

2010

The Impact of Previous Schooling Experiences on a Quaker High School's Graduating Students' College Entrance Exam Scores, Parents' Expectations, and College Acceptance Outcomes

Debbie K. Galusha

Follow this and additional works at: <http://digitalcommons.unomaha.edu/studentwork>

 Part of the [Educational Administration and Supervision Commons](#)

Recommended Citation

Galusha, Debbie K., "The Impact of Previous Schooling Experiences on a Quaker High School's Graduating Students' College Entrance Exam Scores, Parents' Expectations, and College Acceptance Outcomes" (2010). *Student Work*. Paper 20.

This Dissertation is brought to you for free and open access by DigitalCommons@UNO. It has been accepted for inclusion in Student Work by an authorized administrator of DigitalCommons@UNO. For more information, please contact unodigitalcommons@unomaha.edu.



The Impact of Previous Schooling Experiences on a Quaker High School's
Graduating Students' College Entrance Exam Scores,
Parents' Expectations, and College Acceptance Outcomes

By

Debbie K. Galusha

A Dissertation

Presented to the Faculty of

The Graduate College of the University of Nebraska

In Partial Fulfillment of Requirements

For the Degree of Doctor of Education

In Educational Administration

Omaha, Nebraska

2010

Supervisory Committee

Dr. John W. Hill, Chair

Dr. Peter J. Smith

Dr. Neal F. Grandgenett

Dr. Larry L. Dlugosh

UMI Number: 3428187

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI 3428187

Copyright 2011 by ProQuest LLC.

All rights reserved. This edition of the work is protected against unauthorized copying under Title 17, United States Code.



ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

Abstract

THE IMPACT OF PREVIOUS SCHOOLING EXPERIENCES ON A QUAKER HIGH SCHOOL'S GRADUATING STUDENTS' COLLEGE ENTRANCE EXAM SCORES, PARENTS' EXPECTATIONS, AND COLLEGE ACCEPTANCE OUTCOMES

Debbie K. Galusha

University of Nebraska

Advisor: Dr. John W. Hill

The purpose of the study is to determine the impact of previous private, public, home, or international schooling experiences on a Quaker high school's graduating students' college entrance composite exam scores, parents' expectations, and college attendance outcomes. The study's results suggest that regardless of previous private, public, home, and international schooling experiences the research Quaker school equally prepared graduating high school students for postsecondary first year college academic success. Parent expectations for the research Quaker school graduating high school students indicated congruent preference for Quaker values for parents whose youth had previous private, public, home, and international schooling experiences. Furthermore, in this study high school students with previous private, public, home, and international schooling experiences were all predominately admitted to tier 1 and 2 postsecondary schools with a significant difference observed in the post-secondary institution admission comparison of students with previous private verses public schooling experiences.

Acknowledgements

Foremost, I'd like to express my deep appreciation of historical Iowa Quakers who founded Scattergood Friends School in 1890 and to Iowa Yearly Meeting, Conservative which has owned and operated Scattergood Friends School near West Branch, Iowa since the early twentieth century. This Quaker group has unwaveringly supported and nourished their school with the results being a respected educational institution that provides more learning than simply college preparatory academics to the school's students and a Quaker community to its staff. Thank you to all those extraordinary individuals who have faithfully worked at the school and upheld and modeled the Friends' beliefs and traditions at the school even when they themselves were not Quakers or when their faith was tested. You have helped to guide many honorable young adults in your time with the school, and few things are more worthwhile in life than seeing efforts contribute to the growth of another human being. The community of the school is wide and varied and very much alive because of all those who have been associated with the school.

Thanks go to Jon for being my unconditional support in many immeasurable ways. Thanks to my parents for being living examples of life-long learning and for embracing education all my life. It is one of your legacies to your children and grandchildren. My kids have had to put up with my being busy and absent while I have gone to school and worked on its required projects. Thank you very dearly Hana and Jules for understanding your mom and accepting my needs and energy.

This dissertation could not have been completed without the excellence of the

UNO College of Educational Administration staff. You have shared many fine ideas with me and encouraged me with mine. I have felt held in the Light by you. Thank you Mrs. Barbara Mraz for your superb editing. Sincere appreciation is extended to my dissertation committee for their time and consideration of my work: Dr. Peter Smith, Dr. Neal Grandgenett, and Dr. Larry Dlugosh. But most outstanding is the guidance and assistance Dr. John W. Hill provided as my dissertation advisor. The time spent was a joy intellectually. *Phone home.*

Table of Contents

Abstract	<i>ii</i>
Acknowledgements	<i>iii</i>
Table of Contents	<i>v</i>
List of Tables	<i>ix</i>
Chapter	
1. Introduction	<i>1</i>
Goals of Quaker Education	<i>4</i>
Process	<i>4</i>
Purpose of the Study	<i>5</i>
Importance of the Study	<i>5</i>
Research Questions	<i>6</i>
Assumptions	<i>11</i>
Delimitations of the Study	<i>12</i>
Limitations of the Study	<i>12</i>
Definition of Terms	<i>13</i>
Significance of the Study	<i>16</i>
Contribution to research	<i>17</i>
Contribution to practice	<i>17</i>
Contribution to policy	<i>17</i>
Organization of the Study	<i>17</i>

2. Review of Literature

Introduction to Quaker History	19
History of Quaker education	20
Foundations of Quaker educational philosophy	20
Current Quaker School Characteristics	22
Demographics	22
Guiding principles	22
Goals and practices of Quaker education today	24
Consensus	24
Collaboration	26
Silent worship	26
Expression from within	27
Choosing goodness	27
Community	28
Seeking Truth	30
Addressing conflict	31
Morals and values	32
Intentional student character development	33
Characteristics of maturity and adulthood	36
Testimonies	37
Comparing Quaker Schools with Traditional Schools	39
Quaker Qualities in Other Systems	41
Brook Farm	41

New Harmony	41
Progressive Education Association	41
Namibia	42
Contemporary Pedagogy	43
Quaker Values in Other Educational Settings	44
Forty Developmental Assets	44
The International Baccalaureate	47
Extracurricular activities and grades as predictors	47
Community and communication	49
Cooperation and the individual	50
American Association of School Administrators	51
Consensus and democracy	51
The Need for Research in Quaker Schools	52
Final Thoughts	53
3. Methodology	54
Participants	54
Number of participants	54
Gender of participants	54
Age range of participants	55
Racial and ethnic origin of participants	55
Inclusion criteria of participants	55
Method of participant identification	56
Description of Procedures	56

Research design	56
Implementation of the Independent Variables	58
Dependent Measures	58
Research Questions and Data Analysis	59
Data Collection Procedures	65
Performance site	66
Institutional Review Board (IRB) for the Protection of Human Subjects	
Approval Category	66
4. Results	67
Purpose of the Study	67
Research Question #1	68
Research Question #2	68
Research Question #3	70
Research Question #4	72
5. Conclusion and Discussion	94
Conclusion	95
Research question #1	95
Research question #2	95
Research question #3	97
Research question #4	98
Discussion	99
Implications for further research	100
References	102

List of Tables

Tables

- Table 1. Gender of Individual Quaker High School's Graduating Students With Previous Private, Public, Home, or International Schooling Experiences
76
- Table 2. Individual Quaker High School's Graduating Students' College Entrance Exam Scores Converted to ACT Composite Scores Based on Reading and Math Score Totals. *78*
- Table 3. Results of Analysis of Variance for Quaker High School's Graduating Students' College Entrance Exam ACT Composite Scores for Students With Previous (A) Private, (B) Public, (C) Home, or (D) International Schooling Experiences *80*
- Table 4. Quaker High School's Graduating Students' College Entrance Exam ACT Composite Scores Indicating a 50% Chance or Not of Obtaining a B or Higher in a First Year College Course for Students With Previous (A) Private, (B) Public, (C) Home, or (D) International Schooling Experiences
81
- Table 5. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus public schooling experiences *82*

- Table 6. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus home schooling experiences 83
- Table 7. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus international schooling experiences 84
- Table 8. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus home schooling experiences 85
- Table 9. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus international schooling experiences 86
- Table 10. Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous home versus international schooling experiences 87
- Table 11. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences 88

- Table 12. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus home schooling experiences 89
- Table 13. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus international schooling experiences 90
- Table 14. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus home schooling experiences 91
- Table 15. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus international schooling experiences 92
- Table 16. Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous home versus international schooling experiences 93

CHAPTER ONE

Introduction

Public schools' administrators, teachers, and parents of their students have concerns regarding the decline of motivation, creativity, work ethic, and the mastery of learning (Ackoff & Greenberg, 2008; Carnegie Corporation, 1996; Harvey & Housman, 2004; Heath, 1994b). The value of the intellect is in question with American youth, as simultaneously there seems to be an increase in the unwillingness to take responsibility for one's own learning and for caring for one's peers and others in the world (Flanagan, 1978; Fremon, 2001; Kohn, 1991). It is thought that the value of accomplishment has been taken away from the individual's efforts and pride, replaced with shame being attached to failure rather than recognizing mistakes as a step toward mastery. Instead students are applauded for meeting minimal expectations, and consequently are confused about what are worthwhile expectations and goals. Problem-solving requires patience and time that students are not investing. Students take fewer risks with learning while at the same time engage in more socially risky behaviors (Ackoff & Greenberg, 2008; Heath, 1994b). Cooperative learning and thinking outside of the box are parts of lesson plans but allotting time to allow investigation, trial and error, and reworking is minimized because of the need to use class time to meet federal mandates (Heath, 1994b). Teachers try to engage students and to provide stimulating activities presented in a variety of methods as more is known about learning styles, steps of cognitive development, and means by which to effectively present concepts. Schools are responding to student failure and declining production and commitment by lengthening school days or the school year, increasing proficiency testing, integrating the use of technology, and training

teachers to adjust to these lengthier federal requirements and shortened attention spans. Teachers are assigned the goal of making learning relevant and to make students globally competitive, while at the same time students are thought to be investing less and engaging less in taking control of their own studies. One could argue that this cycle of non-productivity is a symptom of a moral crisis in American education and society (Bassett, Houston, & Kidder, 2009; Carnegie Corporation, 1996; Davidson, Lickona, & Khmelo, 2007; Heath, 1994b). Employers complain about young professionals who expect good salaries for showing up for work, but who lack self-motivation for accomplishment and inspired thinking. These new employees don't maintain a sense of loyalty to their employers and don't seem to find pleasure in their career expectations and challenges. Furthermore, many young professionals approach their work environment competitively, consistent with their past educational experience, which is in conflict with new collaborative work models (Heath, 1994b).

Responding to these current educational conditions Quaker schools are thought to be a light of hope. Friends, another term for Quakers, have been recognized for the past three centuries for their presence in intellectual excellence and for their moral commitments (Hays, 1994; Heath, 1994b; Lacey, 1998; Palmer, 1966). While Quaker schools may not be widely known, two recent American Presidents (Presidents Clinton and Obama) have enrolled their children in a Quaker school, Sidwell Friends School, in Washington, D.C., a frequent choice of other government and diplomatic corps officials for their children. In the United States, six Quaker schools are in the West, 65 in the East, six in the South, and six in the Midwest. Of these schools, seven offer boarding as an option. Five are only for high school students, four provide a secondary program, 22

offer a complete program from kindergarten through twelfth grade, 34 are for kindergarteners through middle school, 14 are only for preschoolers, and four offer only an elementary program (Friends Council, 2010). Internationally, there are over 600 schools in fourteen nations representing all the major continents, most of these schools being in Kenya, the country that is home of the largest contingency of Quakers (Friends World, 2010).

Quaker schools have traditionally offered circumstances in their educational structures that are increasingly being recognized as requirements for a worthwhile educational program. These characteristics include the development of community, attention to the individual development and recognition of individual needs, the inclusion of values by the institution and its staff in all areas of the curriculum, the recognition of a spiritual self, the nurturing of critical thinking and problem solving skills, and the expectations of considering others in one's learning shown by intentional listening and the encouragement of each person in learning to speak one's thoughts (Miller, 2002).

Families and students who join Quaker schools are seeking attention to the education of the whole child, to address intellectual, spiritual, emotional, and physical realms that contribute to the development of healthy adults that will manifest in careers and values. These schools tend to promote themselves as college preparatory, but anyone involved with these schools acknowledges that what is offered is more of a *life* prep experience since students come away from a Quaker education with much more than the ability to succeed in college. For example, the career choices of those who have received a Quaker education tend to be in human service capacities, and a striking community of lifelong relationships is established between former staff and students. The value system

that guides everyday as well as long range goals in a Quaker school may be different than that from which a student has been exposed to at other school experiences and sometimes at home, as well. These values that come from living in community can accompany young people into their adult lives, and affect college and career choices as a result.

Goals of Quaker Education

In the historical view of Quaker education, students are to adapt by learning to be attuned to their inner voice, and civil and useful things are to be taught (Bacon, 1969). This philosophy extends to Friends' education of today, emphasizing the practical study of subjects (Bacon, 1969; Lacey, 1998). Because there is a value of experiences which occur outside the classroom, reflection on those experiences is integral to learning (Fremon, 2001). If such experiences are part of a service commitment and students have time and structure to reflect on their experience, it is thought that they will assume greater responsibility for their own lives and strive toward ethical behavior and caring for others. Historically, Quaker education's goal is to address the entire life of those involved in the educational community as seen through values, relationships, and actions, in addition to the intellect (Palmer, 1976). Furthermore, education is to advance curiosity, activate the courage to experiment with and question intellectual premises, and develop useful skills, all while the spiritual aspect of a person matures. Education must help each person in a Quaker community acknowledge feelings, affirm the worth of the individual, accept each person for their talents and disabilities, and practice cooperation (Miller, 1989).

Process

All people involved in a Quaker school participate in consensus (Lacey, 1998) which is referred to as attaining *the sense of the Meeting* (Miller, 2002). The building of

consensus is where the authority of Quaker tradition lies (Hays, 1994). Collaboration is highly valued in Quaker schools and is seen in all aspects of life at the school. At the core of Quaker schools is the practice of Meeting for Worship that involves the sitting in silence in order to hear the Inner Voice (McHenry et al., 1998). Whether a person's intention is religious, this activity strengthens patience and empathy (Lacey, 1998; Palmer, 1976). Modeling expected behavior, engaging in deliberative discussion, and affirming students' abilities to contribute develops community and promotes moral growth (Swaner, 2005). The guiding tenets of Quakerism are implemented in its schools and include the practice of truth, community, integrity, harmony, simplicity, and justice (Lacey, 1998; Miller, 2002).

Purpose of the Study

The purpose of the study is to determine the impact of previous private, public, home, or international schooling experiences on a Quaker high school's graduating students' college entrance composite exam scores, parents' expectations, and college attendance outcomes.

