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David J. O'Brien, *Guest Editor*

ASSOCIATION OF CATHOLIC COLLEGES AND UNIVERSITIES

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IDENTITY AND MISSION AT A SAMPLE OF CATHOLIC COLLEGES AND UNIVERSITIES: STUDENTS AND SERVICE TO SOCIETY

Kathleen Maas Weigert and Sharon L. Miller

INTRODUCTION

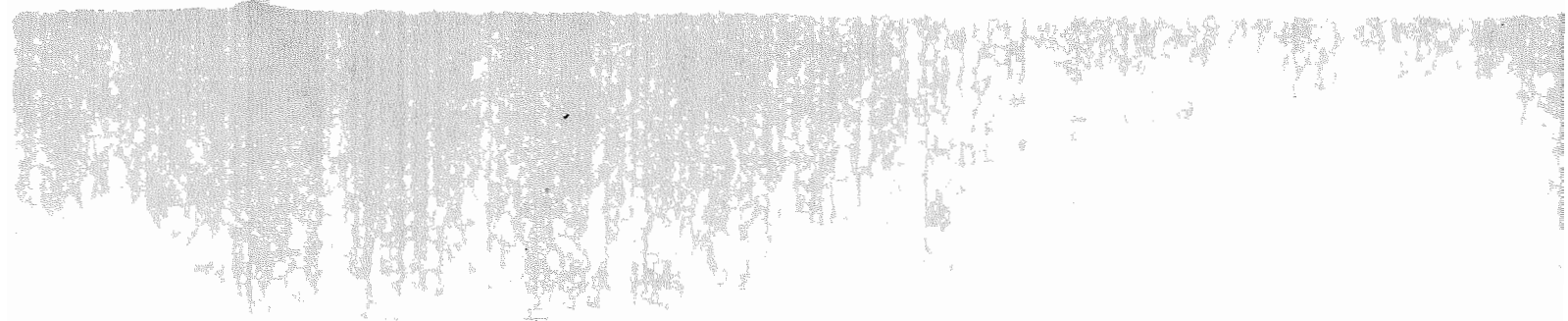
As part of its strategic planning, in the mid-1990s the Association of Catholic Colleges and Universities supported various research projects to obtain a current picture of its member institutions in light of its newly stated mission. This paper is based on one of the research projects, "Service to Church and Society," and focuses in particular on the "service to society" category. How are member institutions providing their students with opportunities for service, service learning, and social action as we prepare for the next century? Which students participate? What is the relationship between their involvement and the Catholic identity and mission of these institutions? These are three of the key questions this preliminary analysis addresses.

We begin with a methodology section that discusses the procedures employed to obtain the sample and presents an overall description of the sample. We then provide a textured portrait of the sample based on various scales we created to offer a richer understanding of the students' involvement in service, service learning, and social action activities, especially in relationship to the Catholic identity and mission of the institutions. Finally, we conclude with a summary of the key findings and some implications.

PROCEDURES AND THE SAMPLE

For a number of years, the Center for Social Concerns at the University of Notre Dame has collected data on incoming first-year students and graduating seniors. Joseph Pettit, a member of the ACCU Mission Steering Committee and vice president for planning/institutional research at Georgetown University, suggested that a version of the instrument used for seniors be used by ACCU member institutions. Pettit solicited the support of the central office of ACCU while the senior author of this paper coordinated the effort to hone survey items. Colleagues at both Notre Dame and Georgetown participated in the latter effort. Table 1

How are member institutions providing their students with opportunities for service, service learning, and social action?



presents the frequencies for the ACCU 20 questions which were used in conjunction with the College Student Survey (CSS) questionnaire of the Higher Education Research Institute (HERI), which is under the directorship of Alexander W. Astin at UCLA.

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The 196 American colleges and universities of the ACCU were invited to participate in the study, which was scheduled to be undertaken with the Class of 1994. While about 50 institutions participated, we decided to include in our results just those institutions for which the response rate was 50 percent or higher. As a result, we have a sample of almost 7,000 students from 24 schools.

Participating Institutions: What Are They Like? We assured participating institutions of anonymity, and, consequently, we do not have items that would reveal their identity. As a substitute for institutional size, we have institutional "types" according to the Carnegie classification: nine schools award the bachelor's degree, 13 are master's degree schools, and three are PhD-granting institutions. In our sample, 19 percent of the students come from bachelor level institutions, 47 percent are from master's level institutions, and 33 percent come from doctoral institutions. The institutions vary in the percentage of Catholics among their student body. We divided the institutions into four categories: those that are less than 60 percent Catholic (this category has 15 percent of all students in our sample); those between 60 and 69.9 percent (23%); those between 70 and 79.9 percent (23%); and those with 80 percent or more Catholics (40%).

The Sample of Students: What Are They Like? What are students at the member institutions like? We answer that question in three ways in this section: through general information; through information on students' religious participation and experiences; and through items on their service, service learning, and social action involvement. In general terms, the students are mostly white (84%), female (62%), Catholics (two-thirds) who were enrolled full-time (90%), and yet were working either part-time (two-fifths on campus and almost three-fifths off campus) or full-time (18%). Three-quarters of the students had lived in campus residence halls for some or all of their college years. Many (60.5%) had lived for a time off campus in rented homes, apartment, or rooms. Most students (45%) characterized their political views as "middle of the road," while the others were almost equally divided between conservative/far right (28%) and liberal/far left (27%). Most of the students had found their college experience satisfactory or very satisfactory (87%), while only two percent of the students indicated that they were dissatisfied.

The second category focuses on *religious practices and related experiences*. (For this

and the following paragraphs, the reader is referred to Table 1.) In terms of *religious practices* during their undergraduate years, 38 percent of the students had attended religious services once a week or more; 48 percent had attended once or twice a month or a few times a year, and 14 percent said they did not attend at all. When asked if they ever engaged in private religious thought, prayer, or meditation, 55 percent said they did so once a week or more, 31 percent said once or twice a month or a few times a year, while again 14 percent indicated not at all. When asked what kind of church or religious involvement they anticipated as they graduated, 13 percent said they would be "very active," 64 percent said "somewhat active" or "use for occasional events," and 23 percent indicated either they would look for faith development outside of a parish/congregation setting or that faith development was not important to them.

