible. I know the results of this study may be published, but my child's records will not be given out unless required by law. I understand my child's rights as a research participant, and I voluntarily consent to his/her participation.

Student Name_____ Grade Level_____

Parent Signature _____Date _____Researcher Code _____

		Research Consent Form
CUA	The Catholic University of America	Students age 18 and over

Title of Study: Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others in the Cleveland Scholarship and Tutoring Program

Principal Investigator: Dave Rojeck

Invitation to Participate: I am asking for your voluntary participation in an online survey for my doctoral dissertation at The Catholic University of America. The purpose of this research is to examine students' attitudes, values, and beliefs and to see if there is a relationship with their gender, grade, schooling history, family background, religion, extra-curricular activities, peer and cultural influences. The survey includes questions about your background as well as questions about your interest in learning, self-confidence, optimism for the future, relating to others, commitment to community, helping others, nonviolence, and aspects of morality that do not include any questions about illegal behavior. If you wish to participate, please read and sign below and return to your teacher. If you decide not to participate there will be no bad consequences. If you agree to participate in the survey, you do not have to answer every question and you can stop taking the survey at any time.

Description of the Process: Consent forms and a separate schooling history form will be passed out to all students in grades 7-12. The forms will be read to the students and questions will be answered. Students will be instructed to take the forms home (if under age 18) to their parent/guardian. Students will have two weeks to return the forms to their teacher. After collecting the forms, the teacher will return the forms to the researcher, who will make copies of the consent forms, and those copies are kept by the researcher. The researcher will put a code number on the original consent form for return to student. The researcher will make a data file with code numbers and schooling history, without names, and will destroy the schooling history forms. On the day of the survey, the researcher will return consent forms to students for placing their code number on the survey to keep a separation between the name and the data in order to keep the survey anonymous. The survey should take about 30 minutes.

Risks and Benefits: Some students may feel a little bit anxious about some survey questions that may seem sensitive like the ones asking your general opinion on premarital sex, cohabitation, and abortion. Your may stop taking the survey at any time without penalty. No negative action will be taken on any of your responses. If you want to discuss any of your responses, please talk to your parents, guardians, teacher/s or counselors or another trusted adult. The information gathered will be useful for the field of education and also for Catholic education.

Contacts: Questions about the conduct of this study can be directed to the principal researcher, David Rojeck at (216) 440-2055 or by email at rojeck@yahoo.com.

You can also call the Catholic University of America Office of Sponsored Programs at (202) 319-5218 if you have any questions about the rights of participants.

I have read or somebody read to me all of the above. I have had all of my questions regarding this study answered to my satisfaction. The researcher explained what the study is about and how and why it is being done. I know I do not have to participate, and not participating or stopping participating will involve no penalty or loss of my rights. I understand that my survey responses will be kept as confidential as legally possible. I know the results of this study may be published, but my records will not be given out unless required by law. I, being over the age of 18 years, understand my rights as a research participant, and I voluntarily agree to participate.

Student Name_____ Grade Level_____

Student Signature _____Date _____Researcher Code _____

CUA	The Catholic University of America	Research Assent Form Students Under Age 18

Title of Study: Character as the Ultimate Measure: Aspects of Student Virtue in Relation to Self and Others in the Cleveland Scholarship and Tutoring Program

Principal Investigator: Dave Rojeck

Will you help me with a project? I am making some research for my doctoral dissertation at The Catholic University of America in Washington, DC. The purpose is to look at students' attitudes, values, and beliefs and to see if there is a relationship with their background. A survey will be given online in your class. The survey includes questions about your background as well as questions about your interest in learning, self-confidence, optimism for the future, relating to others, commitment to community, helping others, commitment to non-violence, and aspects of morality that do not include any questions about illegal behavior.

If you wish to participate, please read and sign below and return to your teacher and return with the signed parent/guardian consent form and also the schooling history form that you can help them fill out. If you decide not to participate there will be no bad consequences. If you agree to participate in the survey, you do not have to answer every question and you can stop taking the survey at any time. If you do wish to participate, your parent/guardian must say you can because you are under age 18. If you or your parent/guardian doesn't want you to participate, you will not receive a bad grade or anything like that.

You will be given a code number to take the survey and you will not put your name on the survey. Your answers will be anonymous, and no one will ever know your responses. Some students may get a little nervous about a few questions asking about morality. No bad action will be taken on any of your responses. If you want to discuss your answers, please talk to your parents or guardians. The survey should take about 30 minutes. Please be totally honest and truthful. Your survey answers will help educators understand students better.

If you have any questions about this research project you can contact me, David Rojeck at (216) 440-2055 or by email at rojeck@yahoo.com.

You can also call the Catholic University of America Office of Sponsored Programs at (202) 319-5218 if you have any questions about your rights for participating.

I have read or somebody read to me all of the above. The researcher explained the project to me and answered all my questions. I understand what the study is about, the procedure, and why it is being done. I know I do not have to participate or I can stop participating without have anything bad happen to me. I know my answers to the survey will be kept secret and confidential as legally possible. I know the results may be reported, but my own records will not be given out unless the law says so. I understand my rights, and I voluntarily agree to participate, with the permission of my parent/guardian.

Student Name_____ Grade Level_____

Student Signature _____ Date _____ Researcher Code _____

Appendix H: Schooling History Form

Student Participant	Schooling History Form

Please fill in the student's schooling history as accurately as possible. Parents/guardians and the student are encouraged to fill in the form together. If you have any questions about this form, please contact the researcher, Dave Rojeck, at (216) 440-2055, or email to rojeck@yahoo.com. Please hand in this form with the parental/guardian consent form and the student assent form back to your teacher. Thank you!