Importance of the Study

Students who attend Quaker schools often gain skills in the attributes that accompany problem-solving, empathy, communication skills, ability to work and live in community, as well as receive an excellent academic background. Traditionally these schools educated primarily Quaker children, but this trend has changed in the last few decades to where their primary populations are non-Friends, yet, meanwhile, the schools have maintained admirable programs. This study hopes to identify the characteristics of a Quaker high school that encourage parents to enroll their students and how that decision

may be influenced by the educational history of students and how attending the school may influence the choice of college.

Research Questions

Research question number one will be used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' college entrance exam ACT composite scores.

Overarching Posttest-Posttest College Entrance Exam Research Question #1.

Are a Quaker high school's graduating students' college entrance exam ACT composite scores congruent or different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 1a. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 1b. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 1c. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 1d. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 1e. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 1f. Will there be a significant difference between a Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (c) home school experiences compared to (d) international school experiences?

Research question number two will be used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course.

Overarching Posttest-Posttest Achievement Research Question #2. Were the college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course congruent or different for a Quaker high school's graduating students' with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Research question number three will be used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's

graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future.

Overarching Posttest-Posttest Parents' Expectations Research Question #3.

Are a Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores congruent or different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 3a. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 3b. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 3c. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 3d. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 3e. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 3f. Will there be a significant difference between a Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (c) home school experiences compared to (d) international school experiences?

Research question number four will be used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges.

Overarching Posttest-Posttest College Acceptance Research Question #4.

Are a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges,

non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges congruent or different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 4a. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 4b. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 4c. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 4d. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 4e. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 4f. Will there be a significant difference between a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (c) home school experiences compared to (d) international school experiences?

Assumptions

The study has several strong features. The Friends school used for this study has been in existence since 1890, established by Iowa Quakers to educate their youth as a college preparatory institution, and is still owned by a regional Quaker organization. While new staff is often newly graduated from college and come with idealistic beliefs and high energy, there exists a strong staff component that has been there for over a decade, some for over 20 years, with a ratio of staff to students being approximately 1:2. The longevity of the staff enhances the maintenance of the Quaker values and traditions that are integral to the school's atmosphere and program. The research school has long received accreditation by the Independent Schools Association of Central States. The school is also a member of the national Friends Council on Education, a Philadelphia-based organization that promotes Friends values in a school's curriculum and community. The school also has a long history of membership in the National Association of

Independent Schools. Application files have been well maintained in a locked office at the school, and the process of applying is thorough with separate interviews of students and parents. As representative of Quaker values, the student body reflects a diverse and international collection of individuals, coming from all economic, ethnic, and racial backgrounds.

Delimitations of the Study

The sample for this study was confined to students who graduated from one Quaker school in the years 2000 through 2009 whose application files and known educational histories could provide all the information being reported in the study including ACT or SAT scores, prior schooling experience, shared parental expectations, and whether there was a prior affiliation with the school either as a Quaker or through family or friends.

Limitations of the Study

This exploratory study was limited to one specific Quaker boarding high school in a rural Midwest setting. The students' ($n = 86$) data and input from parents were from those students graduating in the years 2000-2009. SAT test scores were converted to ACT composite scores using a standard conversion table. It should also be noted that while private school tuition can be high several Quaker schools have blind acceptance policies and provide substantial tuition scholarships. In the research school, two-thirds of the student population receives substantial scholarships. Because the study data represent only one Quaker school, the utility of and ability to generalize the results may be limited.

Definition of Terms

Academics. Academics include courses and studies provided by an educational institution to its students.

ACT. The ACT is an American college entrance exam used to predict how well a graduating high school student may perform in college or university coursework.

Anglican. Anglican is a term that pertains to the Church of England or churches related to it such as the Episcopal Church.

Caught not taught. In Quaker education because learning is thought to be a collaborative effort realized by the individual, concepts are always available and ready to be caught rather than taught.

Centering. Centering is the turning away of ego to allow oneself to be moved by God.

Christian. A Christian is one who adheres to the teaching of Jesus.

Collection. Collection is a shortened Meeting for Worship, a collecting of a community for spiritual sharing.

Community. A community for Quakers is the faith-based group of people associated by a common location, organization, or cause.

Community college. A community college in the United States is generally a public post high school institution that provides associate and technical degrees that take one to two years to complete.

Composite scores. Composite scores for the ACT college entrance exams are averages of the four tests of English, mathematics, reading, and science range, rounded to the nearest whole number.

Consensus. Consensus is a decision-making process where a solution is sought and agreed upon by all those involved by attaining the sense of the Meeting.

Democracy. Democracy promotes the principles of social equality and respect for the individual within a community.

Friend. Friend is another term for Quaker.

Home schooling. Home schooling is the education of children at home, usually by parents or organized by parents.

Inner Light. The Inner Light is the spiritual force that nourishes and bonds the world.

International school. An international school is one in any country besides the United States.

Led. When one is led to an action, it is assumed by Quakers that the Divine has made that direction clear to a person.

Meeting for Worship. Meeting for Worship is a gathering to worship God and see Truth after the manner of Friends.

Moral. Morals are concerned with the judgment principles of right and wrong.

Non-ranked 4-year college. A non-ranked 4-year college recognized but not meriting a rank in the tier system compiled by the US News and World Report (2009).

Non-tier 4-year college. A non-tier 4-year college is a college not listed in the tier system compiled by the US News and World Report (2009).

Parent expectations. Parent expectations are what parents are hoping students gain by attending a particular Quaker school including (a) academics, (b) social skills and practical knowledge, (c) community, (d) values, and (e) preparation for the future.

Practical knowledge. Practical knowledge comes from the experience and mastery of life skills such as carpentry, cooking, cleaning, automobile maintenance, gardening, sewing, the use of basic tools, and animal husbandry.

Private school. A private school is administered by individuals not employed by local, state, or national government and sets its own standards for admission and tuition.

Public school. A public school is administered by individuals employed by local, state, or national government which sets open standards for admission and does not charge tuition.

Quaker. A Quaker is a member of the Religious Society of Friends.

Quakerism. Quakerism is the practice of Quakers, a Protestant sect begun in the mid-seventeenth century by George Fox in England, who were contemplatives and seekers of the Light of the Divine.

SAT. The SAT is an American college entrance exam used to predict how well a graduating high school student may perform in college or university coursework.

Sense of the Meeting. The sense of the Meeting is an acknowledgement that the group has reached an agreement through worshipful listening and participation.

Social skills. A social skill facilitates communication with others and can be verbal or nonverbal.

Stand aside. To stand aside withdraws the objection by a member attending a Quaker meeting who is not able to unite with a proposed solution, enabling the Meeting to proceed.

Testimony. Testimonies are the guiding principles of Quakerism that include simplicity, integrity, community, equality, and harmony.

Tier 1 college. Tier 1 is the top ranked 25% of American post secondary schools in the tier system compiled by the US News and World Report (2009). There is no official tier 2 as those levels of schools are included in tier 1.

Tier 3 college. Tier 3 includes the American colleges ranked 50-75% in the tier system compiled by the US News and World Report (2009). This ranking often indicates that the school doesn't have as good equipment, buildings, and facilities and has fewer Ph.D. professors and more classes taught by teaching assistants. At these schools students often have lower GPAs in high school and lower standardized college entrance exam scores.

Tier 4 college. A tier 4 college is in the lowest 25% of ranked colleges in the tier system compiled by the US News and World Report (2009).

Trustee. A trustee is a member of a board appointed for a term of office to direct funds and policy at an institution.

Truth. Truth is the will of God as made clear by direct revelation in the Quaker faith.

Values. Values are the assumptions on which ethical actions are based.

Significance of the Study

Quaker educational settings provide their high school students with experiences and values that lead to fulfilled adult lives. Quantitative data on educational background, parental expectations of sending their teen to this type of boarding school, and type of post-secondary education chosen will be analyzed to provide insight on the type of person who becomes a student at a Quaker school. Parent expectation data from students' school applications will be analyzed.

Contribution to research. This multiple level of analysis will measure varied perspectives on qualities of a Quaker high school environment to see what values are assigned to that experience and qualities.

Contribution to practice. This study's importance lies primarily in the insights and validations of methodology and environmental factors it can provide to educators and administrators for all educational systems. If an educational environment's qualities provided can be identified and measured, and thereby replicated, perhaps the work of education can become more efficient and effective, and the education of teachers could take on new emphases. Replicating the values inherent in Quaker education in other schools may result in more engaged students who are less likely to drop out of school and who would then be more productive and involved citizens as adults.

Contribution to policy. Local level policy will be impacted by this study. If results show that prior school experience and parent expectations can affect which students enroll at the school, the school's admissions policy will be more effective in finding students with the right fit to the program offered by the school. This information can benefit the marketing of the school and, thereby, add to the assurance of the school's longevity. The results may also indicate to the school what background and academic experiences contribute to choice for and acceptance by colleges by the school's graduates.

Organization of the Study

The literature review relevant to this study is presented in Chapter 2. This chapter reviews professional literature on Quaker education and its qualities and practices, and how those characteristics are found in other educational philosophies. Chapter 3

describes the research design, methodology, independent and dependent variables, and statistical procedures that were used to gather and analyze the data for each research question. Chapter 4 reports the research results and findings--including data analysis, tables, and descriptive statistics. Chapter 5 provides conclusions and a discussion of the research findings.

CHAPTER TWO

Review of Literature

Introduction to Quaker History

Quakerism is a Christian sect begun in the 1600's in England as a dissenting response to state-controlled Anglican worship (Bacon, 1969). Both the faith and its educational practice are committed to believing that each individual has experiences that identify reality and inherently have value (Bacon, 1969; Palmer, 1976). A unique quality of Quakerism is that because of this strong value of the individual, the strength of knowing oneself allows easy adaptation to working in a group of similar minds. Being an individual is as highly valued by Friends, another term for Quakers, as being a member of a group (Hays, 1994). Friends' culture is based on personal experience and reflection, keeping one's values active and intentional and visible (Johnson, 2001; Miller, 2002; Palmer, 1976). Fixed beliefs are resisted, allowing Quakerism to be a living faith and dynamic in its relationship with society. Early Quakers were known for opposing slavery and war from the outset and many chose prison and sometimes death rather than be unfaithful to their consciences in moral matters (Bacon, 1969; Miller, 1989; Miller, 2002). Other causes on which they have worked were prison reform, equal rights for women, respect for non-Western cultures, and holistic education (Miller, 1989).

Because of persecution for worshipping outside the state church, Quakers moved to the New World and its colonies and became instrumental in the development of what became the United States. Familiar names associated with Quaker families or by their own religious practice from that time period include Thomas Paine, Benjamin Franklin, Moses Brown (founder of Brown University), James Fenimore Cooper, Emerson,

Thoreau, Whitman, Wittier, and William Penn, who asserted that education is a function of civil authority (Bacon, 1969). Penn's ideas of equality and civil rights, both Quaker values, can be found in the Bill of Rights. The history of first refusing to take loyalty oaths during the McCarthy era of the late 1940's to the late 1950's can be traced to Quakers forging the legal action of affirming rather than taking an oath as one's commitment to the Quaker testimony of Truth precludes a state-ordered oath.

History of Quaker education. George Fox, the founder of Quakerism, encouraged education to adapt inductively and to teach things that are civil and useful (Bacon, 1969). Still today, Friends' education emphasizes the practical study of subjects, since, after all, Friends believe the world is worthy of study (Bacon, 1969; Lacey, 1998). Both teaching and learning are a way of life and require the faith and practice necessary for Quakers (Palmer, 1976). Friends are motivated historically since God is often referred to as the Inner Teacher (Miller, 2002). What is important is the object rather than any symbol of the object (Bacon, 1969). There is a value of experiences which occur outside the classroom, and reflection on those experiences is integral to the classroom and to learning (Fremon, 2001). If such experiences are part of a service commitment and students have time and structure to reflect on their experience, they will assume greater responsibility for their own lives and strive toward values-based behavior. Research has shown that people more involved in social action will be more apt to develop spiritual lives (Van Gelder & Ray, 2000).

Foundations of Quaker educational philosophy. Quaker schools in the early United States were founded to provide a *guarded* education for Quaker youth meaning young people were to be educated by Quakers in Quaker ways, free of contamination

from ideas outside their religious convictions (Bacon, 1969; Hendricks, 1975). According to Bacon (1969), this educational system produced adults recognized for their strong, well-integrated character with few inner conflicts and who lived serene and productive lives. Objectives for their schools as models for other types of schools included changes to higher pay for teachers so better teachers would be attracted and retained, smaller teacher-to-student ratios, and home visits in attempts to help parents provide better environments for the students (Hendricks, 1975). These goals may sound familiar to any group of teachers in today's American educational system. Quakers were also pioneers in the public school movement, being first in providing formal education to blacks and Natives, and still continue in being committed to providing education to all races and religions (Bacon, 1969). While conventional education's goal is to prepare the mind through academics, Quaker education's goal is to address the entire life of each person involved, teacher and student alike, as seen not only in the intellect, but also in values, beliefs, relationships, actions, and aspirations (Palmer, 1976). Education is to advance curiosity, activate the courage to experiment with and question intellectual premises, and develop useful skills while appreciating physical labor, all while the spiritual side of each person is awakened (Miller, 1989). Lacey (1988) summarized this expansive goal as being *inward-centered*.

These many identifiable characteristics and history have purposely shaped Quaker education and the subsequent consequences as seen in students, parents, staff, and associated communities. Identifying the unique qualities that contribute to the forming of socially constructive individuals through Friends' education has been queried and explored. Many of the factors that develop this form of education can be difficult to

quantify, but studies have been conducted with Quaker schools and with comparing these schools with traditional educational offerings. Not only Friends have discussed desirable moral qualities that produce wise citizens; it is but one avenue that shares progressive thought with other groups, philosophies, and pedagogies.

Current Quaker School Characteristics

Demographics. Friends' schools now have a minority of staff and students who are Quaker, yet the beliefs that began these schools remain at the core of mission statements and practices on their campuses (Heath, 1994b). The number of Friends' schools and the breadth of the diverse public they serve has expanded (McHenry, 2004). Less than 10% of students are Quaker in these schools (Johnson, 1981). Converting students and staff to Quakerism has never been part of a school's mission, honoring the tenet that one's relationship with any spiritual body is an individual one (Heath, 1994b).

Guiding principles. Quaker education has changed over the centuries by the trust that common and cultivated sense and good intention leads people to learn (McHenry, 2004). Since Quakerism doesn't have formal doctrines, emphasis is placed on how people live their lives and treat each other (Lacey, 1998). Imagination, self-awareness, and expressing oneself are encouraged (Miller, 2002). The expectations of the school's community, whether spoken aloud or not, must be in unity (Heath, 1979).

Quaker schools have often been known to have an ethically influenced climate. They are guided by Quaker beliefs which can be seen in the practices of nonviolence, conscientious objection, civil liberties, equality, and pure democracy (Bacon, 1969). Faculty members in Friends' schools try to live and make decisions according to these

values, and to help students attend to their responsibilities with those values in mind (Hays, 1994).

