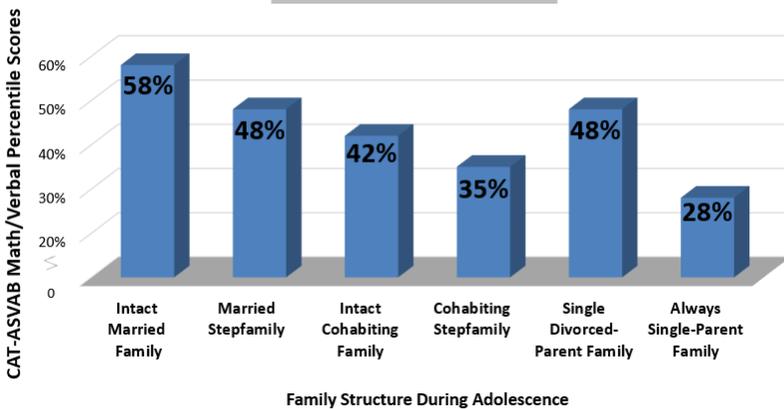


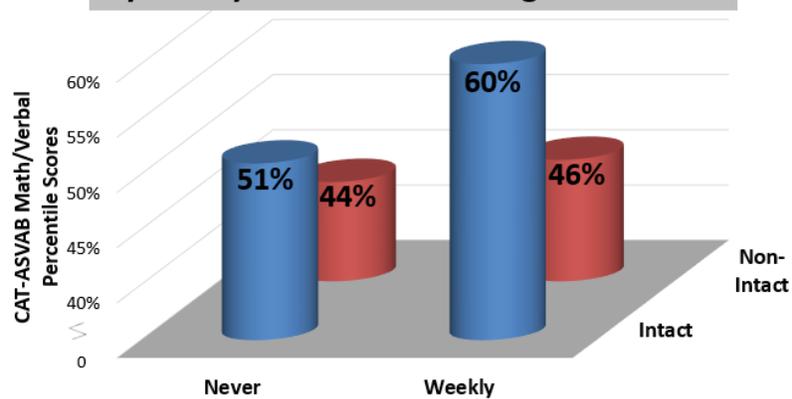
## CAT-ASVAB Math/Verbal Percentile Scores By Family Structure and Religious Practice

**CAT-ASVAB Math/Verbal Percentile Scores  
 By Family Structure**



Source: National Longitudinal Survey of Youth (1997)

**CAT-ASVAB Math/Verbal Percentile Scores  
 By Family Structure and Religious Practice**



Source: National Longitudinal Survey of Youth (1997)

*This chart looks at the percentile rankings of those who have taken the CAT-ASVAB at the extremes of four demographic quadrants.*

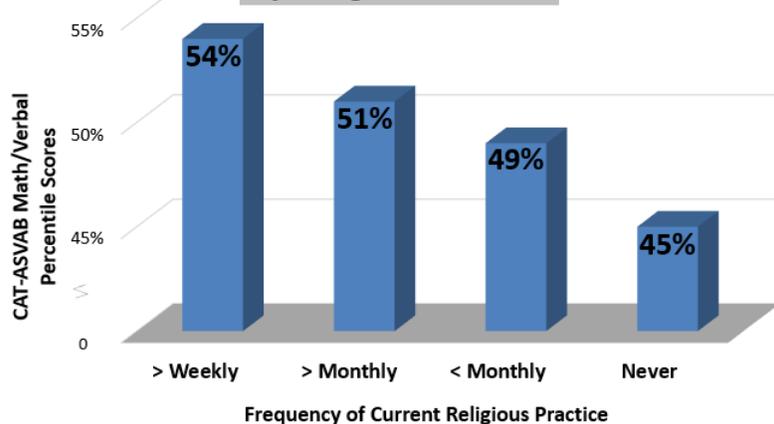
*These four quadrants are derived from combining two sets of family structures (always-intact vs. all other family structures\*) and two sets of religious attendance (weekly vs. never).*

*The families occupying the four corners (or four extremes) of these quadrants are:*

- The always-intact married family that worships weekly;*
- The always-intact married family that never worships;*
- All other family structures\* that worship weekly;*
- All other family structures\* that never worship.*

*(\*The non-intact group consists of individuals in the following categories: married stepfamily, cohabiting stepfamily, single divorced parent, and always-single parent. In all these structures, there has been rejection between the biological father and mother, and thus the original pairing is no longer intact.)*

**CAT-ASVAB Math/Verbal Percentile Scores  
 By Religious Practice**



Source: National Longitudinal Survey of Youth (1997)

## CAT-ASVAB Math/Verbal Scores by Family Structure and Religious Practice

The 1997 National Longitudinal Survey of Youth shows that those who grew up in an intact married family and who worshipped at least weekly at the time of the survey had higher CAT-ASVAB (Armed Services Vocational Aptitude Battery computer adaptive test) math and verbal scores.

**Family Structure:** Children from married, always-intact families scored in the 58<sup>th</sup> percentile, followed by children from married stepfamilies and divorced single-parent families (48<sup>th</sup> percentile). Children from intact cohabiting families scored in the 42<sup>nd</sup> percentile, children from cohabiting stepfamilies scored in the 35<sup>th</sup> percentile, and children from always-single parent families scored in the 28<sup>th</sup> percentile.

**Religious Practice:** Children who attended religious services at least weekly at the time of the survey scored in the 54<sup>th</sup> percentile, those who attended at least monthly scored in the 51<sup>st</sup> percentile, those who attended less than monthly scored in the 49<sup>th</sup> percentile, and those who never attended religious services scored in the 45<sup>th</sup> percentile.

**Family Structure and Religious Practice Combined:** Those from always-intact families who attended religious services at least weekly scored in the 60<sup>th</sup> percentile on the CAT-ASVAB. Children from always-intact families who never attended religious services scored in the 51<sup>st</sup> percentile. Among those from all other family structures, the difference is less pronounced: those from all other family structures who attended religious services at least weekly scored in the 46<sup>th</sup> percentile, and those from all other family structures who never attended scored in the 44<sup>th</sup> percentile.

**Related Insights from Other Studies:** A study conducted by Grace Kao of the University of Chicago found that living in a single-mother family had a particularly detrimental effect on grades for Asian youth in the United States.<sup>1</sup> The results of a study of religiosity and the academic achievements of minority students by Professor William H. Jeynes of California State University, Long Beach, “indicate that very religious Black and Hispanic students outperformed less religious students in academic achievement.”<sup>2</sup>

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<sup>1</sup> Grace Kao, “Asian Americans as Model Minorities? A Look at Their Academic Performance,” *American Journal of Education*, Vol. 103, No. 2 (Feb. 1995): 148-149.

<sup>2</sup> William H. Jeynes, “The Effects of Religious Commitment on the Academic Achievement of Black and Hispanic Children,” *Urban Education* 34.4 (1999): 473.