Student Name (please print clearly)

_____

Please circle the correct responses for this student.

Student Gender	Male			Female		
Grade Level	7th Grade	8th Grade	9th Grade	10th Grade	11th Grade	12th Grade

How many different schools has this student attended since kindergarten including this school?	1	2	3	4	5	6	7	8	9	10	11	12

For each grade, please check which type of school the student attended in the spaces provided. If the student attended more than one school in the same school-year, you may check more than one per row. Also, please circle if the school attended for each grade was the same or different school than the previous year.

	Catholic school	Christian, Non-Catholic school	Private/non-religious school	Charter school	Public school	Home-school		Same school as previous year	Different school as previous year
KG									
1st Grade								Same	Different
2nd Grade								Same	Different
3rd Grade								Same	Different
4th Grade								Same	Different
5th Grade								Same	Different
6th Grade								Same	Different
7th Grade								Same	Different
8th Grade								Same	Different
9th Grade								Same	Different
10th Gr								Same	Different
11th Gr								Same	Different
12th Gr								Same	Different

Has this student ever received a scholarship from the Cleveland Scholarship and Tutoring Program?	Yes						No					
If yes, please mark **all** the grade levels this student has received a scholarship from the Cleveland Scholarship and Tutoring Program.	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Gr. 9	Gr. 10	Gr. 11	Gr. 12

I have answered these schooling history questions to the best of my knowledge.

Parent/Guardian Signature _____ Date _____

Part I:
Demographic and Background Questions
This page runs from questions 1-19, 120

1	What is the researcher code number on your consent form?	Demographic
2	What is your grade level in school?	Grade level
3	Are you male or female?	Gender
4	What is your race/ethnicity?	Ethnicity
5	Who usually lives at home with you during the school week?	Family
6	Please check all the levels of education your mother completed:	Family
7	Please check all the levels of education your father completed:	Family
8	How often do your parent/s or guardian/s check up with you on your school work?	Family
9	What is your religious affiliation?	Religion
10	How often do you go to church or religious services outside school?	Religion
11	Please check your extra-curricular activities this school year.	Activities
12	Check your weekly extra-curricular participation before or after school this year?	Activities
13	Generally speaking, how important is school to your friends?	Friends/Peers
14	How many of your friends will graduate or have graduated from high school?	Friends/Peers
15	What is your normal way of getting to school?	Proximity
16	When you get a car ride to school, how long does it usually take you?	Proximity
17	In general, what kind of grades do you earn in school?	School
18	*After you finish high school, what do you plan to do?*	Self
19	How important are the following influences on your attitudes, values, and beliefs?	-religion -school -myself -extra-curricular activities -friends and peers -family -internet/movies/music/ television
120	Do you think this survey can help students understand their attitudes, values, and beliefs? Why or why not? Please comment.	Self

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Part II:
Social Outcomes Survey
SOS
(Responses: 1-Yes, 2-Mostly Yes, 3-Undecided, 4-Mostly No, 5-No)

Self-Confidence (Self)

23	I feel good about myself	SOS	Self-Confidence
29	I am a good person	SOS	Self-Confidence
35	I like the way I am	SOS	Self-Confidence
40	I like the way I look	SOS	Self-Confidence
43	I am a generally happy person	SOS	Self-Confidence

Interest in Learning (Self)

21	I work at improving myself as a person	SOS	Interest in Learning
30	I think school work is important	SOS	Interest in Learning
37	I like coming to school	SOS	Interest in Learning
45	I am a good learner	SOS	Interest in Learning
48	I like to learn new things	SOS	Interest in Learning

Relating to Others (Others)

22	I get on well with my teachers	SOS	Relating to Others
26	I share with others	SOS	Relating to Others
28	I look after people needing help	SOS	Relating to Others
31	I get along well with my parents	SOS	Relating to Others
46	I listen to someone else's point of view	SOS	Relating to Others

Commitment to Community Well-Being (Others)

20	I help people who are in trouble	SOS	Commitment to Community Well-being
27	I feel a part of the school community	SOS	Commitment to Community Well-being
32	I care about other people	SOS	Commitment to Community Well-being
36	I like meeting people who are different to me	SOS	Commitment to Community Well-being
49	I do things to improve the community	SOS	Commitment to Community Well-being

Understanding Social Order (Self)

24	I treat people with respect	SOS	Understanding Social Order
33	I am an honest person	SOS	Understanding Social Order
38	I am able to sort out differences without hurting anyone	SOS	Understanding Social Order
41	I understand the importance of rules and laws	SOS	Understanding Social Order
44	I try to do the right thing	SOS	Understanding Social Order

Optimism for the Future (Self)

25	What I learn at school will help me in the future	SOS	Optimism for the Future
34	I will have friends in the future	SOS	Optimism for the Future
39	I feel positive about my future	SOS	Optimism for the Future
42	I will have a happy family life in the future	SOS	Optimism for the Future
47	I will get a good job in the future	SOS	Optimism for the Future

The Teenage Nonviolence Test
TNT

(Responses: 1-Definitely true for me, 2-Usually true for me, 3-Usually not true for me, 4-Definitely not true for me)

Physical Nonviolence (Others)