At the core of Quaker beliefs lies the overarching premise that *there is that of God in everyone* (Lacey, 1998; Miller, 2002). Quaker educators transpose this belief to the practical ideas that each child has a right to education, to developing talents and skills, and to applying patience toward classroom expectations. While these values may not be foreign to traditional pedagogy, the commitment to practicing them and expecting the same from students is often missing in traditional educational settings (Lacey, 1998). Since a Quaker school functions on the premise of a spiritual presence in everyone, this quality is integrated in the approach to learning so that it is the focus in the classroom rather than knowledge itself (Miller, 2002). Reaching an understanding of material with a compassionate view and a realization of broader impacts leads to deeper learning and appreciation of the world around us. Academic success is empty without moral and social development.

Adhering to Quaker beliefs, Friends' schools continue to be known for their commitment to academics, attention to individuals and their needs, and to the integration of service to community as part of its curriculum (Bacon, 1969; Miller, 1989; Miller, 2002). Education is more than technique; it is about the development of the human spirit (Miller, 1989). Patience and consistency in exhibiting professed values are recognized as good practices in education (Lovat & Clement, 2008a). This patience directs students toward finding that inner knowledge and strength (Keiser & Keiser, 1993). Education must help each person in a community acknowledge feelings, affirm the worth of the

individual, accept each person for their skills and weaknesses, and practice cooperation (Miller, 1989).

Goals and practices of Quaker education today. One teacher in a Friends' school related that the most important thing that can be taught is that each person can make a difference (Hays, 1994). This inherent worth is integral to the Bill of Rights, a revisit to Penn's influence. When you are valued, you take yourself more seriously (McHenry et al., 1998). Each person's unique abilities respond best to teaching methods that are individualized or differentiated, and students flourish in small, experiential classes that emphasize collaborative and self-paced practices rather than competition (Lacey, 1998; Miller, 2002; O'Grady, 1992). This is in contrast to what traditionally appears to be a leading goal of education--economic competitiveness (Lappe & DuBois, 1992). The adults' task, however, is to be able to grow beyond that individual revelation of uniqueness, and identify with all those others in their classrooms and school, finding fulfillment and growth in the corporate body (Heath, 1979). This attitude models strong moral values. While public education seems more and more to rely on test scores to demonstrate their worth, private schools, including Quaker schools, that educate approximately one-tenth of American students, balance academics and values as important outcomes for their students (Bassett et al., 2009).

Consensus. Public schools are guided by hierarchical relationships, while according to Wolfe (1989) private schools rely more on consensus. All people involved in a Quaker school, including parents and trustees, participate in consensus, a term much misused in other aspects of American life (Lacey, 1998). It is a decision-making process where a solution is sought and agreed upon by all those involved. Reaching consensus is

conceptualized as attaining the sense of the Meeting, or a spiritual-centered wisdom of the community (Miller, 2002). The building of consensus is where the authority of Quaker tradition lies, rather than in a person or document (Hays, 1994). One can *stand aside* for the good of the community in making a decision, even if individual thoughts are not in agreement; but the process requires a solution that each person finds amenable and appropriate (Lacey, 1998).

Consensus is practical evidence of the Quaker testimonies of equality and community, exhibits an expression of respect for the individual, and is an affirmation of that of God in everyone (Lacey, 1998; O'Grady, 1992). For the consensual process to work, students and staff alike must develop the attributes of allowing themselves to be vulnerable and open to learning (Heath 1994b). In Quaker schools students have equal voice to the staff, though there are occasions, of course, when an administrative decision must be made. It may be used to determine study hall guidelines, an exam schedule, to address violations such as stealing or deceit, or to set a calendar for celebration.

Consensus is also practiced in the classroom. Each student knows his/her voice is valued and people will consider what is said with reflection and respect. This encourages students to be more interactive in discussions.

It is a challenging venture, especially for those used to authoritarian or hierarchical structures where decisions are made from the top down. Sometimes this process of problem-solving takes days to arrive at resolution. Much trust must develop between community members to believe that truth is being spoken and that the ego is not in control.

Collaboration. Collaboration is valued over competition in Quaker schools (Hays, 1994). Collaboration relates to Quakerism by the belief that one's relationship with God is an individualized alliance, rather than dictated by dogma and hierarchy which are familiar structures of other religious and educational institutions (Lacey, 1998). Collaboration promotes, likewise, the tenet that education is an individual experience, each person learning at his/her own rate. Collaboration allows students to do the teaching while the other participants in the classroom are listening, talking out accompanying problems, considering others' points-of-view, and negotiating disagreements (Fremon, 2001). The student learns for the self and benefits by the input of those associating with the process, as well as those associates benefiting. Collaboration is also a skill that needs to be nurtured in order to maintain a healthy and moral democracy (Lappe & DuBois, 1992).

Silent worship. At the core of Quaker life and its schools is the corporate practice of *expectant waiting*. The practice of Meeting for Worship (silent worship where one sits expectantly, waiting to be moved to speak and share thoughts as lead by the Spirit), the traditional form of Quaker worship, can be seen in some Quaker schools (McHenry et al., 1998) or in a shorter session, sometimes called Collection, with similar practice and expectations. Students learn to sit quietly and attentively, to listen to others' reflections, and to regard how these shared ideas are linked to one's own life (Lacey, 1998; Miller, 2002; Palmer, 1976). This practice is a required part of the school's culture and strengthens patience and empathy in its participants (Heath, 1979; Lacey, 1998; Palmer, 1976). Self-restraint is another resultant trait of expectant waiting (Heath, 1979). Others have recognized the worthiness of these qualities as seen in the Australian

schools where the skills of communication, problem-solving, decision-making, and active listening are part of its official curriculum that centers on developing students' core values (Giudice, 2007; Lacey, 1988).

Former President Clinton, speaking to his daughter's high school graduating class of Sidwell Friends School, Washington, D.C., recognized the strength of this period of silence which is disrupted only when someone has something truly meaningful to say in a respectful manner when he said he wished that Congress in his tenure had been under the influence of Quakers (Clinton, 2009). This practice of silent worship also encourages the development of an individual's intuitive sense (Heath, 1979; Lacey, 1988) and the deepest part of what makes us unique (Van Gelder & Ray, 2000). An individual can discover his/her voice and nurture the community because of participating regularly in this quiet reflective period (McHenry et al., 1998; Palmer, 1976).

Expression from within. Sound moral choices depend on reflection and active communication (Ellenwood, 2007), two integral parts of a Quaker education experience. Students will develop the ability to verbalize an intuitive idea, helping them with the experience of reaching out to others to share the intensity and passion of an idea, allowing them to find their voice (Heath, 1979). Putting voice to intuitive ideas is a skill rarely addressed in a curriculum. Encouraging students to find their own constructive voice takes a great deal of time which in some school settings proves difficult to provide. Expecting students to live in a listening mode is a necessity for community life and classrooms in a Quaker school (Hays, 1994; McHenry, 2004).

Choosing goodness. Aligned with the Quaker guiding tenet that there is God within each person, each child personifies goodness. Thereby, a strong mission of a

Quaker school is to educate for goodness. This is promoted, however, not by requiring certain behaviors, but rather, making it possible for each school member, adult and youth alike, to discover what that goodness is to them and how this can be shown to others through themselves (Heath, 1979). This is a strong moral statement that each staff person in a Friends' school, whether that employee is Quaker or not, is expected to embrace and promote through action but not by proselytizing (Lacey, 1998). When people who live conscientiously and intentionally promoting goodness take time to reflect and listen carefully, they also learn to be productive in unexpected, vital and strategic ways (Daloz, Keen, Keen, & Park, 1996) and to consider the Truth in others (Van Gelder & Ray, 2000). Modeling expected behavior, engaging in deliberative discussion, and affirming students' abilities to contribute develops community and promotes moral growth (Swaner, 2005).

When Hays interviewed Quaker students, many interesting statements were gathered (Hays, 1994). For example, students commented: "The Quaker school tapped all the goodness in them." "Being unique only works if you have inner confidence," "The Quaker school is a place where we can be ourselves," and "People respect differences in others." Hays concluded that while Friends' schools may not be the model for all children in all educational environments, they can provide encouragement and practices for teaching morality.

Community. Learning to center and connect with ones' self nurtures community, one of the most important results of Quakerism (Palmer, 1976). Education is a result from community and likewise creates community. The creation of community within schools establishes respectful, supportive relationships among its entire body, enables

staff to manage stressful situations better, and promotes a service program and empathy (Schaps, 2009). Students are better prepared for the sort of problem-solving needed as adults, of identifying an appropriate voice for conflict, becoming more motivated with their academics, improving behavior toward other youth and toward adults, and to expanding consideration beyond their own immediate needs. These are healthy relationship qualities that reflect what has been a traditional Quaker atmosphere and now are recognized as excellent goals outside of the Quaker educational realm.

If each member in a school assumed responsibility for the growth of others, a powerful and strong environment would ensue (Heath, 1979). Quaker schools try to teach students to live in community and to live by clearly prescribed values (Hays, 1994). Community can also be seen in work programs, the handling of disciplinary matters, and community service projects. The health of the community relies on how well its members practice what they learn in the art of living together in light of Friends' testimonies. Members' needs must be met. This is strikingly different from trying to change individuals.

The study concluded that moral growth occurs as a direct result of humanistic and socially responsible patterns of communication, reflection, and response when addressing conflict. The importance of community for Quaker institutions is seen by its being a fundamental testimony of the faith. Community in Quaker schools relies on the input by each individual. The interdependence on the role of the individual with community development is, then, recognized. In classes and other interactions on campus, the group listens for Truth that an individual might bring to a discussion or interaction (Lacey, 1998).

Seeking Truth. A characteristic of Quaker belief seen in Friends' schools arises from the premise that community life is fundamental to their programs and produces significant social interactions with students and staff (Lacey, 1998). Each act of Quaker business and worship is done as Meeting, a collection of complementary spirits in search of Truth (Palmer, 1976). Whereas conventional education focuses on the individual who must be delivered knowledge, an individual in a Quaker classroom is always to be in an interacting relationship with the others in the classroom. The learning occurs between persons rather than at each person.

In Quaker schools teachers discard arrogance and the need for position or authority (Heath, 1979; Palmer, 1976). Graves (1983) gives as an example a college professor, unsatisfied with his students' evaluations and lack of their participation, decided to teach as he felt *led* (a Quaker term), that is with honesty. The professor put aside his persona of authority. Student responses and interactions in class increased, evaluations became more positive, and the professor felt he was growing as a teacher and as a person (McHenry et al., 1998). In a different study, a teacher interviewed thought that the purpose of his classes in the Quaker school was to encourage his students to be critical and to question authority (Hays, 1994; McHenry et al., 1998). Questioning in a Quaker school is normal, expected, and even encouraged (Lacey, 1998).

Truth is a process of continuing revelation, as is the development of each child's learning and maturity (Lacey, 1998; Miller, 2002). Because of the constant translation of Truth, Quaker education is a living tradition and can often seem full of conflict. Quaker tradition expects conflict to be brought into the open (Bacon, 1969). Distractions, doubt, and conflict, when acknowledged and addressed, produces emotionally healthy

individuals (Heath, 1979; Lappe & DuBois, 1992). In private schools, trustees are expected to be developing trust, teachers can express doubt and are encouraged to take risks, and receiving feedback is a gesture of nurturing. These actions by the adults in the schools allow students a much more tolerant atmosphere to develop and take risks, then, as well (Bassett et al., 2009). A Quaker school and its members will practice searching, risking, and seeking new levels of perfection (Heath, 1979). Quaker schools wish to provide the environment for all those involved to discover and live more fully in the Truth. Students from one Quaker school have been recognized to be more self-confident and responsible, these characteristics being attributed to the support of the community to the search and expression for Truth (Keiser & Keiser, 1993).

Addressing conflict. When accustomed to handling conflicts, students are encouraged to develop listening skills and appreciate diverse perspectives (Fremon, 2001). The diversity is sometimes the cause of the conflict, so recognizing the need to address the conflict becomes an important part of the Quaker education program. Allowing diversity, even encouraging it and accepting it, results in growth and strength (Keating, 2005). Faculty must model the core values of caring, respect, listening, and tolerance if students are to invest trust in the school community when it addresses their conflicts (Hays, 1994). In McHenry's (2000) study at Quaker high schools, 80% of teachers identified caring as a term that describes the schools' communities even as those communities dealt with conflict that combined elements of hope, confusion, and disappointment. Friends' education serves as a model for cultivating tolerance, peaceful resolution, and civic engagement in the larger world (McHenry, 2004). Conversations surrounding these conflicts are associated with respect and acceptance, and lead to

collective growth. Shared discussions also help develop students who can confidently and with purpose join the adult world engaged as tolerant learners (Keating, 2005).

Tolerance, respect for differences and for the individual, and appreciation for diversity are included in the equality testimony, but the testimony does not describe the individual, just the community environment (Heath, 1994b). Student input is sought and considered in such a community (Bassett et al., 2009). When a person is committed to a community by active listening and interacting, conflicts inevitably occur.

Morals and values. Goals of Quaker education include motivating people and providing the resources so students are skilled and informed enough to making the world a better place as described by Quaker testimonies, and for students to lead happy and spiritually-centered lives (Lacey, 1998). Education is meant to be a process that knows and follows the will of God. It is an ethos of learning, involvement, caring, and hope, similar qualities measured by Heath (1994b). Moral socialization is intentional, not a consequential quandary questioning what boundaries should be acknowledged in teaching values as seen often in public education. Moral reasoning develops when there is recognition of a community and its requirements, and then further seeing how this is linked to universal tenets, such as justice (Swaner, 2005) and equality (Ellenwood, 2007). Quaker educators believe that good values and principles reside in each person's heart and simply need to be nurtured (Lacey, 1998). The ethos of a Quaker school is to help students grow so that they clarify their values, blend them into daily life, and subsequently, discover their own sense of integrity. These outcomes of Quaker education were similarly observed by Bassett, et al (2009), when it was noted that private schools lead their students toward strong relationships that thereby lead to trust and a better

knowledge of one's self. In addition, characteristics such as these are also required for a healthy democratic system (Lappe & DuBois, 1992). Though public school teachers focus on teaching basic skills to prepare students for the job market, youth need to discover and claim moral and ethical goals in their daily lives (Hays, 1994), and there is rarely time for this work to occur in the traditional classroom. Teaching students to reflect is also an important part of Friends' education (Lacey & Sweeney, 2002). Listening and expressing one's thoughts and feelings indicate that person has realized an inner truth of oneself (Hays, 1994; Miller, 2002). Being faithful to this inner truth is recognition of the internal source of morality that is basic to Friends (Hays, 1994). Placement of morality and values in a Quaker school can be seen in the qualities of honesty, compassion, integrity, commitment, and courage which are *caught, not taught* in a Quaker school environment (Heath, 1979).