Four items asked the students about various experiences *related to faith and religion*. First, when asked if they personally had been helped by faculty/staff to relate faith to contemporary moral issues, the sample was almost equally split into three categories: 37 percent agreed or strongly agreed; 30 percent were undecided; and 34 percent disagreed or disagreed strongly. Second, when students were asked whether the Catholic identity of the school should be more widely integrated into course work and academic efforts, 24 percent either agreed or strongly agreed, 47 percent disagreed or strongly disagreed, and 28 percent were undecided.

There are at least two interpretations for these two items. On the one hand, they may show that many of the students judged that the faculty/staff (on the first item) and the school (on the second item) were already basically doing a "good" job in these two areas. Or, on the other hand, they could show that the students really do not value, in the first case, having faculty/staff involved in relating faith to contemporary moral issues, or, in the second case, having the Catholic identity manifested in a curricular/academic way. In short, where students are "undecided" or "disagree," are they expressing concern over a deprivation of opportunities or disapproval of such actions?

Two items asked about contributions of the college to the students' growth of knowledge in two areas. When students were asked to evaluate the contribution their college/university made to their growth in knowledge of the Bible, we have an almost evenly divided split: 43 percent said "good" or "very good," and 45 percent answered "poor" or "fair"; 12 percent indicated they could not rate the college since they had no experience in this area. When asked to evaluate the contribution their college/university made to their growth in knowledge about Catholic teachings and doctrine, 47 percent judged the institution to be "good" or "very

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good," while 42 percent answered "poor" or "fair," and the remaining 11 percent had no experience in this area. Since this is the first time we have used these items, it is difficult to evaluate these findings. Are they good news or bad news for Catholic institutions of higher learning? Those who think it is the role of Catholic institutions of higher learning to increase students' knowledge in such key areas as the Bible and Catholic teachings will probably be disappointed that not even 50 percent of the students judged the schools very positively on these items. The percentages indicating "no experience" at the very least raise the issue of whether these students should have had opportunities to experience the Catholic identity and mission in these ways.

The third category of information focuses on the students' service, service learning, and social action involvement during their undergraduate years. National data on volunteering and giving in 1993 (collected by Gallup for the Independent Sector; see Hodgkinson and Weitzman, 1994) substantiate the finding that young people, particularly the college educated, tend to spend more time in volunteering than any other age-group. It has been found that those who volunteer also contribute more money to church and charitable organizations than others. In fact, the only age-group that showed an increase in the percentage of contributors from 1989 to 1991 was respondents between the ages of 18 to 24 (from 54% to 58%). It was one of the few demographic groups that showed an increase in volunteering over this time period as well. Data on alumni have demonstrated that those who participate in community service while in college are more likely to volunteer as alumni (Pettit, 1991). In fact, their volunteer rate is one-third higher than those who did not volunteer while in college.

It appears that membership in any organization that facilitates volunteering and giving has a significant effect on levels of involvement. Those who reported the highest levels of giving and volunteering (90% giving and 76% volunteering) were those who were active in an organization such as a service club, alumni association, civic association, or business or professional society. Generous volunteers (those who volunteered four hours or more per week) usually had at least some college education, attended religious services regularly, did some volunteer work when they were young, and often chose protecting or improving the environment as a major goal to accomplish by their giving and volunteering.

Research evidence indicates that those students who participate in service learning gain a wide variety of benefits. Faculty report that service learning is an effective way to present disciplinary content material; it teaches critical thinking, encourages self-directed learning, and brings greater relevance to course material

(Hammond, 1994). Students who have been involved in service learning situations report significantly higher abilities to solve real problems than those enrolled in more traditional courses. In addition, a significantly greater number report having learned to better apply principles from the course to new situations (J. Miller, 1994). A survey undertaken by the Consortium on Financing Higher Education found similar results in the benefits of volunteering (Pettit, 1991). Long after specific subject matter had been forgotten, college continued to have a channeling effect on the decisions and choices of alumni, for research has shown that alumni who were involved in community volunteer or service work during college were much more likely to be involved in their communities in later life.

Many students at ACCU institutions are involved in some form of volunteer service. As can be seen in Table 1, 27 percent were involved "frequently" (i.e., once a week or twice a month), 49 percent were involved once a month or a few times a year, and 24 percent "not at all." A second item asked about service learning, that is, course work that integrated service. Almost half the sample (46%) had no course that included community or public service with regular academic assignments; almost two-fifths (38%) had at least one or two courses that did so, and 16 percent had three or more service-learning courses. The final item asked the students to think about future involvement in service. Two-thirds (67%) indicated they would be "somewhat active" or "involved on a monthly basis," 18 percent said they would be involved on "a weekly basis" or "work full-time" in service or social action, while 15 percent said they would "probably not be active."

We should note in passing that we examined students' service and social action involvement in relationship to other variables which previous research had shown affected levels of involvement on college campuses (Astin, 1993). In our sample, students' majors did not have a strong correlation with volunteerism, social action, or religious practices and faith. Work status did not prove to be strong either. Membership or participation in other organizations or clubs on campus, on the other hand, did have a moderate correlation with several of our scales. There also was a moderate relationship between enrollment in a racial/cultural workshop or racial/ethnic student organization and involvement in volunteer activities.

SERVICE TO SOCIETY AND THE CATHOLIC COLLEGES

We turn now to the particular issue of the relationship between the Catholic character of the schools and the students' service to society. In the contemporary conversation about identity and mission of Catholic colleges and universities, some of the discussion has focused on how service, service learning, and social action

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some college
education.

Many students
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opportunities provide vehicles for living out that identity and mission. Pope John Paul II's 1990 document, *Ex corde Ecclesiae*, for example, reiterates the claim made in the 1972 document, *The Catholic University in the Modern World*, that one of the four "essential characteristics" of every Catholic university is "an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life" (#13). The pope states in a later section, "The Christian spirit of service to others for the promotion of social justice is of particular importance for each Catholic university, to be shared by its teachers and developed in its students" (#34). How do such ideas get translated into programs, curricula, and other opportunities on the campuses of Catholic colleges and universities?