50	I have been known to pick fights	TNT	Physical Nonviolence
55	I don't like to watch people fight	TNT	Physical Nonviolence
57	Violence on television bothers me	TNT	Physical Nonviolence
60	If someone gets in my face, I push them away	TNT	Physical Nonviolence
63	Everyone has the right to injure another to protect their property	TNT	Physical Nonviolence
69	If someone spit on me, I would hit them	TNT	Physical Nonviolence
72	If someone insulted me in front of my friends, I would smack them	TNT	Physical Nonviolence
76	If someone pushes me on purpose, I push them back	TNT	Physical Nonviolence
82	A good way to get me to fight is to tease me	TNT	Physical Nonviolence
85	I don't get mad, I get even	TNT	Physical Nonviolence
88	If someone shoves me in the hall on purpose, I would just keep walking	TNT	Physical Nonviolence
90	I won't fight if people call me names	TNT	Physical Nonviolence
94	If someone cuts in front of me in the cafeteria, I shove them out of line	TNT	Physical Nonviolence
96	It is often necessary to use violence to prevent violence	TNT	Physical Nonviolence

Psychological Nonviolence (Others)

51	When someone is rude to me, I am rude back	TNT	Psychological Nonviolence
54	When someone calls me a name, I ignore it	TNT	Psychological Nonviolence
58	Talking things out helps me avoid fights with others.	TNT	Psychological

62	Some people respect me because they fear me	TNT	Psychological Nonviolence
64	Yelling at someone makes them understand me	TNT	Psychological Nonviolence
66	Starting a nasty rumor is a good way to get back at someone	TNT	Psychological Nonviolence
68	I often call people names when they make me angry	TNT	Psychological Nonviolence
71	I like the look of defeat on people's faces when I beat them in competition	TNT	Psychological Nonviolence
73	I tease people I don't like	TNT	Psychological Nonviolence
75	I humiliate people who make me feel bad	TNT	Psychological Nonviolence
78	I don't like to make fun of people	TNT	Psychological Nonviolence
80	If someone disagrees with me, I tell them they are stupid	TNT	Psychological Nonviolence
83	I enjoy saying things that upset teachers	TNT	Psychological Nonviolence
86	Sometimes I make fun of others to their face	TNT	Psychological Nonviolence
91	I like to laugh when others make mistakes	TNT	Psychological Nonviolence
98	I can scare people into doing things for me	TNT	Psychological Nonviolence

Helping/Empathy (Others)

52	I try to tell people when they do a good job	TNT	Helping/Empathy
56	I'd give the person in front of me my extra change, if they didn't have enough for lunch	TNT	Helping/Empathy
67	If someone dropped their books, I'd help them pick them up	TNT	Helping/Empathy
84	I like helping new students find their classes	TNT	Helping/Empathy
92	I would give up my seat on the bus to someone else	TNT	Helping/Empathy

Wisdom (Self)

53	I often do things without having good reason	TNT	Wisdom
59	I often think about developing the best plan for the future	TNT	Wisdom
61	I am open-minded	TNT	Wisdom
70	Life is what you learn from it	TNT	Wisdom
74	I try to learn from all my experiences	TNT	Wisdom
77	I try to make decisions by looking at all the available information	TNT	Wisdom
79	I try to learn from other's mistakes	TNT	Wisdom
87	If I can find out why people are arguing, I can help them solve their problems	TNT	Wisdom
93	I don't pay attention to people with different opinions	TNT	Wisdom
95	When I am arguing with someone, I always try to see their side	TNT	Wisdom

Domain note: Satyagraha/Active search for wisdom and the willingness to change his or her conception of truth

Self-Denial (Self)

65	If my friend and I both wanted the same shoes in a store, I would let my friend buy them	TNT	Self-Denial
81	I would let my friend buy the last shirt in a store even if I wanted it a lot	TNT	Self-Denial
89	If there was only one dessert left, I would let my friend eat it even if I really wanted it	TNT	Self-Denial
97	I'd give up my coat if a friend was cold	TNT	Self-Denial

Domain note: Tapasya/willingness to endure hardship or suffering rather than to inflict harm on others

Programme for International Student Assessment
PISA Measurement of Student Engagement

(Response: 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree)

Belonging (Others)
Read each of the following statements beginning with: "School is a place where…"

99	I feel awkward and out of place	PISA	Belonging
102	other students seem to like me	PISA	Belonging
105	I feel like I belong	PISA	Belonging
108	I feel like an outsider or where I feel left out of things	PISA	Belonging
111	I make friends easily	PISA	Belonging
114	I feel lonely	PISA	Belonging

(Responses: None, 1, 2, 3, 4, 5 or more)

Student Participation (Self)
Read each of the following questions beginning with: "How many times in the previous two weeks did you…"

117	miss school?	PISA	Student Participation
118	skip classes?	PISA	Student Participation
119	arrive late for school?	PISA	Student Participation

Assessment of Catechesis-Religious Education
ACRE: Part II/Affective Statements

(Responses: Strongly Agree, Agree, Disagree, Strongly Disagree)

Morality (Self)

100	It is all right for a couple to live together before getting married	ACRE	Morality
104	It is OK to copy a friend's homework, if I have no time to get mine done	ACRE	Morality
107	I take time to think about whether my actions are right or wrong	ACRE	Morality
109	It is important to me to wait until marriage before having sex	ACRE	Morality
113	I am personally responsible for making the world a better place	ACRE	Morality
116	I think abortion is wrong under any condition	ACRE	Morality

Relationships with Others (Others)

101	My friends and I talk about God	ACRE	Relationships with Others
103	If I thought a friend were getting addicted to drugs or alcohol, I would talk to an adult I trust	ACRE	Relationships with Others
106	I can talk to one or both of my parents about most anything	ACRE	Relationships with Others
110	Gathering together for the family meal, whenever possible, is important to my family	ACRE	Relationships with Others
112	*My friends and I talk of things that are right or wrong and about moral issues*	ACRE	Relationships with Others
115	My family prays together at home	ACRE	Relationships with Others

Q120: Do you think this survey can help students understand their attitudes, values, and beliefs? Why or why not? Please comment.