These familiar qualities are historical themes. Theodore Roosevelt recognized that to not teach morality to students and only teach intellectual matters will create societal menaces (Ellenwood, 2007). Notable and preferred values include honesty, courage, respect, fairness, persistence, and responsibility. The Australian government has identified core values as integrity, excellence, respect, responsibility, cooperation, participation, care, fairness, and democracy and expects its schools to foster development of these values, as well as compassion, doing one's best, freedom, honesty, trustworthiness, understanding, tolerance, and inclusion (Giudice, 2007).

Intentional student character development. As early as 1821 in Maine and Massachusetts, education was decreed to include morality, justice, and truth as necessities for students in order to understand the basis for the founding of the United States (Bassett

et al., 2009). Students were to become intelligent and good (Davidson et al, 2007). A study by Davidson et al. identified eight strengths of character including critical thinker, diligent and capable performer, socially and emotionally skilled, ethical thinker, respectful and responsible moral agent, self-disciplined, democratic citizen, and spiritual. Furthermore, Swaner (2005) identified four qualities that contribute to environments that promote moral development of students which are structure, experiential learning, diversity, and collaboration and application of learning--all historical attributes committed to by Friends' schools (Miller, 2002). Character education isn't just about being nice and truthful; it's also about work values, developing one's talents and gifts, and to do the best in each task undertaken (Davidson et al., 2007). Again, these are characteristics of Quaker schools.

In order for a school to integrate values as part of its curriculum, the entire community must model and communicate an acceptance of those values (Giudice, 2007). School policies include those values being apparent in the management plan of short-term and long-term goals. Activities offered need to provide opportunities for students to develop their own values and then to demonstrate those values. Quaker schools are intentional moral communities (Hays, 1994). In Hays' study, Quaker schools declare high moral codes, an intention to serving others, and a sense of responsibility. These values stand in contrast to the average public school where it is hard for teachers to find the time or permission, let alone have the training or practice in that environment, to teach such lessons. Moral growth occurs by the experiences and attachments people have with each other as they meet responsibilities of their shared community (McHenry, 2000). Intentional moral lessons and choices become part of a culture by the sharing of

experiences grounded in moral beliefs and by addressing the issue in classrooms and in approaches to extracurricular activities. A teacher at a Quaker school who saw that part of his responsibility was to teach many different perspectives presented his students with hypothetical moral dilemmas to resolve (Hays, 1994). Moral education dating back to William Penn (late 1600's) advised the pursuit of kindness, tolerance, and understanding (Johnson, 2001).

A study completed by the Friends Council on Education concluded that individual moral growth comes from conflict, specifically with adolescents (Hays, 1994). But while community, such as within a school, can be the source of tension, it also provides the opportunities for communication and problem solving that then leads to resolution. Tension can be creative, encouraging students to educate themselves as they try to solve problems (Palmer, 1966). Schools must provide suitable time to reflect and appropriate resources for students to problem solve for moral growth to occur as a result of conflict (McHenry, 2000). Tension is addressed directly rather than avoiding it, and provides a venue for modeling respect (McHenry et al., 1998). That tension that lies between individualism and conformity is what most adolescents are addressing, and so the need to resolve that inspires much action and conversation (Hays, 1994). It is an individual's freedom of judgment that these teens need in order to address and resolve that tension (Johnson, 1981) and that a Quaker school's environment so aptly provides. One must often separate from one's past to find the part that makes one unique and, simultaneously, more like others, a process often initiated during adolescence. Another source of tension lies between what ought and what is--which some Friends call a social conscience. Palmer encourages emotional space to be created in a Quaker classroom so that feelings

are acknowledged and appropriately dealt with (Palmer, 1966) which will help release and define this tension.

Characteristics of maturity and adulthood. Heath (2000) cited Kenneth Hardy who recognized that Quaker schools had educated proportionately more productive adults than other intellectually comparable schools. Of the primary strengths necessary for the success and fulfillment of adults as identified by Heath's study, most can also be identified as characteristics often associated with Quaker schools. These characteristics include caring, honesty, integrity, a sense of humor, openness and a lack of defensiveness, tolerance and acceptance, dedication, commitment, understanding, respecting, empathizing with others, adaptability, and self-confidence. Heath names the paths to maturity as symbolization, other-centeredness, integration, stabilization, and autonomy. Symbolization includes a person being aware of how one's mind works and understanding one's self (Heath, 1994a). Other-centeredness means that a person cares for and values views of other people. When there are cooperative relationships and people strive to see complete relationships while being able to behave spontaneously and honestly, this is integration. Participating in a cooperative learning situation develops a person's moral character and encourages one's best work (Davidson et al., 2007). A person is stable if stressful situations are handled well and committed relationships last. To be autonomous, a person will be involved in life-long learning and be engaged in creative problem-solving, as well as following one's conscience. Students can be led to autonomy by removing explicit structures and prompts so students can apply their decision making abilities in varied situations, growing to trust themselves in this capacity (Heath, 1994a). By the removal of external controls, students will be challenged to

internalize theirs. These are characteristics that can be associated with Friends' schools where the culture relies on the community members seeing beyond themselves as well as to how they contribute to the interdependent community's operation and health. These same characteristics are necessary for a healthy democracy (Lappe & DuBois, 1992).

When parents were asked which characteristics they observe in the most successful adults in their lives, they listed responsibility, honesty, integrity, hard work, and good judgment, not characteristics measured in our traditional school assessments or standardized tests.

Testimonies. The other guiding testimonies of Quakerism, after truth and community, are simplicity, harmony, integrity, and justice, and can often be found in schools' mission statements (Lacey, 1998; Miller, 2002). Simplicity doesn't mean living a barren lifestyle but has a deeper connotation. It refers to relying on one's own creativity, speaking plainly and honestly, managing one's time to avoid stress and incompleteness of responsibilities, and avoidance of materialism. A mental simplicity implies that a person will have prioritized one's life in the right order (Hays, 1994). When priorities are straight, there is clear thought, and a harmony between one's inner and outer life. This harmony implies that conflicts are resolved peacefully and in a trusting atmosphere, and that the community works toward living with environmental stewardship practices (Hays, 1994; Lacey, 1998).

Personal integrity is a challenging aspect of adolescence. Youth seek an appropriate fit for identity and a place in a group, particularly as they are testing limits set by authority (Lacey, 1998). When people are trusted, virtuous behavior emerges, and strengths are claimed. Care and trust are two of the most affective qualities teachers can

impart onto students, particularly with academic accomplishment (Lovat & Clement, 2008b). Wholeness can begin to be experienced, and its influence can be found in degrees of flexibility, openness, and change. Four marks of integrity are truthfulness, genuineness, obedience to one's conscience, and wholeness (Lacey, 1998). Students in Friends' schools try to live consistently and with integrity, keeping in mind a willingness to put others before self (Hays, 1994; Miller, 2002). These students realize there is sacredness to their responsibilities. Attention to integrity in a Quaker school does not reduce the tension and conflict, and may actually increase those events, but it might make those events more intellectually, ethically, and spiritually fruitful (Lacey, 1998).

Equality involves listening well and patiently, as seen in Meeting for Worship, speaking forthrightly and patiently, such as in a class discussion, and making information widely available (Keating, 2005; Miller, 2002). These qualities set the groundwork for healthy conflict management. Equality in Quakerism recognizes that as each person follows his/her calling, each person is of equal importance and has a unique contribution to make to the community (Hays, 1994; Miller, 2002).

Quaker testimonies determine some of the courses to be offered, topics addressed, and the spirit in the classroom (Lacey, 1998). A teacher makes assignments and evaluates work while modeling trust in student integrity and cooperation, equality, and respect. As a consequence of this atmosphere, what has been observed in Quaker classrooms is that students talk more than instructors (Hays, 1994; Lacey, 1998). The discussions are often interspersed with thoughtful periods of silence while participants reflect on the implications of what has been shared, and to provide time for someone to formulate his/her ideas (Lacey, 1998).

The values of leaders in a school influence the policies of the rest of the school (Lovat & Clement, 2008a). The administration of a Quaker school is also directed by Quaker testimony. Expectations are stated simply. Successful communication between staff and the rest of the community requires that staff members model the values of the school (Hawkes & Farrer, 2004). Punishment is often by restitution, and compassion is integral (Lacey, 1998). Moments to teach are sought rather than moments to simply punish (Bassett et al., 2009).

Comparing Quaker Schools with Traditional Schools

When characteristics of teachers in Quaker schools were compared with those in public and independent schools, the following results were attained:

Quaker staff are 43% and 50% more talkative than public and independent schools, respectively; 42% and 48% more open, 37% and 43% more expressive, 36% and 46% more giving, 33% and 45% more accepting, 33% and 39% having more feeling for others, 33% and 38% more imaginative, 32% and 48% more fun, and 32% and 45% having deeper ethical sense. (Heath, 1994b, p. 318)

Parker Palmer (1966) compared the traditional classroom with what he believed would be best in the classroom. Traditional classrooms focus outward, such as on nature or history, but Parker asserts that students learn best when they make their own observations. Traditional classroom teachers are active and students are passive, yet learning responses have been found to improve when these roles were reversed. In a traditional school setting, learning and knowing are diminished from the community as the obvious goals and appear to be replaced by competition. Palmer recommends that knowledge comes from a commitment of a community, and that competition can be

replaced by cooperation. It is hoped that students become mutually responsible participants rather than manipulative, which is encouraged by collaborative work. Palmer believes that traditional pedagogy exists because it gives teachers power and security. His recommendation is that only in community does the person appear to continue to grow. Likewise, student achievement relies upon the instructors' capacities to communicate effectively (Lovat & Clement, 2008a). Groundwork for clear communication, and thereby, learning, is established by mutual respect, care, and trust between students and staff, characteristics committed to by Quaker schools.

As students go from middle school years through high school, research has shown that students utilize similarly increasing principled judgments when considering moral problems (Heath, 1994b). Cited by Heath from a study conducted by the Friends Council on Education are the qualities staff and students, alike, ascribe to in Quaker schools: honesty, integrity, courage, concern, caring, compassion, giving, acceptance, equality, diversity, self-reflection, community, listening, patience, openness, and responsibility. When asked to describe their large suburban school, 42% of its teachers in this study used words like traditional, cautious, conforming, while only 20% used words that indicated an interest in growth, such as adventurous, changeable, and optimistic.

Heath found that Quaker schools are more caring, trusting, and warmer by 25% and 45% when compared to independent and public schools, respectively (Heath, 1994b). These schools are typically known for their rigorous standards that teach their students how to think rather than what to think (McHenry et al., 1998). Students are known to develop critical thinking skills and the ability to comprehend many perspectives, and then couple these qualities to the desire to apply these skills to the global community.

Quaker Qualities in Other Systems

Brook Farm. In an educational experiment of the nineteenth century at Brook Farm in New England, a non-Quaker affiliated school, all students were addressed politely and in an adult manner (Alberti, 1975). Everyone was to be direct and simple. This resulted in an environment of sincere cordiality. Students were taught through experience before texts, and by observation rather than by authority. The school was child-centered and normal learning involved exploration, discovery, and cooperation. Everyone took turns teaching and everyone was an active learner. This is not so different than inquiry-learning encouraged in science classrooms today.

New Harmony. Another educational and social experiment at about the same time was New Harmony, a community established as an attempt to improve the conditions of workers, and again, not a Quaker institution (Gutek, 1975). The guidelines of New Harmony's instruction were to allow a student to explore his/her environment and interests. Rewards and punitive measures were not used unless it was from being a natural consequence of one's behavior. It was believed that learning is intrinsically pleasurable. Students became skilled producers and careful consumers, goals similar to the consequence of Quaker education, and skills we are appreciating more in this era of economic struggle.

Progressive Education Association. A study in 1925 by the Progressive Education Association included three Quaker schools out of the thirty followed in its eight-year study (Lacey, 1998). The study found that what parents expressed as valuing most about Quaker education are the spiritual qualities of the school's atmosphere. These qualities included friendliness, tolerance, scholarship integrity, sympathy and imagination

in the teaching, and the spirit of sharing and fairness in activities. Parents felt that using nonviolent methods of discipline, which used persuasion rather than coercion, appeals to the inward sense of rightness. Cooperation and community were emphasized over competition because of this overriding respect for each individual and their differences. The study recognized that there existed a trust in each student's abilities for self-direction in activities. Qualities Progressive Education identified in the participating Quaker schools were respect for the individual, a spiritual atmosphere, the development of student responsibility, the promotion of sensitivity socially, and intentional measurements and observations of each student's development. Heath (1994b) stated that what seemed at the base of Friends' education is trust that good values and principles can be incorporated into each student's heart. Attributes of this form of education that can be observed include students talking more than in traditional settings, their openness, expressiveness, giving, and acceptance, feelings for others, imagination, fun, and a deep ethical sense.

Namibia. In the African nation of Namibia, after apartheid was abolished in the 1990's, ten values were named as basic to the new Constitution and Bill of Rights (Euvrard, 2006). These included education, democracy, social justice, equality, non-racism and non-sexism, responsibility, and respect. Teachers asked students to come to consensus on what these terms would look like in their classrooms and to agree to working on them. These are values Friends have espoused in their schools for centuries. What teachers observed were improved work ethics, better critical thinking, and improved academic scores. Participation increased, students accepted ownership for their education and behavior, and students expressed personal opinions that once would have

been avoided because of their controversy. Students became more tolerant with differences, more collaborative, and confident.

Contemporary Pedagogy

A 2008 book on educational reform suggests that education must promote order, tolerance, peaceful coexistence, and hope for the future, a strikingly familiar theme to Quaker practice (Ackoff & Greenberg, 2008). This is a far reach from what was thought to be necessary in education as the United States became an industrialized nation at the turn of the nineteenth century, when it was believed that the inherently free human spirit needed to be broken during childhood and obedience demanded in order to provide workers who could tolerate the mundane assignments of factory work. Ackoff and Greenberg (2008) assert that the goals of modern education still reflect this attitude to preserve the status quo and help students develop so they will be able to sustain society. These authors identified the three main ideas that form the ethical, political, and social structures of this country to be individual rights, political democracy, and equal opportunity. These ideas, however, may not be found uniformly in all of our public schools where structures may rely on students seemingly have fewer rights, are regulated autocratically--changing classes every 50 minutes or classes proceed without mastery, and are often arbitrarily directed into particular academic and career paths. Schools struggle to provide opportunities for students to experiment in their learning, and thereby, to grasp concepts experientially. What students learn when this occurs is that making mistakes has a punitive value and are to be avoided. As a consequence, these students may become adults who are afraid to take risks and to think for themselves. Few are sanctioned to pursue personal life goals, even though each of us has been born with a

strong desire to find a unique manner by which to contribute to the world. The Ackoff and Greenberg (2008) study identifies several characteristics that are needed in education if the goal is to educate individuals with self worth. The first of these characteristics is that learning must be self-motivated and regulated. The other characteristics are that all those involved must be given equal status, learners evaluate their own work, there should not be an artificial distinction between learners and teachers, and all people in a learning community are involved freely in making governing decisions. These points are resoundingly similar to what Quaker education has been providing for centuries.