Previous research by Astin (1990) found that students who were involved in service activities on campuses were likely to be Catholic or Jewish; in this study we examine Catholics and non-Catholics to see if there are differences. Research on Catholics, adults as well as high school students, has examined the beliefs and practices of Catholics in terms of their faith. Numerous polls and studies of late have indicated that young Catholics practice a "selective" Catholicism (McNamara, 1992; Roof, 1993). This stance (also referred to as theological individualism) is characterized by the decision, consciously or unconsciously, to make up one's own mind about the substance of one's faith. Data clearly show that the authority of the church over such areas as divorce and remarriage, birth control, homosexuality, and sexual relations outside of marriage has been set aside by many of today's young people.

It appears though that young people are willing to accept some authority of the church over larger societal issues such as teaching on peace, justice, and nuclear deterrence (McNamara, 1992). Thus, although the official Catholic Church seems to have lost ground on the personal moral front, it retains some authority in the public moral sphere. In Roof's study (1993), the vast majority of young Catholics may have believed that regular church attendance was not necessary in order to be a good Catholic, but only 19 percent thought you could be a good Catholic and not be concerned about the poor.

In McNamara's follow-up study of students from a Jesuit high school, he found that ten years after graduation only 22 percent attended Mass weekly to several times a month, and 44 percent agreed with the statement that religion is not more important than other aspects of life. However, an astonishing 91 percent agreed that, "It is my responsibility to share what I have with those who have less," and 86 percent agreed with the statement that, "If I do nothing to oppose unjust practices

in society, I share responsibility" (McNamara, 1992: 132). These statements do not indicate how many alumni had actually *acted* on these beliefs or had been involved in some form of social action, but they do indicate a high level of social consciousness. Young people may not only be willing to accept the authority of the church over peace and justice issues, they may in fact be *looking* to the church precisely for this guidance in the public sphere.

The Construction of Scales. In order to get at these ideas more concretely, we created various scales to examine the relationships among the key concepts of service to society, the Catholic character of the institutions, and the students' religious commitments.

Several introductory comments are in order. First, a general word about the scales before we describe the items used to create each of them. The caution that comes with all survey research should be heeded here: these are self-reported data, fraught with all the problems such data present. Does the respondent have an accurate recollection? Is the respondent telling the truth? Is there a social desirability factor in the answer? The creation of scales (made by combining two or more items that ask about the same topic) is one vehicle for dealing with this issue, at least in a minimal way. Second, the items used to create the scales come from the ACCU-generated questions as well as the CSS survey; they were recoded for direction. All five scales are based on items that are scored from one to three, with three indicating the highest level of action or the strongest positive attitude or value. Fourth, we are using alpha as a measure of reliability. The higher the alpha, the better the specific items "fit" together to measure a single construct. While methodologists consequently like to see fairly high alphas (.6 and above), for theoretical reasons researchers might include scales with lower alphas. We created five scales for this analysis: Religious Practices, School Contributions to Catholic Knowledge, Volunteer Service Involvement, Orientation to Volunteerism, and Orientation to Social Action. (We will be discussing findings for these scales in the next section.)

First, we turn to the scale on Religious Practices. As Table 2 indicates, the five items in this scale ask about various forms of religious practice. Three items focus on attendance at religious services and meetings; one asks about private religious thought, prayer, or meditation; one asks about projected church involvement. The alpha is .83. Individual questions varied from .36 to .73 in the strength of their correlations with the other items.

The second scale (Table 3), School Contributions to Catholic Knowledge, focuses on the students' appraisal of the contribution ACCU institutions made to

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the students' knowledge about the Bible and about Catholic teachings/doctrine. The two items are highly correlated (.62) and have an alpha of .77.

Volunteer Service Involvement, our third scale (Table 4), combines three highly correlated items (.52 and .61) that have an alpha of .80. The items asked about the time spent volunteering in a typical week, frequency of students' volunteer service in the past year, and frequency of involvement during their undergraduate years.

In addition to asking about their actual involvement in service activities, we examined items that get at students' Orientation to Volunteerism (Table 5). The four items of this scale included one on the importance of influencing social values; one on the importance of helping others in difficulty; and two different measures of projected service involvement. The alpha for the items is .51, and the correlations range from a low of .10 to a high of .34.

We would have liked to have had two comparable scales for the area of "social action," but this was not possible because neither the ACCU-generated items nor those on the CSS instrument contained appropriate examples of action. The only CSS-related item asked about "demonstrations," and 85 percent of our sample indicated they had never participated in a demonstration. We were able, however, to create an Orientation to Social Action scale (Table 6). It consists of four items that ask about the importance of influencing political structures, involvement in environmental cleanup, participating in community action, and promoting racial understanding. The alpha is .71, and the correlations range from .26 to .53.

Findings and Analysis: Scale Results from the Sample as a Whole. We start with a note of caution. It is tempting to make cause-and-effect assumptions from some of the data we will be examining. Due to the nature of the data, however, we should be careful in doing so. This analysis is drawn from surveys completed by college seniors as they were about to graduate; we are doing a cross-sectional analysis, to use the more formal term. We are not examining their attitudes, views, and activities prior to college. We have no way of knowing if their beliefs and values "caused" them to be involved in social action, religious activities, and volunteerism, or if their involvement formed their values and beliefs. Likely it is a reciprocal relationship, with one reinforcing the other. We are examining correlations and, in some instances, means. From this we can make some tentative conclusions.

We begin this section by examining the relationships among the various scales just described and then look at differences in five subgroups: females and males; Catholics and non-Catholics; whites and non-whites; schools with a larger percentage of Catholics (70% Catholics or more) and schools with a smaller percentage (those with 69.9% or less); and, finally, bachelor, master's, and doctoral institutions.

Given our focus on the idea of "service to society" as part of the identity and mission of Catholic institutions of higher learning, we are particularly interested in these relationships:

- (1) between religious practices and both volunteer service involvement and orientation to volunteerism;
- (2) between religious practices and social action orientation; and
- (3) between religious practices, service involvement, orientation to volunteerism, and social action orientation, on the one hand, and adherence to specific Catholic teachings on the other.