Catholic grade school principal (grades 7-8) in Cleveland about the student survey:
"The comments showed that the students were very perceptive and the instrument made them think about their choices, attitude and daily responses to situations. The experience of taking the survey may just be an excellent teaching tool for helping youngsters evaluate their choices and also help them know themselves better. Another plus for being involved in this survey opportunity."

Student comments about the student survey (grades 7-12) from the pilot study:

i thought all the questions were valid.

i thought all of the questions were good questions that really make you stop and think about your actions in certain sitiuations

You think more about your answers, and you have to look at how you are and your life is.

it will help understand values

some questions are a little personal and i didn't want to answer but the surveyer needed his precious information:)

I wouldn't change anything

they can see how they are in everyday life and sometimes change it

it makes kids think about themselves

i think they understand more about themselves more

I thought they were good questions.

I believe it gives them a good look in the mirror of who they really are.

It lets them understand themselves.

I think that the questions were personal, but not too personal.

I liked the way it was set up.

I would not change any questions.

Because it talks about issues that kids dont really sit down and take time to think about it.

i do, i think it can help them fully understand themselves.

It makes you think about yourself and how others think of you!

no i wouldn't because it was the right length.

I would add some more serious questions.

I think it does because it helps them find who they really are.

it can help them find there beliefes

no i thought the quesstions wher good and important to ask

no i wouldnt do anything it was good

yes i think it can but you have to be honost and answer seriosly

I didnt really get the point of this.

No I would not change any thing on the test.

yes i think it would like let it out of them and make them understand everything they need to understand.

it helps me ander stand my uwn life.

I would leave it the samae way it is now

no I would not change it

Any personal reflection makes students realize the good and bad in themselves, and can make them want to change for the better.

If students answer the questions thoughtfully they might realize they feel a certain way about something that they didn't know before.

no, i wouldnt change anything

no, i wouldnt change or add anything

It makes you think about yourself, your actions, and what really matters to you.

I would not change any of the questions
It makes students think about their attitudes, values and beliefs.

No. I thought it was good.

No I thought it was good.

I think these questions are things we already know about ourselves, but help us understand our feelings towrads things

Yes, them answering honestly can help them find out more about themselves and they way they live life.

No, but maybe ask a little bit more to get better background on the person taking the survey.

Yeah. just adding a box to explain why the person taking the survey can explain their reason for feeling that way.

Because it's a moment where they can analyze themselves and think wow ""I didn't think I was all like that"". It just makes the person think and see if they actually fit into the yes or no.

it was a great set up and round of questions.

it makes you think about important things that dont really go through your mind when you're at a friend's house.

I think this survey can help students to think about what is really important to them, and see if they are living their lives according to that or if they need to reevaluate.

It makes you think about how and what you feel and believe.

I would not change any of the questions because none of them were invasive or made me feel uncomfortable to answer.

I feel like I could not get a clear idea of what my attitudes are because there was no finla summary to tell my about what I anserwed.

I would not change or add any questions in Part I.   I think different questions repeated the same purpose. Like the spitting in the face, and the pushing into a locker or pushing out of the lunch line questions. I feel they are just extra questions.

I feel that if a student sees the results of this survey, they will see how they act towards others and toward themselves. This survey would show kids how they perceive themselves.

No, all the questions had some relevancy to the questionnaire.

By placing a question out there for students to understand they can find what they believe in. no, maybe there are some questions that are very extremists ...

I wouldn't change anything because they were very down to earth questions that could be simply answered.

I think the question about abortion is more complex and can't be answered with a yes or no.

Abortion is a terrible thing but if I was raped and became pregnant, the baby would be a constant reminder. I think abortion is wrong but given the circumstances it could be taken either way. I would add and undecisive choice because for some I feel like I didn't know so I chose one and that might not be part of my character. Some questions I felt uncomfortable to answer because it is hard to consider the circumstances.

Answering the questions can make you think about it but there's no summary of what we think and what our attitude is. To be honest , I already forget the Part I questions so I couldn't tell you what my attitude is.

the only section i found difficult was the the check boxes because the question was worded in a way that was hard to understand

i think these questions were appropriate

it shows us how we see ourselves, how we react and what we believe and these cane asily be compared to our own lives if we were to sit down and analyze our actions

because it gives them a chance to eveluate how they are acting. and what they ned to change.

maybe change some of the answers like about when you or a friend wanted the same thing it was hard to pick becuause i know my friends and i would just not buy it

i wouldnt change anything about the first part

I wouldnt change anything about the second part dealing with perceptions

these surveys are done all the time and students mostly answer according to their previous surveys. It doesnt give students much to think about

i felt comfortable in answering all the background questions

A few were repetative and i felt like i was being asked the same question sometimes, but other then that it was good

These questions made me think about what it is that I do

Answering these questions may help me understand my attitudes, values, and beliefs, however I will never know for sure that I follow what I answered until I am put into that situation. Maybe add a question about making fun of others in a rude and demeaning way.

no i wouldn't change anything because it makes them think about what they believe in

yes because it points out things that happen in schools with bullyiong and such.

It was a bit confusing whether or not to include my brother as living with my family during the school week because he is at college, so I didn't.

The answers were very this, this, that, or that. There was no room to put: Well, I would let my friend get the coat, unless she really really wanted me to have it. Things like that are very cicumstancial. I try not to talk about people or be mean, but I need to look out for my happiness, y'know?

Well, I think it would help a lot more if there were boxes like these to include my feeling about a certain topic, such as does your family eat together a lot, or is religion important to you. Things like that I believe require one to think through their feelings.