Quaker Values in Other Educational Settings

Forty Developmental Assets. Meanwhile, educational institutions are working toward incorporating characteristics that have been historically present in Friends schools as seen in the 40 Developmental Assets and the International Baccalaureate programs. These programs recognize the importance of value education and social responsibility. A major motivation for including values education is based on the long standing concern that students are thought to be increasingly self-centered, demanding, impatient, impulsive, distractible, and aggressive in learning situations and in relation to their peers and teachers (Heath, 1994b). In response to this concern Heath suggested using materials that don't provide instant answers, but instead demand problem solving and constructive communication rather than simply right and wrong answers. This type of instruction requires wait time by the teacher and students, active listening, waiting to take turns, and understanding that people need time and silence to think something through, qualities appreciated by the 40 Developmental Assets and International Baccalaureate programs. Heath also noted that the smaller schools had higher rankings of intellectual

environments, effective problem solving, more caring teachers, and students more satisfied with their educational experiences. Quaker schools traditionally have had smaller teacher to student ratios. Meanwhile, other schools are promoting infrastructure concepts, such as schools within a school, which will establish smaller educational communities by recognizing the benefits of smaller student numbers.

Heath also asserts that for students to engage in open and meaningful classroom instruction they must believe that they and their peers are genuine, open, trusting, empathic, sympathetic, and understanding. Heath noted that school experiences need to encourage greater ethical awareness and sensitivity, that educators should integrate into their courses more value-centered issues so students will develop a higher degree of intellectual honesty, and be more caring and empathic. This last suggestion he believes will create more egalitarian relationships that will likewise encourage more interdependent relationships that will lead, then, to a stronger community. Qualities such as knowing that students can rely on a school's structure and staff being inherently fair lead to social and civic responsibility (Schaps, 2009), both characteristics evident in Quaker educational tenets. Many school programs, including secondary and post-secondary, have included the graduation requirement of service learning which ideally helps students consider individual responsibility toward others and to building in and contributing to their communities. Likewise, the 40 Developmental Assets program recognizes that when students are engaged in a community, the facilitation of these teens developing into productive and empathic adults is initiated. The Developmental Assets goals of empowerment and identity can be met by this value others have toward a person (Search Institute, 2010).

Heath states that American society encourages being self-centered, and that our leaders don't model caring adequately so that our youth will take note (Heath, 1994b). Children were once surrounded by close neighborhoods, strong ethnic groups, or religious traditions, which provided emotional security and encouraged the caring for others. The 40 Developmental Assets returns to these important relationships when it recognizes the importance of support, adult relationships, and caring neighborhoods (Search Institute, 2010). Heath (1994b) believes that students need to set their own goals around values such as honesty, compassion, and integrity. Some ways parents and educators can encourage the acquisition of more mature and empathic traits include developing competency in more than two areas, which will build self-confidence. This mature sense of autonomy will help students wean themselves from needing approval from adults. These same values are goals for the 40 Developmental Assets and also include social justice, responsibility, and equality--very familiar characteristics of Quaker values encouraged in Friends schools (Search Institute, 2010). Hays (1994) saw Friends' schools teaching autonomy within their structure. In all of these value systems, it is posited that if students are taught to help themselves, they will develop better coping skills (Heath, 1994b). Again, in the 40 Developmental Assets, the concern with raising caring and responsive adults is addressed (Search Institute, 2010). One way suggested is by what the 40 Developmental Assets calls spiritual development where an awareness of the self is believed to develop personal identity and purpose. Having a firm foundation then allows adolescents to cultivate significant relationships while being comfortable with one's self (Search Institute, 2010).

The International Baccalaureate. The International Baccalaureate (IB) program promotes several characteristics long practiced in Friends Schools. Some of these attributes found in IB students include being risk takers, communicators, inquirers, problem-solvers, moral or principled, caring, well-balanced, and reflective (International Baccalaureate Organization, 2002). The IB program utilizes the concept of practical application, like Quaker educational philosophy encourages, so students practice what they are investigating.

Reacting to the concept of harmony, a Quaker testimony, in a school environment, Heath compared Quaker schools with public and independent schools (Heath, 1994b). They were 25% and 45% more caring, trusting, and warmer than the public and independent schools, respectively. Heath found Quaker schools have very distinctive climates where there is a community adherence to values. These schools are perceived to be more open, accepting, and empathic than other schools in his study. The atmosphere at Quaker schools seems to make it easier for students to be open to learning. Students who are valued and supported have greater motivation to learn (Lovat & Clement, 2008a). The Carnegie Corporation's 1994 Task Force on Learning expressed the importance on communication, empathy, reflection, self-management, and self-knowing (Carnegie Corporation, 1996). The 40 Developmental Assets acknowledges that a lifelong commitment to learning happens when there's pleasure sharing learning and being exposed to new experiences that will then further arouse curiosity and enthusiasm to learning (Search Institute, 2010).

Extracurricular activities and grades as predictors. In his study of grades and values Heath (1994b) found that grades per se did not predict which students would fulfill

adult appropriate roles (Heath, 1994b). For example, students who earned high grades contributed less frequently to the community welfare. High grades also were found to not be predictors of vocational fulfillment, income, virtue, physical or mental health, or happiness. At the researched Quaker school that will serve as the source of data for this study letter grades (A, B, C, D, F) are not distributed; instead, a pass/no pass system is used. Furthermore, Heath (1994b) found that the most valid school-related predictor of adult effectiveness was being involved with co-curricular activities offered by the school, a practice long encouraged in traditional schools and colleges alike. The best predictor of creativity as an adult was a young person's performance in independent, self-sustained ventures. Having many hobbies, interests, or extracurricular activities predicted who were most likely to be successful as adults. Heath also notes similar findings that suggest that high school students who put sustained effort into one or two extracurricular activities are more apt to be college leaders and to have noted individual accomplishments. In the researched Quaker school and many other Quaker schools, students are encouraged through the curriculum and community life to develop many interests and skills, including many art studies, gardening, food preparation, and animal husbandry. Heath's conclusion was that the development of character and intellect must be inseparable. He believes that virtue, defined by ethical values such as honesty and compassion and maturity of ethical judgment is indispensable to human excellence. When looking at the 40 Developmental Assets, it appears that this conclusion is shared by others involved in the positive evolution of education (Search Institute, 2010). In Heath's (Heath, 1994b) citing of Kenneth Hardy and his findings, there was a strongly significant number of productive adults who attended Quaker schools compared to other,

(including other parochial), schools; Hardy felt that there must specifically be a Quaker influence.

Heath set out severable concepts for consideration for schools to promote the development of virtue in students: 1) the primary priority is a goal of human excellence, 2) create humane and caring school climates and have it be within a small school, 3) there must be a shared belief within the school for its individual goals, and means by which to achieve excellence, 4) the curriculum must be a conduit for the school's values, and lastly, 5) to always be sharing and reflecting with the entire school community how and why the school's goals are or are not being met and deliberately experiment to become more effective in this (Heath, 1994b). Many of these ideas have begun to be utilized in all schools, not just Quaker. This can be seen in the presence of mission statements on school walls, the use of conflict-resolution groups and their being led by the student body, and programs which measure and discuss strategy for creating safe and secure schools.

Community and communication. Another treatise named several priorities for quality schools (Boyer, 1996). The first priority for school quality is to build a sense of community, and community correlates with size. The goals would be for each person to know everyone's name, share a sense of purpose, communicate well, share a sense of justice, discipline, and caring, and to celebrate together. A school should share a common language and set of symbols. There needs to be a curriculum where students can grasp how different topics are interconnected. Another priority is to create an environment that requires active learning, which requires small classes. The school's climate must nurture the building of character. And lastly, the school needs to affirm

guiding virtues. These virtues defined by Boyer are honesty, respect, responsibility, compassion, self-discipline, perseverance, and giving--all traditional Quaker school values. Modern schools attempt to integrate the sense of community and belonging in programs and to show how concepts relate to each other, as seen in the International Baccalaureate program. Four psychological barriers to school improvement include not listening to or respecting students, emphasizing success from what achievement tests measure which results in trivializing the value of education, large schools being unhealthy social systems, and educators who believe they are having a more positive impact than what students perceive (Heath, 2000). While Quaker schools have adhered to the concept of respect and attentive listening, have smaller teacher/student ratios, promote community, and like many private schools, veer away from standardized testing when feasible, contemporary schools address these issues by the use of climate surveys that allow staff, students, and parents to communicate feedback on the effectiveness of a school's program. There is national dialogue, as well, about how to curtail bullying in an attempt to improve schools' social systems.

Cooperation and the individual. Kohn, after years working at summer camps, recognized that to empower young people, which he viewed as a foundation of democracy, emphasis must be placed on the dignity of the individual, the importance of personal choice, the significance of responsibility, and the joy of creativity (Kohn, 1991). Kohn found that young people thrive in an environment that encourages risk-taking, support, and trust. Competition it is thought, more often than not, to create a culture of frustration and failure, while cooperation, according to Kohn (1991) provides the opportunity to successfully meet personal challenges with the support of others. Being

able to contribute to a community with work and decision-making in a significant manner develops self-image and worth. If young people are given the time and opportunity to reflect on their experiences and their learning, positive viewpoints of themselves are increased. These concepts of cooperation, creativity, responsibility, work, and the promotion of risk-taking are accepted Quaker values for education. When students are more comfortable with themselves and with the adults in their learning environment, discipline and academic performance improve (Lovat & Clement, 2008a).

American Association of School Administrators. The American Association of School Administrators recognizes a needed goal of schools is to prepare students to live in a democracy by helping them develop a strong moral code and accepting responsibility for their community (Bassett et al., 2009). The Institute for Global Ethics with the National Association of Independent Schools invested in a study in 2005 to determine what constitutes a culture of integrity in a school. A strong moral code and accepting responsibility--historically stressed in Friends' schools--were key findings.

Consensus and democracy. The themes of global interdependence and the importance of individual's participation in decisions are surfacing more as our world becomes smaller due to technology (Kreisburg, 1992). Citizens of democracy must be able to cooperate with others and to integrate different viewpoints into their own positions, an idea very similar to consensus as used by Friends. Kreisburg even goes so far to use the term consensus in referencing how a democratic community should work as it strives toward a common goal and deals with conflicts as they arise. The qualities of listening with empathy and trusting one's community so each voice is integral to a successfully working democracy are again characteristics identified and valued in

Friends' education (Kreisburg, 1992; Lappe & Dubois, 1992). Other valued skills worked toward in Friends' education that Kreisburg encourages include cooperation, critical thinking, group problem-solving, and ability to take responsibility for yourself and others. Kreisburg states that risk-taking is an important characteristic of a healthy democracy, another trait found in Quaker schools.

The teaching of morals and values is recognized to lie at the base of effective learning (Lovat and Clement, 2008a). There must be a parallel drawn between the synergy between intellectual depth, communicative competence, reflection, self-management, and self-knowing. These goals are integral to Quaker education.

The Need for Research in Quaker Schools

Relatively few studies have measured characteristics in Friends' schools in the past 20-30 years. Several studies made were not both quantitative and qualitative, or even lacked a statistical analysis entirely. There are several issues which could either be made more current or measured and analyzed statistically. Fremon mentions the role of service commitment to students. Lacey discusses the influence that integrity has in conflict situations that may contribute to intellectual, ethical and spiritual growth. Heath cited comments from Kenneth Hardy who in his studies concluded that there must be a specific Quaker influence in the production of contributing adults. Several researchers commented on the deleterious effects on a community and on the development of an individual when competition is approved behavior.

It is time to continue to revisit some of the identifying markers in Quaker schools that have been established for several centuries and to use them to address problems educators are recognizing exist in education and society today. Heath asserted that

human excellence, and not just academic excellence, should be a goal of schools, and that this combined goal must result in having lasting effects on the students (Heath, 1999).

While achieving good grades can be a predictor of adult perseverance, hard work, purposefulness, and self-discipline, all notable goals, students must also be held accountable in doing the work necessary for developing high character. The combination of providing students knowledge and values can assure the survival of our world, whereas knowledge alone is not sufficient to accomplish that (Lacey & Sweeney, 2002).

Final Thoughts

Quaker values have been espoused for the past 350 years and actualized in Friends schools since their inceptions. Values are becoming increasingly important and visible in American public and independent school programs. Many school programs incorporate values standards as outlined by the 40 Developmental Assets and the International Baccalaureate program. Because of this elevated interest in values and moral education it is important to study the impact a moral education has on children and on their admission to a post-secondary school with values intended to positively shape adult life choices.

CHAPTER THREE

Methodology

Participants

Number of participants. The maximum accrual for this study was $N = 86$ including a naturally formed intact group of students ($n = 16$) who attended private school before attending the Quaker school, a naturally formed intact group of students ($n = 46$) who attended public school before attending the Quaker school, a naturally formed intact group of students ($n = 7$) who were home schooled before attending the Quaker school, and a naturally formed intact group of students ($n = 17$) who attended international school before attending the Quaker school. The study subjects were enrolled in and graduated from the research school over a ten-year period of 2000-2009.

Gender of participants. Of the total number of selected subjects identified for having graduated from the research school in the years 2000-2009 ($N = 86$), the gender ratio was 39 boys (45%) and 47 girls (55%). The gender ratio for students ($n = 16$) who attended private school before attending the Quaker school was nine girls (56%) and seven boys (44%). The gender ratio for students ($n = 46$) who attended public school before attending the Quaker school was 26 girls (54%) and 21 boys (46%). The gender ratio for students ($n = 7$) who were home schooled before attending the Quaker school was five girls (71%) and two boys (29%). The gender ratio for students ($n = 17$) who attended international schools before attending the Quaker school was eight girls (47%) and nine boys (53%). The gender of the study participants is congruent with the research school gender demographics for graduating high school seniors.

Age range of participants. The age range for all study participants was from 17 to 19 years of age. All participants who graduated from the research school were within this age range. The age range of the study participants is congruent with the research school's age range demographics for graduating high school seniors.