As can be seen in Table 7, all of the scales are not as strongly related to each other as we would have liked. On the first relationship listed above, the correlation between Religious Practices and Service Involvement is .27; the correlation between Religious Practices and Orientation to Volunteerism is .25. On the second relationship, between Religious Practices and Social Action Orientation, the correlation is a disappointly low .11. On the third relationship (Table 8), support for some specific Catholic teachings was related to higher levels of Religious Practice: that abortion should be illegal (.39); that peacemaking is a requirement of faith (.30); and that it is the Church's business to help believers form their consciences on the moral dimensions of economic decision-making, etc. (.26). (All three relationships are statistically significant.) There was in general a very low relationship (and not statistically significant) or almost none at all between the specific Catholic teachings and Service Involvement, Volunteer Orientation, and Social Action Orientation.

How do we interpret these correlations? "Guardedly" is our first response. It appears that there is a positive relationship, as we had hoped, between Religious Practices and both Service Involvement and Orientation to Volunteerism, although it is not as strong as we had surmised it would be. Do students get involved because of their faith commitments? Does their involvement nurture their faith? Certainly the case has been made that service is a *sine qua non* of Christian belief, but how do believers relate the two in their own minds? Further work needs to explore the nature of this relationship.

The link (or lack thereof) between beliefs and social action, it seems to us, is part of the larger church concern with assisting believers in understanding that their faith calls them to get involved in making the society more humane and more just—in short, it is central to the mission of the church, and as stated in *Ex corde Ecclesiae*, of the Catholic colleges and universities as well. It is perhaps all the

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more discouraging, then, that there is almost no relationship between religious practices, on the one hand, and an orientation to social action, on the other.

This leads to the particular issue of the relationship between adherence to specific Catholic teachings and living out of the Catholic vision. As noted above, attitudes on the death penalty, on sexual relationships, and on challenges to social structures were found to be weakly related, if at all, to any of the indices (Table 8). The belief in peacemaking as a requirement of faith had a moderate, statistically significant correlation (.30) to Religious Practices; there was an even stronger relationship between views on abortion and Religious Practice (a statistically significant correlation of .39). While we may take some satisfaction that two of the five items are moderately related to religious practice, why is it that the other three items do not seem to be so related? Again, this needs to be explored.

There are a couple of other comments we wish to make before moving to the analysis of the five subgroups. Given the common assumption that those interested in volunteer service are not also interested in the more public or political arena, it is perhaps significant to note that the strongest correlation (.50) among our scales occurs between Social Action Orientation and Orientation to Volunteerism. Being oriented to service does not preclude an interest in social action, or vice versa. A caution, however: since the social action items in the scale can be seen to be referring more, on the whole, to local projects, they may not be as good a measure of interest in more structural changes, which sometimes are taken to mean larger, institutional arenas and getting at root causes.

The second strongest correlation follows the first quite closely and is what would be expected: there is a fairly strong relationship (.46) between Volunteer Service Involvement and Orientation to Volunteerism. Those who perform service are more likely to have a personal commitment to such activities. Perhaps the puzzling issue is why the relationship isn't even stronger.

The only controls we had for students' characteristics *prior* to their college experience were their parents' educational and financial levels (data not presented in the tables). It does not appear that either the student's mother's or father's educational level influences that student's subsequent involvement in Volunteer Service, Religious Practices, Volunteer Orientation, or Social Action Orientation. There are, however, some statistical differences when parents' income is taken into consideration. Income was divided into low (below \$20,000), medium (\$20,000 to \$50,000) and high (over \$50,000). Those students coming from lower income homes tended to score lower on Religious Practices than did those in higher income brackets. However, they scored statistically significantly higher than those

with an income of over \$50,000 on School Contribution to Catholic Knowledge and Social Action Orientation. Those from the middle income bracket scored statistically significantly higher than those from the higher income bracket on Volunteer Service Orientation.

Findings and Analysis: Scale Results for Selected Sub-Groupings. We turn now to the findings on these scales for five subgroups: female/male; Roman Catholics/non-Roman Catholics; whites/non-whites; institutions with lower and higher percentages of Roman Catholic students; and bachelor, master's, and doctoral institutions. In each case we will be using mean scores and T-tests to determine if the differences between the groups are statistically significant, that is to say, that the differences could not be by chance alone, but are in fact differences between the groups.

There is a plethora of data on male-female differences in social science research (Astin, 1977, 1993). Volunteer activity often has been seen as an arena designed for women, in keeping with their purported orientation toward helping behavior, while work in the more public/political arena has been seen as the province of men. It is also the case that women are typically more active in the religious arena, although there are mixed findings on gender and support of particular church teachings.

Our data seem to support much of that previous research. As Table 9 indicates, on four of the scales there is a statistically significant difference, and in all four cases it is women who have the higher means in Religious Practice, Volunteer Orientation, Volunteer Involvement, and Social Action Orientation. In line with earlier studies, women are more likely to be involved in religious activities and in volunteer service. In a bit of a contrast with other research, our study finds that women have a stronger orientation to social action than men.

What about differences between Catholic and non-Catholic? As Table 10 indicates, Catholics score higher than non-Catholics on two of the five scales (and the differences are statistically significant) in Religious Practices and Volunteer Service Involvement. Non-Catholics have a higher mean on the School Contributions to Catholic Knowledge (the difference is statistically significant); this likely indicates that the school was the primary location for Catholic knowledge for non-Catholics.

When we examine differences in race, we find that just two of the differences are statistically significant. As can be seen on Table 11, white students have a higher mean score on Religious Practices, and non-white students have a higher mean score on Social Action Orientation.

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There is perhaps a surprise when we examine the sample by percent Catholic at the institutions, using a “high” category (those with 70 percent Catholic or more) and a “low” category (those with 69.9 percent Catholic or less). As shown in Table 12, there are four statistically significant differences on the scale. In three cases, Volunteer Involvement, Orientation to Volunteerism, and Social Action Orientation, it is the institutions with fewer Catholics that score higher. In one case, School Contribution to Catholic Knowledge, institutions with a higher percent of Catholics score higher.