If your parents are devorced or not would make the who is at your home simpliar

it helps characterize their behaviors and might just show them how they act in a different light.

Nothing is needed to be added. Some questions were basically the same question asked two or three times, very repetitive

it asks very good questions to help people undrstand their attitudes, values, and beliefs.

Maybe depending on how they look at the survey as they take it.

I would not change anything

this really makes you think about what attitudes, values and beliefs I trully believe in.

Yes, I would add about how many schools you have attended, that shows how constant people are.

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Yes, it puts things into perspective about what we think is important and how we would handle a situation that happened at school, or in our daily lives, and what we would do if something happened.

i thought they were all good question except some were a little repeatative or hard to relate to if you do not typically argue anf physically fight.

I would've asked for family issues or problems to make everything a little clearer about how I feel at home and school

No I think this part of the test was fine. If you truly answer all the questions sincerely you can learn a lot about someone and then you can help them understand what they should do or not do to help this

I wouldnt change anything.

No it fine the way it is

It makes you think about things before you answer them and ultimately, it makes people think in the long run about their lives and could make them want to change their lives.

i think this survey makes students look at themselves more closely and this may help them realize some of their attributes they may not have seen before

i would add probably who helps the most at home and who is in your life the most.

i would not add or change anything i thought it was good the way it was

i think they were pretty good questions

some people don't think about themselves in these ways until asked.

Maybe if they took it serious

kind of. might want to follow it up with something else.

I would not change anything

I think this survey is very effective. It not only helps a student but can help the school understand what is going on that they can't see.

I think it's fine the way it is.

No, I think that they were okay. They have to decide definitively what they truly are in their beliefs and their thought about their life.

I thought this part was in well enough detail.

It helped me to realize where I stand both at home and in school.

all valid questions   its makes students really think about who they are and they wouldnt have thought about it like this before.

I would not change anything in Part 1 that asked about my backround. I would not change anything in Part 2 that asked about my perceptions.   It does because it lets them look at what it is that describes them and maybe gives them an idea they need to change the way they act.
it is very clear and you can see everything. its broken down for you very well

Yes, by taking this i realized more of what kind of a person i am and things i should work on to be a better person. i feel like i know more about myself now

It helps you think about more different things and how to figure them out.

I believe that taking this survey could cause a person to work harder to do the right thing.

i would ask a short answer question of what they liked, looked up to, and did at home.

cause people are always surprised by their answers about themselves, cause they usually dont thnik very much about themselves.

Nope, it was fine

Yes, I do think it could help other students understand the way they are because this survey gives you situations that you would come across inreal life and asks you how you would respond to them. You can therefore clearly see and understand others attitudes, valuesm and beliefs.

Yes, it makes you personally reflect on your moral beliefs and values.

Appendix K: Main Study Student Comments

Q120: Do you think this survey can help students understand their attitudes, values, and beliefs? Why or why not? Please comment.

yes if they pay attention to the questions with an open mind

Yes, the reason why because it make you think if you really read it.

maybe truely they may learn from what they chose

It's too long, and boring.

This was a very insightful survery that gave me a perspective on my thoughts and beliefs.

I think it can help evaluate the certain situation they are faced with everyday and teach them how to handle them properly.

i feel that this survey helps you figure out what you believe in and is a good way to learn and make yourself a better person

and sometimes i dont like the school i hate it but jjust because you haate it dosnt mean that you shouldnt stay

very good survey

because some kids just dont care not sayin i dont but some dont.

I think so because by doing this survey it gives you a chance to learn your true values and how you are treated. Also, by showing your true feelings on today's economy.

it made think during the wholsurvey

I said yes because you can know where you stand and you can learn more about yourself. I think this survey helped me as well! Nice survey

Yes Because Its Good To Let These Feelings Out And Not Hold It In.

Because most of these question are basically yes or no there isn't any explaining invovled

It can help students understand their own values, attitudes, and beliefs since they will begin to think about why and how they anser these questions.

It is like reflection so it help me relized what I am and what I need to become.

I believe this survey will help students understand what truly is important. I think that students will look within themselves and see if they are being the best that they can be.t

I think this survey helps students evaluate who they are as a person.

A little bit perahps, but that is about it.

It allows students to reflect on their current behaviors.

this survey can help others find themselves or learn from something. it opens their mind to new attidues and ideas. they can grow from this

It is a little vague, it could more personal to help students. However, the questions have the right idea on what to ask.

It helps point out your flaws

it does not realy go all that in depth with the personal questions that it asks students

It lets me think and evaulate my life

You ask to many questions.

Students have to really think about their answers. I commend the researcher doing this project. It is a worthy cause.

People need to figure themselves out, not have a survey figure it out for them.

yes.

It can help you understand yourself better.

yes i think that they can read these wuestions then dicide to change there life style.

Yes because it asking them about them

yes because it has good questions

maybe

Because, some people need to change their attitudes and etc.

because they are always going to think their right because they say they been through it already

yes, because some children don't be able to be heard on there thoughts.

some people are just stubborn though

because it lets you speak out and to say what you feel.

Yes

i really enjoyed taking the survey. i believe it will help students keep an open mind. thank you

Yes, I do think it will help.

i think that by looking at yourself because of these questions you can see who you really are and there is no reason to be afraid of what others think because it is anonymous

it lets you look inside yourself and find the true answers to the questions

good survey

survey was good and will force any studen to think deeply abous his/her moral issues

Some What

I think tha there should be an undecided answer for some of the questions

I think students can really think about their actions and their beleifs more through this.

yes because it can open their eyes to things they are not fully aware of or things they are scaerd to talk bout

I don't think it can because we're gonna answer truthfully but we won't change anything

I think this survery will help future students look at themselves and think about what they are doing with their lives.