Racial and ethnic origin of participants. Of the total number of selected subjects identified for having graduated from the research school in the years 2000-2009 ($N = 86$), the ethnic and racial origin of the participants was 66 Caucasian (77%), four Hispanic (5%), four Blacks of either African or American origin (5%), 11 Asian (13%), and one Native (1%) student. Of the students ($n = 16$) who attended private schools before attending the research Quaker school, the ethnic and racial origin of the participants was 14 Caucasian (88%), one Black (6%), and one Native (6%). Of the students ($n = 46$) who attended public school before attending the Quaker school, the ethnic and racial origin of the participants was 43 Caucasian (93%), one Black (2%), and two Asian (4%). Of the students ($n = 7$) who were home schooled before attending the Quaker school, the ethnic and racial origin of the participants was seven Caucasian (100%). Of the students ($n = 17$) who attended international schools before attending the Quaker school, the ethnic and racial origin of the participants was two Caucasian (12%), four Hispanic (24%), two Blacks (12%), and nine Asian (53%). The racial and ethnic origin of the study participants is congruent with the research school districts racial and ethnic demographics for graduating high school seniors.

Inclusion criteria of participants. Graduates from the research school for the years 2000-2009 were eligible. Of the educational backgrounds of the students in the study, 16 came from private schools, 46 from public schools, seven were home-schooled,

and 17 were from international backgrounds. Of the 86 students, 46 had previous experience with either Quakerism or with the school. These experiences usually were through parents or other relatives, but could have been through other associations such as neighbors or former classmates. Seven students graduated in 2000, six in 2001, nine in 2002, four in 2003, 10 in 2004, eight in 2005, 10 in both 2006 and 2007, and 11 in the final two years, 2008 and 2009. U.S. News and World Report's (2009) rankings found at <http://www.usnews.com/articles/education/best-colleges/2009/08/19> were used to determine the type of school in which students were intending to attend their first year after high school. Six schools were not listed, five were community colleges, two are tier four schools, 14 are tier three schools, five attended schools ranked over 100, 36 attended colleges ranked 51-100, and 18 attended schools ranked one to 50. Twelve students were ESL students while at the school.

Method of participant identification. Students whose original applications to the research school included parents' remarks of their expectations of the school while their students attended, whose prior schooling experience was recorded, who were accepted to a post-secondary educational institution for further study, and who took the ACT or SAT exams were included in the study.

Description of Procedures

Research design. The posttest-only four-group comparative efficacy study design is displayed in the following notation:

Group 1 X_1 Y_1 O_1

Group 2 X_1 Y_2 O_1

Group 3 X_1 Y_3 O_1

Group 4 X_1 Y_4 O_1

Group 1 = study participants #1. Students ($n = 16$) admitted to Quaker high school.

Group 2 = study participants #2. Students ($n = 46$) admitted to Quaker high school.

Group 3 = study participants #3. Students ($n = 7$) admitted to Quaker high school.

Group 4 = study participants #4. Students ($n = 17$) admitted to Quaker high school.

X_1 = study constant. Students attended the Quaker high school for at least two years and graduated from the Quaker high school.

Y_1 = study independent variable, school transfer, condition #1. Naturally formed intact group of students who attended private school before attending the Quaker school.

Y_2 = study independent variable, school transfer, condition #2. Naturally formed intact group of students who attended public school before attending the Quaker school.

Y_3 = study independent variable, school transfer, condition #3. Naturally formed intact group of students who were home schooled before attending the Quaker school.

Y_4 = study independent variable, school transfer, condition #4. Naturally formed intact group of students who attended international school before attending the Quaker school.

O₁ = Study posttest only dependent measures. (1) College entrance exam scores converted to ACT composite scores based on reading and math score totals. (2) Parents' expectations for (a) academics, (b) practical knowledge and social skills, (c) community, (d) values, and (e) college and future expressed themes. (3) College attendance outcomes as measured by type of post-secondary institution admission to (a) community colleges, (b) non-tiered 4-year colleges, (c) tier-1 colleges, (d) tier-3 colleges, or (e) tier-4 colleges.

Implementation of the Independent Variable

Students' prior educational setting, private, public, home schooling, and international school was utilized as the study independent variable. Student records were retrospectively reviewed to determine independent variable status.

The purpose of the study is to determine the impact of previous private, public, home, or international schooling experiences on a Quaker high school's graduating students' college entrance composite exam scores, parents' expectations, and college attendance outcomes.

Dependent Measures

The study's dependent variables were the college entrance exam scores, parents' expectations, and college attendance outcomes. College entrance exam scores were from the ACT composite score or from an SAT score converted to the ACT composite score as found at https://campusweb.msmc.edu/ssl/award_opportunities/conversion_chart. Parents' expectations were taken from their part of the initial application students filled out. They were categorized in five themes: academic, community, Quaker values, social skills, and preparation for the future in ways not covered in any of the other four themes.

College attendance outcomes measured the ranking of each student's intended first year college for post-secondary school using the website of U.S. News and World Report's (2009) found at <http://www.usnews.com/articles/education/best-colleges/2009/08/19...>

Research Questions and Data Analysis

Research question number one will be used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' college entrance exam ACT composite scores.

Overarching Posttest-Posttest College Entrance Exam Research Question #1.

Are Quaker high school's graduating students' college entrance exam ACT composite scores congruent or different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 1a. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 1b. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 1c. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 1d. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 1e. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 1f. Will there be a significant difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (c) home school experiences compared to (d) international school experiences?

Analysis. Research Sub-Questions #1a, 1b, 1c, 1d, 1e, and 1f were analyzed using a single classification Analysis of Variance (ANOVA) to determine the main effect congruence or difference between Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (a) private verses (b) public verses (c) home verses (d) international schooling experiences. An F ratio will be calculated and an alpha level of .05 will be utilized to test the null hypothesis. Independent t tests will be used for contrast analysis when a significant F ratio is observed. Means and standard deviations will be displayed in tables.

Research question number two was used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's

graduating students' college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course.

Overarching Posttest-Posttest Achievement Research Question #2. Were the college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course congruent or different for Quaker high school's graduating students' with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Analysis. Research Sub-Question #2 was analyzed using a chi-square test of significance for the data sets to compare observed verses expected cell frequencies and percents for college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course for Quaker high school's graduating students' with previous (a) private, (b) public, (c) home, or (d) international schooling experiences. An alpha level of .01 was utilized to test the null hypothesis for these frequencies. Frequencies and percents were displayed in tables.

Research question number three was used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future.

Overarching Posttest-Posttest Parents' Expectations Research Question #3. Are Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores congruent or different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 3a. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 3b. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 3c. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 3d. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 3e. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for

students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 3f. Will there be a significant difference between Quaker high school's graduating students' parents' expectation frequencies for academics, social skills and practical knowledge, community, values, and preparation for the future for students with previous (c) home school experiences compared to (d) international school experiences?

Analysis. Research Sub-Question #3a, 3b, 3c, 3d, 3e, and 3f utilized a chi-square test of significance for the data sets observed verses expected cell frequencies and percents for parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future. An alpha level of .01 will be utilized to test the null hypothesis for these frequencies. Frequencies and percents will be displayed in tables.

Research question number four was used to compare previous (a) private, (b) public, (c) home, or (d) international schooling experiences on a Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges.

Overarching Posttest-Posttest College Acceptance Research Question #4.

Are Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges congruent or

different for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences?

Sub-Question 4a. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (b) public school experiences?

Sub-Question 4b. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (c) home school experiences?

Sub-Question 4c. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (a) private school experiences compared to (d) international school experiences?

Sub-Question 4d. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (b) public school experiences compared to (c) home school experiences?

Sub-Question 4e. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (b) public school experiences compared to (d) international school experiences?

Sub-Question 4f. Will there be a significant difference between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (c) home school experiences compared to (d) international school experiences?

Analysis. Research Sub-Question #4a, 4b, 4c, 4d, 4e, and 4f utilized a chi-square test of significance for the data sets observed versus expected cell frequencies and percents used for calculation to compare observed verses expected frequencies between Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission to community colleges, non-tiered 4-year colleges, tier-1 colleges, tier-3 colleges, or tier-4 colleges for students with previous (b) public school experiences compared to (d) international school experiences. An alpha level of .01 will be utilized to test the null hypothesis for these frequencies. Frequencies and percents will be displayed in tables.

Data Collection Procedures

All study data were archival and routinely collected school information. This author is the president of the school's governing body and thereby had legal access to this information. Permission from the Head of School was obtained, as well.

Performance site. The research was conducted at the research school, a private boarding Quaker high school located in the Midwest, by the use of the registrar's files on each student which included initial application, test scores, and acceptance by colleges and the students' attendance of post-secondary institution the first year after having graduated. No contact with students for the study occurred. Study procedures did not, therefore, interfere with normal educational practices of the school, and did not involve coercion or discomfort of any kind. Data were stored on spreadsheets and computer thumb drives for statistical analysis in the office of the primary researcher and the dissertation chair. Data and computer files were kept in file cabinets at the researcher's locked home. No individual identifiers were attached to the data.

Institutional Review Board (IRB) for the protection of Human Subjects

Approval Category. The exemption categories for this study were provided under (45CFR.101(b) categories 1 and 4). The research was conducted using routinely collected archival data. A letter of support from the school was provided for IRB review and is located in Appendix A.

CHAPTER FOUR

Results

Purpose of the Study

The purpose of the study was to determine the impact of previous private, public, home, or international schooling experiences on a Quaker high school's graduating students' college entrance composite exam scores, parents' expectations, and college attendance outcomes. Students' prior educational setting of private, public, home schooling, or international schooling was utilized as the study independent variable. Student records were retrospectively reviewed to determine independent variable status.

The study's dependent variables were the college entrance exam scores, students' college entrance exam ACT Composite Scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course, parents' expectations, and college attendance outcomes. College entrance exam scores were from the ACT composite score or from an SAT score converted to the ACT composite score as found at https://campusweb.msmc.edu/ssl/award_opportunities/conversion_chart. Parents' expectations were taken from their part of the initial application students filled out. They were categorized in five themes: academic, community, Quaker values, social skills, and preparation for the future in ways not covered in any of the other four themes. College attendance outcomes measured the ranking of each student's intended first year college for post-secondary school using the website of U.S. News and World Report's (2009) found at <http://www.usnews.com/articles/education/best-colleges/2009/08/19>.

Table 1 displays the gender of individuals of the Quaker high school's graduating students with previous private, public, home, or international schooling experiences.

Table 2 displays individual Quaker high school's graduating students' college entrance exam scores converted to ACT composite scores based on reading and math score totals.

Research Question #1

The first posttest-only hypothesis was tested using Analysis of Variance (ANOVA). Results of ANOVA for the Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (A) private, (B) public, (C) home, or (D) international schooling experiences were displayed in Table 3. As seen in Table 3, the null hypothesis was not rejected for the Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (A) private ($M = 24.00$, $SD = 4.29$), (B) public ($M = 23.76$, $SD = 4.69$), (C) home ($M = 23.57$, $SD = 3.21$), or (D) international ($M = 22.41$, $SD = 5.46$) schooling experiences.

The overall main effect of comparison of the Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (A) private, (B) public, (C) home, or (D) international schooling experiences was not statistically significant, ($F(3, 82) = 0.41$, $p = .74$). Because no significant main effect was found *post hoc*, contrast analyses were not conducted.

Research Question #2

Table 4 displays the Quaker high school's graduating students' college entrance exam ACT composite scores indicating a 50% chance or not of obtaining a grade of B or higher in a first year college course for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences. The second hypothesis was tested using chi-square (X^2). The result of X^2 displayed in Table 4 was not statistically different

($X^2(3, N = 86) = 3.10, ns$) so the null hypothesis of no difference or congruence for the Quaker high school's graduating students' college entrance exam ACT composite scores indicating a 50% chance of obtaining a grade of B or higher in a first year college course for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences compared to the Quaker high school's graduating students' college entrance exam ACT composite scores indicating a 50% chance of not obtaining a grade of B or higher in a first year college course for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences was not rejected. Inspecting the frequency and percent findings in Table 4, observed the Quaker high school's graduating students' college entrance exam ACT composite scores above 21.5 or higher indicating a 50% chance of obtaining a grade of B or higher in a first year college course for students with previous (a) private, (b) public, (c) home, or (d) international schooling experiences, it was found that the number of students with previous private schooling experiences (12, 75%), the number of students with prior public schooling experiences (30, 65%), the number of students with prior home schooling experiences (6, 86%), and the number of students with prior international schooling experiences (9, 53%) was greater overall than the Quaker high school's graduating students' college entrance exam ACT composite scores indicating a 50% chance of not obtaining a grade of B in a first year college course for students with previous private schooling experiences (4, 25%), previous public schooling experiences (16, 35%), previous home schooling experiences (1, 14%), and previous international schooling experiences (8, 47%).

Research Question #3

The analyses of research question 3 are displayed in Tables 5 through 10. Table 5 displays the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus public schooling experiences. The Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus home schooling experiences are displayed in Table 6. Table 7 displays the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus international schooling experiences. Table 8 displays the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus home schooling experiences. The Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus international schooling experiences are displayed in Table 9. Table 10 displays the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous home versus international schooling experiences.

The third hypothesis sub-question 3a was tested using chi-square (X^2). The result of X^2 displayed in Table 5 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical

knowledge, community, values, and preparation for the future scores for students with previous private versus public schooling experiences was not statistically different ($X^2(4, N = 157) = 0.50, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The third hypothesis sub-question 3b was tested using chi-square (X^2). The result of X^2 displayed in Table 6 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus home schooling experiences was not statistically different ($X^2(4, N = 59) = 0.55, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The third hypothesis sub-question 3c was tested using chi-square (X^2). The result of X^2 displayed in Table 7 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus international schooling experiences was not statistically different ($X^2(4, N = 77) = 2.98, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The third hypothesis sub-question 3d was tested using chi-square (X^2). The result of X^2 displayed in Table 8 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus home schooling experiences was not statistically different ($X^2(4,$

$N = 138$) = 1.17, *ns*) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The third hypothesis sub-question 3e was tested using chi-square (X^2). The result of X^2 displayed in Table 9 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus international schooling experiences was not statistically different ($X^2(4, N = 156) = 3.97, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The third hypothesis sub-question 3f was tested using chi-square (X^2). The results of X^2 displayed in Table 10 for the posttest comparison of the Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous home versus international schooling experiences was not statistically different ($X^2(4, N = 58) = 1.46, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

Research Question #4

The analyses of research question 4 are displayed in Tables 11 through 16. Table 11 displays the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences. The Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus home schooling experiences are displayed in Table 12. Table 13

displays the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus international schooling experiences. Table 14 displays the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus home schooling experiences. The Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus international schooling experiences are displayed in Table 15. Table 16 displays the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous home versus international schooling experiences.

The fourth hypothesis sub-question 4a was tested using chi-square (X^2). The result of X^2 displayed in Table 11 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences was statistically different ($X^2(5, N = 62) = 14.11, p < .05$) so the null hypothesis of no difference or congruence for the comparison was rejected.