Our final subgrouping is by institutional type, using the bachelor, master’s, and doctoral levels. Of the 15 relationships, nine are statistically significant, as can be seen in Table 13, but they present some challenges for interpretation since there seems to be no clear pattern. Bachelor level institutions scored highest overall in School’s Contribution to Catholic Knowledge, a difference that is statistically significant when compared with master’s level institutions but not statistically significant when compared with doctoral institutions. Master’s level institutions scored highest overall in Volunteer Involvement (a statistically significant finding compared with bachelor level institutions but not so compared with doctoral institutions) and in Volunteer Orientation (a finding that is statistically significant when compared with the other two types of institutions—do master’s level institutions draw a particularly service-oriented type of student?). Doctoral institutions scored highest in Social Action Orientation, a finding that is statistically significant when compared with bachelor level institutions but not so when compared to master’s level institutions. There did not seem to be any significant differences in levels of Religious Practice among institutional types.

SUMMARY AND IMPLICATIONS

Given that this is a preliminary analysis, we want to remind the reader of the various cautions we have suggested throughout the paper and also note that further analysis is being undertaken. But what can we say to the Catholic colleges and universities as a result of this study? First, a summary of what we have found; second, some tentative implications in light of the findings.

How *religious* are these students? Overall, most of the students are involved with some regularity in religious practices. Almost 40 percent attend church at least once a week, 48 percent did so with some regularity, while fewer than 15 percent do not attend church. Even more of the students (55%) pray or meditate at least once a week, while 31 percent did so but with less frequency, and, again, under 15 percent said they do not. Almost three-quarters indicated they would be involved

in parishes or congregations upon graduation, while under one-quarter said they will not get involved this way or that faith development is not important to them at this point. In short, it seems reasonable to say that most of these students are not turning away from religious practices, a finding other studies document (as discussed in S. L. Miller, 1994), although some might worry about the frequency of practice. (We have matching data for some of the sample, and we will be exploring changes over the four-year period in our next analysis).

What about other *experiences related to faith and religion*? The students seem to be divided in their opinions about several items: whether faculty/staff have helped them to relate faith to contemporary moral issues; whether the Catholic identity of the school should be more widely integrated into course work and academic efforts; and whether the institution did a good job in contributing to the students' growth in knowledge of the Bible and Catholic teachings.

When it comes to *service and social action involvement*, almost 75 percent of the students have had such involvement (about one-quarter are involved once a week or twice a month; almost half participated once a month or a few times a year, and about one-quarter not at all). When asked about future plans, 85 percent of the sample thought they would have some kind of regular involvement after graduation. In terms of having course work that integrated service, almost half the sample had no service-learning course, about two-fifths had one or two such courses and 16 percent had three or more.

The data seem to support the following claims:

- (1) There is a positive, moderate relationship between involvement in religious practices and two other variables: involvement in service activities and having a positive orientation to service.
- (2) There is almost no relationship between orientation to social action and involvement in religious practices.
- (3) There are low, if any, relationships between religious practices, service involvement, orientation to volunteerism, and social action orientation when specific Catholic teachings are examined.
- (4) Students from higher income homes have higher levels of religious practice than those from lower income homes, but students from lower income homes score higher on two of the indices, School Contribution to Catholic Knowledge and Orientation to Social Action. Students from middle income homes have higher scores on Volunteer Orientation than those from the highest income bracket.

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Looking at the five subgroups, we found some statistically significant differences:

- (1) Women score higher than men on religious practices, volunteer involvement, orientation to volunteerism, and orientation to social action.
- (2) Catholics score higher than non-Catholics on religious practices and volunteer service involvement, while non-Catholics score higher than Catholics on school contributions to Catholic knowledge.
- (3) Non-whites score higher than whites on orientation to social action, while whites score higher than non-whites on religious practices.
- (4) Students at ACCU institutions with a lower percentage of Catholics score higher than institutions with a larger Catholic student body on volunteer service, volunteer orientation, and social action orientation. Institutions with higher percentages of Catholics score higher on the school contribution to Catholic knowledge.
- (5) There are some differences when examining ACCU institutions by types although there is no clear pattern. Bachelor-granting schools have the highest mean score on school contribution to Catholic knowledge, but this is not statistically higher than that of PhD-granting institutions. Master's level institutions have the highest scores on volunteer orientation and volunteer involvement (although the latter is not significantly higher than PhD-granting institutions). The doctoral schools have the highest score for social action orientation, but this is not statistically higher than the score for master's level institutions.

What are the implications of these findings for ACCU institutions? There are some puzzles that we hope to unravel with further analysis. But clearly there are some satisfying findings, as seen in parts of the summary just provided. For those institutions with smaller percentages of Catholics in the student body, it is perhaps encouraging to note the healthy signs of high levels in volunteer service, volunteer orientation, and social action orientation. For the institutions overall, it is exciting to think about the possibility that there is a mutually reinforcing benefit to the various activities. Let us point to an example. Those who are more involved in religious practices may receive support and encouragement for their involvement in service; likewise, that attitude of volunteerism and those service activities may lend support for their religious practices.

The findings also present some challenges. We highlight three. First, many students do not evaluate the institutions positively in terms of contributions to their knowledge about the Bible and Catholic teachings. What should the role for

ACCU institutions be in these areas? What kind of opportunities should or might they offer? Should some of the opportunities be curricular? How would faculty interpret this issue?

Second, given the almost complete lack of a relationship between social action, on the one hand, and students' religious involvement and adherence to Catholic teachings on the other, is it reasonable to say that something is awry in their understanding of the link between church teachings, religious practices, and social action? We suggested earlier that the lack of such relationships is part of the larger challenge facing the church as well as ACCU institutions: how can they assist students in making the link between social action and their faith? What kind of curricular and cocurricular opportunities should there be?

Third, given the female-male differences on these measures, how might we enlist the help of our women students in the areas of religious practice, volunteer involvement, and orientation to both service and social action? How might they teach their male peers? How might the institutions better educate and challenge the male students to understand the importance of these actions and attitudes?