I think some of the questions take a little more time to anwser than others, because they require a little more thinking.

I think this can help students because whoever is doing the research gets a real life perspective of what students are thinking about and what is going on in their lives.

Yes because student can see what they are doing right and take it with them

280

There were not enough options for most of the questions

This was a great survey that made me think about myself and my actions. It really helped me to understand myself and truly think about my values, beliefs, and attitude. Thank you very much for inclduing me in this survey.

You already know your attitudes, values, and beliefs; this isn't going to change them

yes

I do believe so, but for most of the questions, I think students should have to allow comments or be made to make a comment. This is because some of the questions are open-ended and are too general.

I think this survey is a usefull assessment tool for those who don't have a palette with which they can gage their personality and beliefs. In the future perhaps you could reagrrange the order so that people don't become unterested in media.

However I do understnad the effect of that number of questions and how that number and cause people to answer from a less conscience, yet more truthful, mindset.

all the questions in this test are things that I've already thought about most of these questions and they seem to be things that we have already addressed in morality class.

it was a good survey.

This was a good survey except some of the quetions were conditional and needed to be decied by more than just what the options of the answers gave you.

It helps us evaluate ourselves.

I think this survey helps students find out what they are really doing in life. It helps me think about what I would do next time i come to a big decision.

it is not very in depth

It can help people think about what they really believe about things and learn where they stand on certain issues.

I think that it is important for students to look deep into their beliefs by asking all these questions.

This survey gives students a chance to evaluate themselves by asking them questions that they wouldn't normally ask themselves

I feel the questions responses are broad, and that most people wion't answer honestly.

I've got some thinking to do, after taking this survey.

Some kids don't notice how much they have, and there were several questions that will make them realize that.

maybe

I think that this survey will help kids to think about what he/she has done and maybe what they could improve on in their own lives

Some could most likely understand theier own values and beliefs, other cant describe their whole opinion by a multiple choice question. Most kids would undrstand their opinion and beliefs by taking this survey.

I think you should keep a maybe/undecided answer for all of the questions in the agree/disagree section.

yes i do it is a nice survey

Sometimes I really had to think about the question

I feel the same as before

Yes, it makes you realize some of the stuff that you're doing.

the questions are too simple. it would be more productive to have them write out answers but this would annoy the subject. in all i dont think surveys are a good for highschoolers because we dont take them seriously. i also dont like that there is no maybe oon the questions. in many cases i found myself on the line where i would want to answer both yes and no. people react differently besed on the situation and problenms may be handled differently bassed on this.

although, some of the questions are repetative

It asked questuiins we don't usually think bout everyday, which opens up thought on these areas provoking self-knowledge.

Well they are simple questions that anyone should be able to understand

I was stuck on some of them doe

but only sometimes.

Give a middle selection, like "maybe" or "I dont know" as a choice

I think thats its certainly possible, but i'd think that it would more so help them to begin thinking about these things.

looking back it may make kids think about what they do

to long

I think if they see it on paper they will realize it better

It makes you think about things a little bit more, and it puts things into perspective.

I think it would cause them to truly decide what they believe and how they want to act

The survey was good and it helped me understand my attitude, value, and beliefs.

Many people are affected by others and their peers. If people open themselves uo and see the world differently a lot can change.

....leave

I honestly think in today's day and age, it depends how the student is brought up.

Many students have strong morals, and many students and no morals. To make a better world, we have to shape our children right now.

It helps you think about the things that usually wouldn't come across your head

I think it will help

There was a question about abortion that asked if abortion was absolutely wrong, but that asked responders to agree/disagree on a scale. What's up with that?

I think it makes students think about what they do on a daily basis.

This survey can help students to dig deeper into their attitudes, values, and beliefs in life. It can help students better understand where their flaws are and what they need to work on.

It shows them the true sides of thereslves

I say yes because it makes the students actually think about what the answers that they said are.

It was insightful and made me think about how I would answer this survey.

Not a chance. The questions fail to really aid in self-examining. They are generic, simple, and lack substance. This survey fails to meet its own goals because these questions aren't expansive or difficult enough.

Smoke fat buds and get them A's

It was pretty pointless

they could get a better point of view of them selves by this way and it could help the certain person to become better or what she or he needs to change

Not a terribly good survey in general.

It helped me a little

they might but they may have just answered anything just to get out of class

It allows students to see things they need to change within themselves.

i really dont know because some of the answer can really go wit the question because their is a better word for it. but if answer were like true or false maybe, not really it don't a plaid for me. because every one those not have the same life.

This survey is stupid as you know what.

This is a great survey, i wish there was a comment box for some questions.

I don't really know.

It do a little bit

It is a way to deeply learn who we are. It gives us an insight to our personal being that we hide away by everyday events and activities. We never pay much attention to who we are but this survey helps us reach that long forgotten part of who we are.It just seems helpful to finding truth deep in ourselves as students and just people.

Because they see how they act. As they see how they act then they can make a positive change towards theirs and others future.

yes, it will help them reflect or take into consideration what they read and how they answered.

I could if they really answer honestly and think about their answers efficiently.

i think it was a good way to reflect on things we believe and may or may not carry out.

It helped me realize how mean I am and how hurtful I am to others.

I think the survey made me think about certain situations and how I could act in the situation

but it can also help students realize their strengths and weekness

If they take it seriously

It makes you face your problems, in a way.

It makes people understand more about themselves.

it makes them think about themselves.