The fourth hypothesis sub-question 4b was tested using chi-square (X^2). The result of X^2 displayed in Table 12 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences was not statistically different ($X^2(3, N = 23) = 3.69, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The fourth hypothesis sub-question 4c was tested using chi-square (X^2). The results of X^2 displayed in Table 13 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences was not statistically different ($X^2(4, N = 33) = 6.78, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The fourth hypothesis sub-question 4d was tested using chi-square (X^2). The result of X^2 displayed in Table 14 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences was not statistically different ($X^2(4, N = 53) = 1.44, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The fourth hypothesis sub-question 4e was tested using chi-square (X^2). The result of X^2 displayed in Table 15 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences was not statistically different ($X^2(4, N = 63) = 0.97, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

The fourth hypothesis sub-question 4f was tested using chi-square (X^2). The result of X^2 displayed in Table 16 for the posttest comparison of the Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public

schooling experiences was not statistically different ($\chi^2(3, N = 24) = 0.90, ns$) so the null hypothesis of no difference or congruence for the comparison was not rejected.

Table 1

Gender of Individual Quaker High School's Graduating Students With Previous Private, Public, Home, or International Schooling Experiences

Student Number	Private	Public	Home	International
1.	Male	Male	Female	Female
2.	Female	Male	Female	Male
3.	Male	Male	Male	Male
4.	Female	Female	Female	Male
5.	Female	Female	Female	Male
6.	Female	Female	Female	Male
7.	Male	Male	Male	Female
8.	Male	Female		Male
9.	Female	Female		Female
10.	Male	Male		Male
11.	Male	Female		Female
12.	Female	Female		Male
13.	Female	Female		Female
14.	Female	Female		Female
15.	Male	Male		Male
16.	Female	Female		Male
17.		Male		Male
18.		Female		
19.		Male		
20.		Male		
21.		Female		
22.		Female		
23.		Male		
24.		Female		
25.		Male		
26.		Female		
27.		Female		
28.		Female		
29.		Male		
30.		Male		
31.		Male		
32.		Female		
33.		Female		
34.		Female		
35.		Male		

Table 1 (cont.)

Gender of Individual Quaker High School's Graduating Students With Previous Private, Public, Home, or International Schooling Experiences

Student Number	Private	Public	Home	International
36.		Male		
37.		Female		
38.		Female		
39.		Male		
40.		Female		
41.		Female		
42.		Male		
43.		Male		
44.		Female		
45.		Female		
46.		Male		

Note. Of the students ($n = 16$) who attended private schools before attending the research Quaker school, the ethnic and racial origin of the participants was 14 Caucasian (88%), one Black (6%), and one Native (6%). Of the students ($n = 46$) who attended public school before attending the Quaker school, the ethnic and racial origin of the participants was 43 Caucasian (93%), one Black (2%), and two Asian (4%). Of the students ($n = 7$) who were home schooled before attending the Quaker school, the ethnic and racial origin of the participants was seven Caucasian (100%). Of the students ($n = 17$) who attended international schools before attending the Quaker school, the ethnic and racial origin of the participants was two Caucasian (12%), four Hispanic (24%), two Blacks (12%), and nine Asian (53%).

Table 2

*Individual Quaker High School's Graduating Students' College Entrance Exam Scores
Converted to ACT Composite Scores Based on Reading and Math Score Totals.*

Student Number ^a	Private	Public	Home	International
1.	25	18	22	19
2.	28	19	17	21
3.	25	22	26	27
4.	18	26	25	33
5.	26	19	26	32
6.	27	19	24	16
7.	24	27	25	28
8.	23	21		19
9.	23	21		17
10.	21	25		18
11.	28	19		24
12.	33	28		22
13.	16	26		16
14.	25	24		25
15.	18	33		22
16.	24	28		26
17.		21		16
18.		27		
19.		32		
20.		18		
21.		27		
22.		19		
23.		28		
24.		15		
25.		19		
26.		12		
27.		21		
28.		22		
29.		30		
30.		22		
31.		23		
32.		26		
33.		28		
34.		23		
35.		25		

Table 2 (cont.)

*Individual Quaker High School's Graduating Students' College Entrance Exam Scores
Converted to ACT Composite Scores Based on Reading and Math Score Totals.*

Student Number ^a	Private	Public	Home	International
36.		33		
37.		22		
38.		24		
39.		21		
40.		24		
41.		25		
42.		24		
43.		29		
44.		21		
45.		33		
46.		24		

^aNumbers correspond with Table 1.

Table 3

Results of Analysis of Variance for Quaker High School's Graduating Students' College Entrance Exam ACT Composite Scores for Students With Previous (A) Private, (B) Public, (C) Home, or (D) International Schooling Experiences

Source of Variation	Sum of Squares	Mean Square	<i>df</i>	<i>F</i>
Between Groups	27.25	9.08	3	0.41 [†]
Within Groups	1804.20	22.00	82	

ACT Composite Scores ^a	Mean (<i>SD</i>)
\bar{A}	24.00 (4.29)
\bar{B}	23.76 (4.69)
\bar{C}	23.57 (3.21)
\bar{D}	22.41 (5.46)

Note. A = Previous Private School Experience; B = Previous Public School Experience; C = Previous Home Schooling Experience; D = Previous International School Experience.

^aACT Composite Scores Based on Reading and Math Score Totals. See Table 4 for ACT composite scores interpretation indicating a 50% chance or not of obtaining a B or higher in a first year college course.

[†]*ns.* No *post hoc* results calculated or displayed.

Table 4

Quaker High School's Graduating Students' College Entrance Exam ACT Composite Scores Indicating a 50% Chance or Not of Obtaining a B or Higher in a First Year College Course for Students With Previous (A) Private, (B) Public, (C) Home, or (D) International Schooling Experiences

Chance of College Success	Students Previous Schooling Experiences								X^2
	Private		Public		Home		International		
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	
ACT Score of 21.5 Indicating a 50% Chance of Obtaining a B or Higher in a First Year College Class	12	(75)	30	(65)	6	(86)	9	(53)	
ACT Score Less Than 21.5 Indicating a 50% Chance of Obtaining Less Than a B in a First Year College Class	4	(25)	16	(35)	1	(14)	8	(47)	
Total	16	(100)	46	(100)	7	(100)	17	(100)	3.10 ^{at}

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 3$ and a tabled value = 7.815 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 5

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus public schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Private		Public		
	<i>N</i>	%	<i>N</i>	%	
Academic	11	(69)	39	(85)	
Community	8	(50)	22	(48)	
Quaker Values	11	(69)	29	(63)	
Social Skills	6	(38)	20	(43)	
Future Preparation	3	(19)	8	(17)	0.50 ^{a†}

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 6

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus home schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Private		Home		
	<i>N</i>	%	<i>N</i>	%	
Academic	11	(69)	6	(86)	
Community	8	(50)	5	(71)	
Quaker Values	11	(69)	5	(71)	
Social Skills	6	(38)	2	(29)	
Future Preparation	3	(19)	2	(29)	0.55 ^{a†}

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 7

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous private versus international schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Private		International		
	<i>N</i>	%	<i>N</i>	%	
Academic	11	(69)	14	(82)	
Community	8	(50)	7	(41)	
Quaker Values	11	(69)	6	(35)	
Social Skills	6	(38)	5	(29)	
Future Preparation	3	(19)	6	(35)	2.98 ^{at}

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 8

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus home schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Public		Home		
	<i>N</i>	%	<i>N</i>	%	
Academic	39	(85)	6	(86)	
Community	22	(48)	5	(71)	
Quaker Values	29	(63)	5	(71)	
Social Skills	20	(43)	2	(29)	
Future Preparation	8	(17)	2	(29)	1.17 ^{a†}

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 9

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous public versus international schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Public		International		
	<i>N</i>	%	<i>N</i>	%	
Academic	39	(85)	14	(82)	
Community	22	(48)	7	(41)	
Quaker Values	29	(63)	6	(35)	
Social Skills	20	(43)	5	(29)	
Future Preparation	8	(17)	6	(35)	3.97 ^{a†}

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 10

Quaker high school's graduating students' parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future scores for students with previous home versus international schooling experiences

Preferred Values	Students Previous Schooling Experiences				X^2
	Home		International		
	<i>N</i>	%	<i>N</i>	%	
Academic	6	(86)	14	(82)	
Community	5	(71)	7	(41)	
Quaker Values	5	(71)	6	(35)	
Social Skills	2	(29)	5	(29)	
Future Preparation	2	(29)	6	(35)	1.46 [†]

Note. Percentages do not add up to 100% because parent responses were freely written and could include one domain as a priority or all five domains as priorities for their expectation of the Quaker school for their student.

^aStatistical significance for the data sets observed versus expected cell frequencies used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 11

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus public schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Private		Public		
	<i>N</i>	%	<i>N</i>	%	
Community College	0	(0)	4	(9)	
Non-Tiered	1	(6)	2	(4)	
Non-Ranked	2	(12)	0	(0)	
Tier 1 and 2	7	(44)	33	(72)	
Tier 3	6	(38)	5	(11)	
Tier 4	0	(0)	2	(4)	
Totals	16	(100)	46	(100)	14.11 ^{a*}

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 5$ and a tabled value = 11.070 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

* $p < .05$.

Table 12

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus home schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Private		Home		
	<i>N</i>	%	<i>N</i>	%	
Non-Tiered	1	(6)	0	(0)	
Non-Ranked	2	(12)	0	(0)	
Tier 1 and 2	7	(44)	6	(86)	
Tier 3	6	(38)	1	(14)	
Totals	16	(100)	7	(100)	3.69 ^{at}

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 3$ and a tabled value = 7.815 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 13

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous private versus international schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Private		International		
	<i>N</i>	%	<i>N</i>	%	
Community College	0	(0)	1	(6)	
Non-Tiered	1	(6)	1	(6)	
Non-Ranked	2	(12)	0	(0)	
Tier 1 and 2	7	(44)	13	(76)	
Tier 3	6	(38)	2	(12)	
Totals	16	(100)	17	(100)	6.78 ^{at}

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

^t*ns.*

Table 14

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus home schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Public		Home		
	<i>N</i>	%	<i>N</i>	%	
Community College	4	(9)	0	(0)	
Non-Tiered	2	(4)	0	(0)	
Tier 1 and 2	33	(72)	6	(86)	
Tier 3	5	(11)	1	(14)	
Tier 4	2	(4)	0	(0)	
Totals	46	(100)	7	(100)	1.44 ^{a†}

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

Table 15

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous public versus international schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Public		International		
	<i>N</i>	%	<i>N</i>	%	
Community College	4	(9)	1	(6)	
Non-Tiered	2	(4)	1	(6)	
Tier 1 and 2	33	(72)	13	(76)	
Tier 3	5	(11)	2	(12)	
Tier 4	2	(4)	0	(0)	
Totals	46	(100)	17	(100)	0.97 ^{at}

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 4$ and a tabled value = 9.488 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

^t*ns.*

Table 16

Quaker high school's graduating students' college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with previous home versus international schooling experiences

Post-Secondary Institution Admission	Students Previous Schooling Experiences				X^2
	Home		International		
	<i>N</i>	%	<i>N</i>	%	
Community College	0	(0)	1	(6)	
Non-Tiered	0	(0)	1	(6)	
Tier 1 and 2	6	(86)	13	(76)	
Tier 3	1	(14)	2	(12)	
Totals	7	(100)	17	(100)	0.90 [†]

Note. Percentages add up to 100% because all students were admitted to a post-secondary institution.

^aStatistical significance for the data sets observed versus expected cell percents used for calculation with $df = 3$ and a tabled value = 7.815 required to obtain an alpha level of .05, the threshold for statistical significance for this research question.

[†]*ns.*

CHAPTER FIVE

Conclusions and Discussion

The purpose of the study was to determine the impact of previous private, public, home, or international schooling experiences on a Quaker high school's graduating students' college entrance composite exam scores, parents' expectations, and college attendance outcomes.

The study analyzed the college entrance exam scores, parents' expectations, and college attendance outcomes of a Quaker high school's graduating students with previous private, public, home, or international schooling experiences. College entrance exam scores were from the ACT composite score or from an SAT score converted to the ACT composite score. Parents' expectations were taken from their part of the initial application students filled out. The parents' expectations were categorized in five themes: academic, community, Quaker values, social skills, and preparation for the future in ways not covered in any of the other four themes. College attendance outcomes measured the ranking of each student's intended first year college for post-secondary school.

All study achievement data related to each of the dependent variables were retrospective, archival, and routinely collected school information. Permission from the appropriate school research personnel was obtained before data were collected and analyzed.

Students who participated in this study were graduates from the research school for the years 2000-2009. Of the educational backgrounds of the students in the study, 16 came from private schools, 46 from public schools, seven were home-schooled, and 17

were from international backgrounds. Of the 86 students, 46 had previous experience with either Quakerism or with the school. These experiences usually were through parents or other relatives, but could have been through other associations such as neighbors or former classmates. Seven students graduated in 2000, six in 2001, nine in 2002, four in 2003, 10 in 2004, eight in 2005, 10 in both 2006 and 2007, and 11 in the final two years, 2008 and 2009.

Conclusions

The results allow us to respond to the 4 research questions guiding the study.

Research question #1. Research Question #1 was used to compare the Quaker high school's graduating students' college entrance exam ACT composite scores for students with previous (A) private, (B) public, (C) home, or (D) international schooling experiences. The null hypothesis was not rejected for Research Question #1. The reported mean scores for the Quaker high school's graduating students' college entrance exam ACT composite scores all fell within the low to mid twenties indicating overall congruent test score performance. Students' congruent and not statistically different ACT composite scores indicated above average mean test score performance with a potential for a 50% chance of obtaining a B or higher in a first year college course. Overall, observed statistical equipoise indicated that students, regardless of their prior schooling experience, were equally prepared for college course success as predicted by standard interpretation of ACT scores.

Research question #2. The findings of Research Question #2 indicated that Quaker high school students, where $n = 12$ (75%), with previous private schooling had college entrance exam ACT composite scores above 21.5 or higher indicating a 50%

chance of obtaining a grade of B or higher in a first year college course compared to those Quaker high school students, $n = 4$ (25%), with previous private schooling who had college entrance exam ACT composite scores below 21.5 indicating less than a 50% chance of obtaining a grade of B or higher in a first year college course. The Quaker high school students, $n = 30$ (65%), with previous public schooling had college entrance exam ACT composite scores above 21.5 or higher indicating a 50% chance of obtaining a grade of B or higher in a first year college course compared to those Quaker high school students, $n = 16$ (35%), with previous public schooling who had college entrance exam ACT composite scores below 21.5 indicating less than a 50% chance of obtaining a grade of B or higher in a first year college course. Furthermore, Quaker high school students $n = 6$ (86%) with previous home schooling had college entrance exam ACT composite scores above 21.5 or higher indicating a 50% chance of obtaining a grade of B or higher in a first year college course compared to those Quaker high school students, $n = 1$ (14%), with previous home schooling who had college entrance exam ACT composite scores below 21.5 indicating less than a 50% chance of obtaining a grade of B or higher in a first year college course. Finally, Quaker high school students, $n = 9$ (53%), with previous international schooling had college entrance exam ACT composite scores above 21.5 or higher indicating a 50% chance of obtaining a grade of B or higher in a first year college course compared to those Quaker high school students, $n = 8$ (47%), with previous international schooling who had college entrance exam ACT composite scores below 21.5 indicating less than a 50% chance of obtaining a grade of B or higher in a first year college course.