We conclude by saying that we have some good foundations to build on in this important area of service, service learning, and social action. If "service to society" is going to be alive and well on the ACCU campuses of tomorrow, we need to think about this mission in light of the Catholic identity of our institutions, to evaluate what we are doing well and less well, and to focus energies and resources in providing the kinds of opportunities, both curricular and cocurricular, that will help our students become active participants in making our world a more just and humane place.

Most students
are involved
with some
regularity in
religious
practices.

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TABLE 1

RESPONSES TO OPTIONAL QUESTIONS

VARIABLE	CODE	TOTAL %	FEMALE	MALE	CATH.	NON-CATH	WHITE	NON-WHITE
1) How often were you involved in volunteer service during undergraduate years?								
		N=6052	N=3715	N=2293	N=3895	N=1748	N=5070	N=982
Not at all	1	24%	22%	17%	22%	26%	24%	24%
Few times yr.	2	49%	49%	51%	51%	47%	50%	46%
Frequently	3	27%	29%	22%	27%	27%	26%	30%
2) How many of your courses considered moral & ethical questions?								
In no course	1	<1%	<1%	01%	<1%	01%	<1%	01%
One to five courses	2	49%	49%	49%	49%	49%	47%	58%
Six or more courses	3	50%	50%	50%	50%	50%	52%	41%
3) How many courses required participation in community service or public service?								
In no course	1	46%	41%	54%	46%	47%	46%	45%
One or two courses	2	38%	41%	34%	40%	36%	38%	39%
Three or more courses	3	16%	18%	12%	15%	17%	15%	16%
4) How often did you spend time in private religious thought, prayer or meditation?								
Not at all	1	14%	13%	16%	09%	19%	14%	16%
Few times a year/1x mo.	2	31%	30%	32%	30%	32%	31%	31%
Once a week or more	3	55%	58%	51%	61%	49%	55%	54%

VARIABLE	CODE	TOTAL %	FEMALE	MALE	CATH	NON-CATH	WHITE	NON-WHITE
5) How often did you usually attend church or religious services?								
Not at all	1	14%	12%	17%	05%	23%	13%	16%
Few times a yr/1x mo.	2	48%	49%	48%	47%	54%	49%	48%
Once a week or more	3	38%	39%	35%	47%	23%	38%	36%
6) Which of the following has had the strongest influence on your faith/morals during college?								
Family values	1	49%	51%	45%	52%	44%	49%	49%
Friends' values	2	19%	16%	24%	18%	19%	19%	17%
Religious experiences	3	07%	07%	07%	07%	07%	07%	07%
Time spend alone in prayer	4	17%	16%	17%	14%	21%	16%	18%
Experiences in community service or social action	5	09%	10%	07%	08%	09%	08%	10%
7) What kind of church or religious involvement do you anticipate in your future?								
I will look outside the parish or faith is not important to me.	1	23%	21%	26%	12%	35%	22%	28%
I will be somewhat active or use the church for special events.	2	64%	65%	62%	74%	50%	65%	57%
I will be very active.	3	13%	14%	12%	14%	14%	13%	15%
8) What kind of service or social action do you anticipate in your future?								
I will probably not be active	1	15%	12%	21%	14%	16%	15%	14%
I will be somewhat active	2	67%	68%	65%	69%	64%	67%	65%
I will work on a weekly basis or full-time	3	18%	20%	14%	17%	20%	17%	21%

VARIABLE	CODE	TOTAL %	FEMALE	MALE	CATH.	NON-CATH	WHITE	NON-WHITE
9) Which of the following is the most pressing issue at this time?								
Economic gap between rich and poor	1	27%	27%	28%	28%	26%	27%	28%
Problems of world hunger	2	23%	26%	19%	25%	20%	24%	22%
Global environment	3	33%	31%	37%	32%	36%	35%	26%
Freedom/rights for minorities	4	12%	13%	10%	11%	14%	10%	20%
Threat of nuclear war	5	04%	03%	05%	04%	04%	04%	04%
10) I have been personally helped by faculty/staff to relate my faith to moral issues.								
Disagree	1	34%	34%	32%	30%	38%	33%	36%
Undecided	2	30%	29%	31%	29%	31%	30%	30%
Agree	3	37%	37%	37%	41%	31%	37%	34%
11) Concern for community needs to be emphasized in our society more than individual achievement & freedom.								
Disagree	1	15%	12%	20%	14%	17%	15%	15%
Undecided	2	24%	23%	26%	24%	23%	24%	23%
Agree	3	61%	64%	55%	62%	59%	61%	62%
12) The Catholic identity of this college should be more widely integrated into course work and academics.								
Disagree	1	47%	50%	44%	37%	66%	48%	45%
Undecided	2	28%	28%	29%	32%	22%	28%	29%
Agree	3	24%	22%	27%	31%	12%	24%	25%

VARIABLE	CODE	TOTAL %	FEMALE	MALE	CATH.	NON-CATH.	WHITE	NON-WHITE
13) Living on welfare is likely the result of lack of personal initiative, rather than a problem of society.								
Agree	1	32%	27%	40%	32%	32%	32%	29%
Undecided	2	24%	23%	23%	25%	20%	24%	21%
Disagree	3	44%	49%	37%	43%	47%	43%	49%
14) My faith encourages charity to the poor more than challenges to social structures.								
Agree	1	37%	37%	38%	43%	29%	37%	40%
Undecided	2	40%	40%	40%	38%	43%	41%	38%
Disagree	3	22%	23%	22%	19%	27%	22%	22%
15) Most people have a lot of control over what happens to them in life.								
Agree	1	65%	63%	69%	66%	65%	66%	61%
Undecided	2	19%	20%	18%	19%	19%	18%	21%
Disagree	3	16%	17%	13%	15%	16%	15%	18%
16) Peacemaking is a requirement of our faith.								
Disagree	1	09%	09%	10%	08%	12%	09%	10%
Undecided	2	28%	26%	31%	25%	30%	28%	26%
Agree	3	63%	65%	59%	67%	58%	62%	64%
17) It is the Church's business to help believers form their consciences on the moral dimensions of economic decision making.								
Disagree	1	30%	30%	30%	26%	37%	30%	30%
Undecided	2	38%	38%	37%	39%	37%	38%	37%
Agree	3	32%	31%	32%	35%	26%	31%	33%