Yes because it can make people think about what they truely believe in and how they treat theirselves and others.

this help us find out aboust ourselves and our actions

makes them think about them

i think that is does. it asks questions that most people don't ask themselves. i think that they will help people learn who they really are

By making them understand their selves.

Great questions

It gives them the time to reflect on who they are, or what they think of themselves

because it helps them think about their actions and whether what their doing is right.

Its a possibility that it may help them, but most people might not think it will

I'm almost sure half the students care less about this survey we have to take surveys all the time that helps notice our attitude but nothing ever changes

just in some areas

it may make people continue all that they are doing. i dont think that a survey can help with that

I don't think anyone's going to consider this in their everyday life after they're done

it gives you a little bit of everything about life

While taking this test I was being as honest as possible , then I just started thinking that I really do make these decisions, its a shame

somewhat

This survey is helpful to other but disrespect to the one's taking it

Itmakes you realistically look at your actions.

They should already know about themselves regardless of what this test says

Yes and it also makes students think about what they have done ad what they are doing. This survey really made me think a lot and that I should change my attitude.

It can show different kids that you are not alone in the different situations you face and also that their is always someone out their who is in a similar or worse situation.

i guess

i believe it will help them figure theemselves out.

Yes, because it can show them what kind of person they are and will be in the future.

ttttthtttt

I think so

It'll make you see how you are, how you behave and what you can change and make better

some of the questions you ask more than once in different sections

all its doing is asking us questions and not really helping up with these problems.

It depends on if they take it seriously.

This Test Was Really Long , I Began To Click Anything Without thinking About The Question.

it helped me realize how i really am and what i should improove

I think most students know exactly how they act and the effect it has on others and they choose and are very aware of it.

Somewhat

i dont know

It's just a survey that they just don't care about.

This just lets students tell other people about their attitudes so that other people can understand the student's attitudes, values, and beliefs. A student already knows what they are like and what they believe in.

I don't think that it will help students because it is just a survey asking questions about their atitudes,values,and beliefs and it is not making them have other thoughts about changing their flaws in their attitudes,values, and beliefs.

a little bit

NOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOO!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

pointless on my behalf.

It was pointless.

It makes think about the way you feel about certain situations and how you can reflect as a person.

neutral

this can help students evaluate themselves on a difrent level.

It helps us realize what we do and our actions in life

They realize what attitude they have and there personality.

I think it really helped me understand my attitude.

it didnt help me understand mine

Understanding beliefs come later in life, a test cant show kids that

I think that this survey may help other kids with their issues because they can let it all out by telling the truth.

Yes because we can figure out who we truly are inside and out

This makes you relize how you think about yourself.

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Things people don't really notice about them selves they can change

it helps alot and they can learn from it and do better

Yes this survey help others become better and also help othes stop bullying someone because of how they look it is rude and disrespectful to others and your self.

I picked this because it will help them actually look at them selves

because they might think of thing better

i feel bad about myself

yes because if your amsering questions about yourself you see the big icture of what everyone else see.

I guess so

Yes, to make them feel better.

I believe that this survey makes students think about their belifs and values. It might not make them improve them, but it makes them think about them.

no,because they are just thinking what they do. But they don't think hard about it to understand it.

It can help students look at themselves through these questions.

maybe i wish you would have that as an answer

This can kind of make a person think about themself and reflect on what they did wrong or right.

Yes. I think most students around my age can relate to this if they have any problems in life but to be honest on this survey has to start with being honest to yourself

Yes, I think it acn because it have u think about alot of things..That u never even thought about so Yes!!!

yes because people who feel like they have no one or thing they can talk to they can feel good

Its to much information and it makes people feel uncomfortable because its personal questions some people really should not know just sayin not trying to be rude.........

i say this because i think if people knew what they were doing to others they would try to change it.

bbecause it asks important questions

yes but someof the questions are to privated and the repeat

yes but no

I think the survey may help people see what type of people they truly are.

This survey will help students understand why they should think about their actions.

It helps this suryey/family know about people's life.

because now you really truly think about what youve done and how to make it better.

I think so because it can pretty much get your feelings out to students who cantspeak there minds most of the time.

I strongly do

yes i do because students can see what type of person they really are.

This survey helps the students really think to be able to explain how they actually act and what their beliefs are. They really have to look deep within themselves to find the honest answers to some of these questions and by answering them allows us to have a better understanding of ourselves.

it was pointless

yes because they will realise what they answered and it would make them think.

No, because they probably aren't really thinking about the answers like I was.

i think so becasue it can make a student really think of how they're doing in school or how they can do better

I think it will help people understand themself better.

people can see what kind of person they are or they can finally seee how they act

it can help pleople to show what kids go threw

It Helps Evryone Become Better people

yes cause some don't even know what they are doing and just bytaking this is makeing me a better person.

it is very helpful in life

yes because they can sit down and and think and tell themselves the truth about thier own personal self

i think that it can help students look at there selves and think about it.

yes because it show how people really family about there life

Yes, because it makes think about yourself, how you approach situations, how you handle things, etc. It also opens your eyes up to the things you don't but SHOULD do.

Good questions!

I believe yes, because having to have to answer questions about yourself can help you realise what is wrong or not wrong about your attitudes and seeing the other ways to answer you can know how your attitude, values, and beliefs should be.

it will make them see how they really act, most kids dont belive what they do is wrong because thats the way they grew up and thats what theyve done all there life. i think this will make them relize what they do isnt allways right

If evaluated correctly, then this survey may help a person understand their attitudes, values, and beliefs by answering these questions. If a person were to answer the questions honestly then this survey may help, but in most cases a person won't answer honestly (even if the identity is to be kept hidden) because most people want to tell people what others want to hear. This in my opinion is stupidity. People need to be honest to themselves but with the way society is most people tend to conform to what society says is right.

yes to get a better undestanding

yes i think it would help

It is true.

you have to go into detailes of wether their attitudes are right or wrong.