Research question #3. Of the six comparisons where equipoise was observed and null hypotheses were not rejected for parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future, scores for students with previous private versus public schooling experiences, students with private versus home schooling experiences, and students with public versus home schooling experiences parents expressed a balanced view of the importance of their expectations for their high school youth including a robust desire for Quaker values (Private 69% versus Public 63%), (Private 69% versus Home 71%), and (Public 63% versus Home 71%), even though many were not Quaker and for academic excellence (Private 69% versus Public 85%), (Private 69% versus Home 86%), and (Public 85% versus Home 86%).

Furthermore, parents' expectations for academics, social skills and practical knowledge, community, values, and preparation for the future, scores for students with previous private versus international schooling experiences, students with public versus international schooling experiences, and students with home versus international schooling experiences parents expressed a somewhat unbalanced view of the importance of their expectations for their high school youth, although not significantly, including a varied desire for Quaker values (Private 69% versus International 35%), (Public 63% versus International 35%), and (Home 71% versus International 35%) indicating that parents of international students had less interest in the cultural aspects of the Quaker school, and for preparation for the future (Private 19% versus International 35%), (Public 17% versus International 35%), and (Home 29% versus International 35%) where parents

of international students had greater interest in the occupational prospects of their high school youth.

Research question #4. Of the six X^2 sub-question comparisons addressed by research question #4, one was found to be statistically significant and five were found to be not significant. The null hypothesis was rejected for the for college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with private versus public schooling experiences. Of the comparison where equipoise was observed and the null hypotheses were not rejected for college acceptance outcomes as measured by type and tier of post-secondary institution admission for students with public versus international schooling experiences, a balanced view of these post-secondary selections were seen for community college (Public 9% versus International 6%), for non-tiered colleges (Public 4% versus International 6%), tier 1 and 2 (Public 72% versus International 76%), tier 3 (Public 11% versus International 12%), and tier 4 (Public 4% versus International 0%). Furthermore, comparisons found to be not statistically significant and null hypotheses were not rejected included students with private versus home schooling experiences, students with private versus international schooling experiences, students with public versus home schooling experiences, and students with home versus international schooling experiences, where a balanced view of the post-secondary selection for community colleges (Private 0% versus Public 9%), (Private 0% versus International 6%), (Public 9% versus Home 0%), and (Home 0% versus International 6%) was experienced by students of previous public and international schooling experiences was observed. An unbalanced view of the post-secondary selection for non-tiered colleges was experienced students with previous

private and international schooling experiences (Private 6% versus Home 0%) and (Home 0% versus International 6%), while students with previous private schooling experiences held an unbalanced view of acceptance in non-ranked colleges (Private 12% versus Public 0%), (Private 12% versus Home 0%), and (Private 12% versus International 0%). As could be anticipated from those results, students with previous private schooling experiences were not attending tier one colleges as often (Private 44% versus Public 72%), (Private 44% versus Home 86%), and (Private 44% versus International 76%). Similarly, students with previous private schooling experiences were seen attending tier three colleges more frequently than the other schooling experience groups (Private 38% versus Public 11%), (Private 38% versus Home 14%), and (Private 38% versus International 12%) although not significantly so.

Discussion

The study's conclusions suggest that regardless of previous private, public, home, and international schooling experiences the research Quaker school equally prepared graduating high school students for postsecondary first year college academic success. Parent expectations for the research Quaker school graduating high school students indicated congruent preference for Quaker values for parents whose youth had previous private, public, and home schooling experiences and this preference was different from parents whose youth had previous international schooling experiences. However, parents whose youth had previous international schooling experiences valued preparedness for the future for their youth over other analyzed values. In this study high school students with previous private, public, home, and international schooling experiences were all

predominately admitted to tier 1 and 2 postsecondary schools. However, significant differences were observed in the post-secondary schools that the groups attended.

Implications for further research. The results and conclusions in this study represents one Quaker school out of 83 Quaker schools nationwide, yet for the interest of the sustainability of other Friends' schools, it would be important to see if the findings of this study could be replicated in other Quaker schools whose regions, demographics, socioeconomics, and size differ but where the values are extant. While the study school's graduating students had ACT results and college admission results indicating a promising post-secondary educational experience, uncovering the students' actual success academically and socially would be of interest since a primary goal of education is to prepare youth for the future. Also of interest would be to see if the qualities of community, spirituality, and empathy that are practiced during the high school years transfer over to these graduating students as adults as seen through their career choices, volunteer work, and spiritual acknowledgement and/or practice.

Another area to be examined is to see if there are differences in student outcomes in elite versus traditional Quaker schools. The reasons parents choose to send their youth to elite Quaker schools may be different than the more traditional Quaker schools, so there would be an expected difference in the academic and community structures. Perhaps the cost of the school initially filters who is applying to which schools, and this may be an interesting variable to consider.

The research school of this study is a boarding school with occasional day students. Many Friends schools are strictly day schools. A study that measures the

qualities of community and the effect Quaker values have on the youth as they mature would be a study of interest, depending on the missions these other schools may have.

While some Quaker schools have policies addressing the number of and ability as English speakers of its international students, other schools may court the international applicant. A study that measures how these factors affect a school's atmosphere, adherence to Quaker values, and to the strength of community would be interesting.

Lastly, the research school of this study is in the rural Midwest where boarding schools are not common and its population has few experiences with boarding schools beyond the stereotypical cinematic portrayal of a military school.

Clearly, the Quaker school's graduating high school students of this study were prepared to succeed in their post-secondary experiences but more importantly they have begun their adult lives with a clear sense of what is important based on values that are as old as the Quaker testimonies but as new as our concern today that all students learn, in public as well as private schools, and prosper in nurturing respectful environments that educate the whole person.

References

- Ackoff, R. L., & Greenberg, D. (2008). *Turning learning right side up: Putting education back on track*. New Jersey: Pearson Education, Inc.
- Alberti, C. E. (1975). Brook Farm: A lesson in cooperative education. In E. Rutkowski (Ed.), Papers and Proceedings of the Annual Meeting of the Midwest History of Education Society. *Journal of the Midwest History of Education Society*, 3, 41.
- Bacon, M. H. (1969). *The quiet rebels: The story of the Quakers in America*. New York: Basic Books, Inc. Publishers.
- Bassett, P. F., Houston, P. D., & Kidder, R. M. (2009). Building character in crisis. *Education Week*: 28(36), 24-25.
- Boyer, E. L. (1996). Five priorities for quality schools. *Education Digest*, 62 (1), 4.
- Carnegie Corporation. (1996). *Years of promise: a comprehensive learning strategy for America's children: executive summary*. New York: Carnegie Corporation of New York.
- Clinton, Bill. (2009). Remarks by the President at Sidwell Friends graduation ceremony. *Essential Speeches*. Great Neck Publishing, 2009.
- Daloz, L., Keen, C., Keen, J., & Park, S. (1996). *Common fire: Lives of commitment in a complex world*. Boston: Beacon Press.
- Davidson, M., Lickona, T., & Khmelo, V. (2007). Smart and good schools: A paradigm shift for character education. *Education Week*: 27 (12), 31, 40.
- Ellenwood, S. (2007). Revisiting character education: from McGuffey to narratives. *The Journal of Education*, 2007.

- Euvrard, G. (2006). The Values Manifesto Project. *Association for Supervision and Curriculum Development*. May 2006, 43-46.
- Flanagan, J. C. (1978). Vitalizing American education: A program for reform. In Flanagan, J. C. (Ed.) *Perspectives on Improving Education: Project TALENT's Young Adults Look Back*. New York: Praeger Publishers.
- Fremon, J. (2001). Meeting for learning at Princeton Friends School. *Friends Journal*. 01/01. Philadelphia.
- Friends Council on Education. (2010).
<http://friendscouncil.org/Library/Directory/Search.asp?FolderID=149&SessionID={5F1E35A1-29F4-494C-974B-8FA083B3112F}&RLMsg=&SP=> August 4, 2010.
- Friends World Committee for Consultation. (2010). <http://www.fwccamericas.org/> August 4, 2010.
- Giudice, Belinda. (2007). A journey in quality teaching and values education: A case study of the Merrylands Cluster. *Primary and Middle Years Educator*: 5(1), 9-15.
- Graves, M. P. (1983). This art of straining souls: Incidental faith/learning integration in the interpersonal communication classroom. Paper presented at the 69th Annual Meeting of the Speech Communication Association. November 1-13, 1983, Washington, D.C.

- Gutek, G. L. (1975). Robert Owen's New Harmony Community: An experiment of communitarian education. In E. Rutkowski (Ed.) Papers and Proceedings of the Annual Meeting of the Midwest History of Education Society. *Journal of the Midwest History of Education Society*: 3, 100.
- Harvey, J., & Housman, N. (2004). Crisis or possibility: conversations about the American high school. National High School Alliance: Washington, D.C., 2004.
- Hawkes, N., & Farrer, F. (2004). Values that are relative to every school. *The Times Educational Supplement*. May 21, 2004. London, England.
- Hays, K. (1994). *Practicing virtues: Moral traditions at Quaker and military boarding schools*. Berkeley: University of California Press.
- Heath, D. H. (2000). Psychological bars to school improvement. *Education Week*. 19(27), 68.
- Heath, D. H. (1999). *Morale, culture, and character: Assessing schools of hope*. Bryn Mawr: Conrow Publishing House.
- Heath, D. H. (1994a). *Rivers of hope: Women's and men's paths to success and fulfillment*. Philadelphia: Conrow Publication House.
- Heath, D. H. (1994b). *Schools of hope: Developing mind and character in today's youth*. San Francisco: Jossey-Bass Publishers.
- Heath, D. H. (1979). *The peculiar mission of a Quaker school*. Pendle Hill Pamphlet #225. Pennsylvania: Pendle Hill.

- Hendricks, J. D. (1975). Be still and know! Quaker silence and dissenting educational Ideals, 1740-1812. In E. Rutkowski (Ed.) Papers and Proceedings of the Annual Meeting of the Midwest History of Education Society. *Journal of the Midwest History of Education Society: 3*, 14.
- International Baccalaureate Organization. (2002). Schools' guide to the primary years Programme. Geneva, Switzerland: Author.
- Johnson, E. W. (1981). Your friends the Quaker Schools. *Independent School: 29-33*.
- Johnson, H. (2001). Living your values: exploring the 'hidden' culture of a voluntary-controlled Quaker school. *Journal of Beliefs and Values: 22(2)*, 197-208.
- Keating, R. (2005). Wisdom, sapiential poetry, and personalism: exploring some of Thomas Merton's ideas for values education. *The Merton Annual 18*.
- Keiser, E. B., & Keiser, R. M. (1993). Quaker principles in the crucible of practice. *Cross Currents: 43(4)*, (p476).
- Kohn, S. (1991). Specific programmatic strategies to increase empowerment. *The Journal of Experiential Education, 14 (1)*, 6-12.
- Kreisburg, S. (1992). Educating for democracy and community: Toward the transformation of power in our schools. In S. Latimore (Ed.) Education for Democracy. *ESR Journal, 1992*, 65-77.
- Lacey, P. A. (1988). *Education and the inward teacher*. Pendle Hill Pamphlet #278. Pennsylvania: Pendle Hill Publications.
- Lacey, P. A. (1998). *Growing into goodness: Essays of Quaker education*. Pennsylvania: Pendle Hill Publications.

- Lacey, P. A., & Sweeney-Denham, S. (2002). What is the role of Quaker education in a time of terror? *The Journal of Religious and Theological Information*, 5(1), 49-59. New York: Haworth Press, Inc.
- Lappe, F. M., & DuBois, P. M. (1992). Education for democracy: Public life, public values, and power. In S. Latimore (Ed.) *Education for Democracy. ESR Journal*, 1992, 3-11.
- Lovat, T., & Clement, N. (2008a). Quality teaching and values education: coalescing for effective learning. *Journal of Moral Education*, 37(1), 1-16.
- Lovat, T., & Clement, N. (2008b). The pedagogical imperative of values education. *Journal of Beliefs and Values: 29(3)*, 273-285.
- McHenry, I. (2000). Conflict in schools: Fertile ground for moral growth. *Phi Delta Kappan*. November 2000, 223-227.
- McHenry, I. (2004). Teaching tolerance and valuing diversity. In McHenry, I., J. Fremon, N. Starmer, and J.H. Hammond, *Readings on Quaker Pedagogy: Philosophy and Practice in Friends' Education*. Philadelphia: Friends Council on Education.
- McHenry, I., Edstene, K., Farquar, T., Hammond, H., Jackson, L., Jewell, J., ...& Vogel, N. (1998). Embracing the tension: The evidence for conflict as the locus of moral growth. A study of moral growth in Friends high schools. Philadelphia: Friends Council on Education.
- Miller, R. (1989). Quaker education: Nurturing the Divine Seed within. *Holistic Education Review*. Summer 1989, 37-40.

Miller, R. (2002). That of God in everyone: the spiritual basis of Quaker education.

In J.P. Miller and Y. Nakagawa (Ed.) *Nurturing our wholeness: perspectives on spirituality in education*. Vermont: Foundation for Educational Renewal.

O'Grady, C. R. (1992). Social justice in a Quaker school: A process of multicultural change. In S. Latimore (Ed.) *Education for Democracy. ESR Journal*, 1992, 47-61.

Palmer, P. J. (1966). *To know as we are known: A spirituality of education*. San Francisco: Harper and Row.

Palmer, P. J. (1976). Meeting for learning: Education in a Quaker context. *Pendle Hill Bulletin #284*. Pendle Hill: Wallingford, Pennsylvania, 1976.

Schaps, Eric. (2009). Creating caring school communities. *Leadership*. March/April 2009.

Search Institute. (2010). Forty developmental assets for adolescents. <http://www.search-institute.org/content/40-developmental-assets-adolescents-ages-12-18>. (August 11, 2010).

Swaner, L. (2005). Educating for personal and social responsibility: A review of the literature. *Liberal Education*: Summer/Fall 2005.

U.S. World and News Report. (2009). Retrieved from <http://www.usnews.com/articles/education/best-colleges/2009/08/19...>

Van Gelder, S., & Ray, P. (2000). A culture gets creative. *Yes! Powerful Ideas, Practical Actions*. <http://www.yesmagazine.org/> October 27, 2000.

Wolfe, A. (1989). *Whose keeper? Social science and moral obligation*. Berkeley: University of California Press.