VARIABLE	CODE	TOTAL %	FEMALE	MALE	CATH.	NON-CATH	WHITE	NON-WHITE
18) An individual can do very little to bring about changes in society.								
Agree	1	15%	12%	22%	16%	16%	16%	18%
Undecided	2	16%	14%	19%	16%	12%	16%	15%
Disagree	3	68%	74%	59%	68%	71%	68%	67%
19) Evaluate the contribution of this college to the growth of your knowledge about the Bible.								
Poor	1	14%	16%	14%	15%	17%	15%	17%
Fair	2	31%	35%	35%	36%	34%	35%	32%
Good/very good	3	43%	49%	50%	49%	49%	49%	50%
No experience	4	12%						
20) Evaluate the contribution of this college to the growth of your knowledge about Catholic teachings.								
Poor	1	12%	13%	15%	12%	17%	13%	14%
Fair	2	30%	35%	31%	32%	36%	33%	33%
Good/very good	3	47%	52%	54%	56%	46%	53%	53%
No experience	4	11%						

TABLE 2

CORRELATION COEFFICIENT
FOR RELIGIOUS PRACTICE

	ACTCSS07	HPWCSS10	OPTCSS04	OPTCSS05	OPTCSS07
ACTCSS07	1.0000				
HPWCSS10	.5758	1.0000			
OPTCSS04	.5011	.3738	1.0000		
OPTCSS05	.7323	.5521	.5166	1.0000	
OPTCSS07	.4539	.3937	.3594	.4957	1.0000

ACTCSS07	Please indicate how often you attended religious services in the last year.
HPWCSS10	During the past year how much time did you spend in a typical week in religious services/meetings?
OPTCSS04	During your undergraduate years, how often did you usually spend periods of time in private religious thought, prayer or meditation?
OPTCSS05	During your undergraduate years, how often did you usually attend church or religious services?
OPTCSS07	As you plan for the next few years, what kind of church or religious involvement do you anticipate in your new setting?

RELIABILITY COEFFICIENT - ALPHA = 0.8323
Number of Cases = 5808

TABLE 3

CORRELATION COEFFICIENTS
FOR SCHOOL CONTRIBUTIONS TO CATHOLIC KNOWLEDGE

	OPTCSS19	OPTCSS20
OPTCSS19	1.0000	
OPTCSS20	.6207	1.0000

OPTCSS19	How would you evaluate the contribution this college/university made to the growth of your knowledge about the Bible?
OPTCSS20	How would you evaluate the contribution this college/university made to your knowledge about Catholic teachings and doctrine?

RELIABILITY COEFFICIENT - Alpha = .7658
Number of Cases = 4856

TABLE 4
**CORRELATION COEFFICIENTS
 FOR VOLUNTEER SERVICE INVOLVEMENT**

	ACTCSS12	HPWCSS04	OPTCSS01
ACTCSS12	1.0000		
HPWCSS04	.5981	1.0000	
OPTCSS01	.6078	.5189	1.0000

ACTCSS12 Please indicate how often you engaged in volunteer work in the past year.
 HPWCSS04 During the past year how much time did you spend during a typical week doing volunteer work?
 OPTCSS01 How often were you involved with volunteer service or social action during your undergraduate years?

RELIABILITY COEFFICIENT - Alpha = 0.7993
 Number of Cases = 5934

TABLE 5
**CORRELATION COEFFICIENTS
 FOR ORIENTATION TO VOLUNTEERISM**

	OBJCSS05	OBJCSS09	OPTCSS08	PLAN9409
OBJCSS05	1.0000			
OBJCSS09	.3437	1.0000		
OPTCSS08	.2410	.2201	1.0000	
PLAN9409	.1020	.1127	.2477	1.0000

OBJCSS05 Indicate to you personally the importance of influencing social values
 OBJCSS09 Indicate to you personally the importance of helping others who are in difficulty
 OPTCSS08 As you plan for the next few years, what kind of service or social action involvement do you anticipate in your new setting?
 PLAN9409 Do you plan to be doing volunteer work in the fall of 1994?

RELIABILITY COEFFICIENT - Alpha = 0.5061
 Number of Cases = 5854

TABLE 6
CORRELATION COEFFICIENTS
FOR ORIENTATION TO SOCIAL ACTION

	OBJCSS04	OBJCSS14	OBJCSS16	OBJCSS17
OBJCSS04	1.000			
OBJCSS14	.2582	1.000		
OBJCSS16	.3504	.4678	1.000	
OBJCSS17	.2953	.4308	.5329	1.000

OBJCSS04 Indicate the importance to you personally to influence political structures.
 OBJCSS14 Indicate the importance to you personally to be involved in environmental cleanup.
 OBJCSS16 Indicate the importance to you personally to participate in community action.
 OBJCSS17 Indicate the importance to you personally to promote racial understanding.

RELIABILITY COEFFICIENT - Alpha = 0.7164
 Number of Cases = 6619

TABLE 7
CORRELATION COEFFICIENTS
FOR SCALES

	RELIGIOUS PRACTICE	SCHOOL CONTRIB'N	VOLUNTEER SERVICE	VOLUNTEER ORIENT'N	SOCIAL ACTION ORIENT'N
RELIGIOUS PRACTICE 1	1.000				
SCHOOL CONTRIBUTION 2	.0788	1.000			
VOLUNTEER SERVICE 3	.2744	.0427	1.000		
VOLUNTEER SERVICE ORIENTATION 4	.2477	.0673	.4597	1.000	
SOCIAL ACTION ORIENTATION 5	.1091	.0797	.2520	.5027	1.000

1 - Religious Practice During College
 2 - School Contributions to Catholic Knowledge
 3 - Volunteer Service Involvement
 4 - Orientation to Volunteerism
 5 - Orientation to Social Action