Yes, I think it will help them learn a little more about themselves & how they view things in the world.

somewhat if they want to listen

Taking this survey can help students to think about ways they apporach certain topics, and or life. Overall this survey makes on think about there attitudes and right and wrong.

because it gets them in touch with themselves.

If kids see the way that they are acting and who it affects around them and shows

them how they are perceived in the community it can either give them a "pat on the back" or give them the realization they need to turn it around.

this surveys lets you think about your beliefs

because most of them wont even answer truefully

no because theyre in highschool, they should already know what their beliefs values are.

Great survey

i think this was a really interesting expierence.

the reason i dont think so is because nobody really thinks about that as they are doing this survey , all they are thinking is getting a free pass out of class . nobody really thinks about there attutide while doing this .

This Is A Good Way For Kids To Understand Themselves.! To Let ThemSleves Know Whats Important To Them & Other.!

I have learned alot about myself from taking this survey amd i think it will help me improve on my attitude.

Yes because it can help a stundent kind of find who they are a little better.

So we can be honest

I believe this survey can really help out with what you're studying

It help me understand and I'm glad for that

It really has you think about the thing you do and if they are good or bad.

I guess if they are as easy going as I am.

I think so because what tey

Not really because if there answering honestly they already know it, at least I did.

Because it helps them Learn what they are

DEFINITION OF TERMS

Affective Domain

The affective domain is the manner in which we deal with things emotionally, such as feelings, values, appreciation, enthusiasms, motivations, and attitudes. The affective domain involves growth through stages of receiving, responding, valuing, organization, conceptualizing, and characterizing by value and value concept (Krathwohl, Bloom, and Masia, 1964).

Belonging

Belonging, or attachment, involves feelings of acceptance by peers and others at school and valuing school (Willms, 2003).

Character

Character is a mixture of virtues. Character consists of operative values, values in action. We progress in our character as a value becomes a virtue (Lickona, 1991, p. 51).

Helping/Empathy

Assisting others in minor levels of need (Mayton et al., p. 8).

Morality

Morality is basic goodness, lying at the heart of what it means to be human (Lickona, 1994, p. 3)

Organizational Culture

Organizational culture is defined as assumptions and beliefs deeply held and are largely subconscious convictions about the world and how it works (Gaziel, 1997, p. 311).

Participation

The concept of participation refers to school and class attendance, class preparation, homework completion, attending to lessons, and involvement in extra-curricular activities (Willms, 2003).

Physical Nonviolence

The conscious rejection of behaviors or the threat of behaviors intended to inflict bodily injury on another person in an attempt to coerce, curtail, or eliminate their behavior in favor of alternate forms of conflict resolution (Mayton, Weedman, Sonnen, Grubb, and Hirose, 1999, pp. 7-8).

Psychological Nonviolence

The conscious rejection of behaviors or the threat of behaviors intended to humiliate, intimidate, or in other ways demean the human dignity of another person or group in an attempt to coerce, curtail, or eliminate their behavior in favor of alternate forms of conflict resolution (Mayton, Weedman, Sonnen, Grubb, and Hirose, 1999, p. 8).

Respect

Respect means showing regard for the worth of someone or something (Lickona, 1991, p. 43).

Responsibility

Responsibility literally means 'ability to respond.' It means orienting toward others, paying attention to them, actively responding to their needs. Responsibility emphasizes our positive obligations to care for each other (Lickona, 1991, p. 44).

Satyagraha

The Hindu term used by Ghandi as the active search for wisdom and the willingness to change personal conception of truth (Mayton et al., 1999, p. 8).

School Choice

School choice is a supposition that families should be free to select schools that meet their educational preferences, incorporating standards of sensitivity to the needs of families, accountability for student achievement, and improved teaching approaches. School choice can take place in both government and non-government realms (Ferraiola, Hess, Maranto, & Milliman, 2004, p. 210).

School Culture

School culture is that particular configuration of core beliefs and values, symbols, traditions and patterns of behavior in the life of a school which helps to shape the lives of students, teachers and parents (Mok and Flynn, 1998, p. 3).

School Effectiveness

School effectiveness refers either to students' academic achievements or to their retention within the school system (Gaziel, 1997, p. 311).

Student Engagement

The construct of engagement generally includes an affective feeling component pertaining to students' sense of belonging at school and how much students identify with and value schooling outcomes (their attitudes), and a behavioral component pertaining to students' participation in academic and non-academic activities (Willms, 2003, p. 18).

Tapasya

The Hindu term used by Ghandi as the willingness to endure hardship or suffering rather than to inflict harm on others. The term is related to self-denial (Mayton et al., 1999, p. 8).

Virtue

Virtue is a reliable inner disposition to respond to situations in a morally good way (Lickona, 1991, p. 51).

Vouchers

State funded and privately funded vouchers place funds in the hands of parents to allow them to transfer to government or independent schools that have agreed to accept vouchers (Godwin, Kemerer, Martinez & Ruderman, 1998). Vouchers can also be termed grants which cover some or all of the cost of attending voucher accepting schools (Walberg, 2007).

Wisdom

The master virtue, directs all the others, good judgment based on good for the self and others, tells us how to act, balance virtues, correct seeing in order to do right (Lickona, 2004, p. 8).

Dependent Variables of Affect

Deeper understandings of the 18 subscales of affect can be garnered through a careful reading of the items in each scale as given in the student survey (Appendix I).

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