TABLE 8
CORRELATION COEFFICIENTS
FOR RELIGIOUS BELIEFS AND SCALES

	RELIGIOUS PRACTICE	SCHOOL CONTRIB 'N	VOLUNTEER SERVICE	VOLUNTEER ORIENT 'N	SOCIAL ACTION ORIENT 'N
The death penalty should be abolished	.0963	.0094	.0994	.1421	.1624
Abortion should be illegal	.3938*	.0034	.0756	.0704	-.0233
Men are not entitled to sex on a date	.0948	-.0024	.0515	.1094	.0114
My faith encourages challenges to social structures more than charity to the poor.	-.1761	-.0070	-.0025	.0400	.0248
Peacemaking is not an optional commitment; it is a requirement of our faith	.2957*	.0360	.0898	.1679	.1402
It is the Church's business to help believers form their consciences on the moral dimensions of economic decision-making...	.2611*	.0738	.0986	.1158	.0874

* Significant at .0000

TABLE 9

T-TEST FOR GENDER DIFFERENCES

VARIABLE	# OF CASES	MEAN	STANDARD DEV.	STANDARD ERROR	2-TAIL PROB.
RELIGIOUS PRACTICE					
Male	2273	9.82	2.65	.056	.000
Female	3690	10.31	2.59	.043	
SCHOOL CONTRIBUTION					
Male	1945	2.38	.650	.015	.414
Female	2875	2.36	.652	.012	
VOLUNTEER INVOLVEMENT					
Male	2561	4.94	1.78	.036	.000
Female	4131	5.37	1.94	.030	
VOLUNTEER ORIENTATION					
Male	2246	7.11	1.69	.036	.000
Female	3653	7.80	1.75	.029	
SOCIAL ACTION ORIENTATION					
Male	2532	9.97	2.50	.050	.004
Female	4092	10.27	2.41	.038	

TABLE 10

T-TEST FOR RELIGIOUS DIFFERENCES

VARIABLE	# OF CASES	MEAN	STANDARD DEV.	STANDARD ERROR	2-TAIL PROB.
RELIGIOUS PRACTICE					
Non-Catholic	1752	9.28	2.76	.066	.000
Catholic	3890	10.77	2.30	.037	
SCHOOL CONTRIBUTION					
Non-Catholic	1262	3.31	.67	.019	.000
Catholic	3317	2.40	.64	.011	
VOLUNTEER INVOLVEMENT					
Non-Catholic	1902	5.16	1.91	.044	.017
Catholic	4352	5.28	1.89	.029	
VOLUNTEER ORIENTATION					
Non-Catholic	1905	8.13	1.78	.041	.979
Catholic	4360	8.13	1.66	.025	
SOCIAL ACTION ORIENTATION					
Non-Catholic	1877	8.41	2.15	.050	.299
Catholic	4326	8.35	2.12	.032	

TABLE 11

T-TEST FOR RACIAL DIFFERENCES

VARIABLE	# OF CASES	MEAN	STANDARD DEV.	STANDARD ERROR	2-TAIL PROB.
RELIGIOUS PRACTICE					
White	5070	10.14	2.62	.088	.003
Non-White	976	9.86	2.75	.037	
SCHOOL CONTRIBUTION					
White	4082	2.37	.648	.010	.612
Non-White	774	2.36	.668	.024	
VOLUNTEER INVOLVEMENT					
White	5666	5.19	1.89	.025	.061
Non-White	1073	5.31	1.91	.058	
VOLUNTEER ORIENTATION					
White	5673	8.07	1.70	.023	.163
Non-White	1078	8.16	1.87	.057	
SOCIAL ACTION ORIENTATION					
White	5636	8.26	2.14	.029	.000
Non-White	1034	9.02	2.04	.063	

NOTE: Total Sample includes 5692 Whites
 201 African-Americans
 98 American Indians
 237 Asian Americans
 162 Mexican Americans
 65 Puerto Rican Americans
 124 Other Latino
 197 Other

TABLE 12

**T-TEST FOR PER CENT CATHOLIC
AT INSTITUTIONS**

VARIABLE	# OF CASES	MEAN	STANDARD DEV.	STANDARD ERROR	2-TAIL PROB.
RELIGIOUS PRACTICE					
< 70% Catholic	2329	10.10	2.75	.057	.909
> 70% Catholic	3717	10.09	2.57	.042	
SCHOOL CONTRIBUTION					
< 70% Catholic	1794	2.34	.663	.016	.008
> 70% Catholic	3062	2.39	.644	.012	
VOLUNTEER INVOLVEMENT					
< 70% Catholic	2507	5.32	1.90	.038	.000
> 70% Catholic	4232	5.14	1.89	.029	
VOLUNTEER ORIENTATION					
< 70% Catholic	2504	8.26	1.72	.034	.000
> 70% Catholic	4247	7.99	1.72	.026	
SOCIAL ACTION ORIENTATION					
< 70% Catholic	2469	8.50	2.17	.044	.001
> 70% Catholic	4201	8.31	2.12	.033	

TABLE 13

T-TEST FOR INSTITUTIONAL TYPE

VARIABLE	# OF CASES	MEAN	STANDARD DEV.	STANDARD ERROR	2-TAIL PROB.
RELIGIOUS PRACTICE					
Bachelor's	1209	10.15	2.55	.073	(.811)
Master's	3076	10.13	2.65	.048	[.140]
Doctoral	1761	10.01	2.69	.064	{.158}
SCHOOL CONTRIBUTION					
Bachelor's	883	2.43	.64	.022	(.000)
Master's	2453	2.34	.66	.013	[.018]
Doctoral	1520	2.39	.63	.016	{.129}
VOLUNTEER INVOLVEMENT					
Bachelor's	1116	5.14	1.78	.049	(.010)
Master's	3194	5.29	1.86	.033	[.004]
Doctoral	2229	5.13	2.00	.042	{.936}
VOLUNTEER ORIENTATION					
Bachelor's	1319	8.01	1.63	.045	(.000)
Master's	3205	8.27	1.69	.030	[.000]
Doctoral	2227	7.88	1.80	.038	{.026}
SOCIAL ACTION ORIENTATION					
Bachelor's	1301	8.18	2.17	.060	(.004)
Master's	3163	8.38	2.14	.038	[.074]
Doctoral	2206	8.49	2.12	.045	{.000}

(.....) = Comparison between Bachelor's and Master's Institutions

[.....] = Comparison between Master's and Doctoral Institutions

{.....} = Comparison between Doctoral and Bachelor's Institutions