

Research on Adventist Education: Spiritual Development Studies

Elementary & Secondary Education (16)

Beagles, K. (2009). *The validity of the Growing Disciples in Community model among adolescents in Seventh-day Adventist schools in North America.* Andrews University.

Purpose of the Study: There is little empirical research about discipleship, and particularly discipleship and adolescents. An understanding of Christian discipleship might, however, be an antidote for a growing trend toward consumer mentality in the church, the effect of post-Christian culture on the home, and the departure of the younger generations from active church life, which are all seen as problems that face Western Christianity. The purpose of this study was to examine the validity of a discipleship model Growing Disciples in Community. Method: A conceptual model of discipleship and discipling based on theology and social science theory is developed and tested for its validity. Using Amos 7, the theoretical model was tested using confirmatory factor analysis (CFA) and structural equation modeling (SEM) with a large dataset of some 11,000 cases of adolescents attending private schools operated by the Seventh-day Adventist Church in North America. The primary objective was to determine whether the theoretical covariance matrix is consistent with the empirical covariance matrix.

Results: 1. The theoretical covariance matrix and the empirical covariance matrix were found to be consistent, which indicates that there is empirical support for the Growing Disciples in Community model. 2. There were found to be significant relationships (correlations) among the variables of the model. 3. The validity of the model was also found to be stable across demographic characteristics such as gender, ethnicity, grade levels, and even at-risk behaviors.

Conclusion: The Growing Disciples in Community model includes concepts of connecting, understanding, and ministering, which are considered processes of personal discipleship. The model indicates that the discipling attitudes and behaviors of family, friends, Christian teachers, and the local congregation (equipping) help explain adolescents responses to the indicators of personal discipleship. Intergenerational connectedness with other Christians has a strong impact on adolescents connecting with God and others, understanding and appreciating Gods relationship with humanity, and ministering to and serving others around them. Intentional efforts within the local

church to develop and strengthen healthy and appropriate intergenerational relationships will support and benefit the discipleship of all members, not only adolescents.

More information: Full text available online

Biera Hunt, L. M. (1998). *Percepción estudiantil del ambiente áulico para educar en valores en las escuelas secundarias dominicanas.*

El propósito principal de esta investigación fue descubrir si existe relación significativa entre las variables en estudio y la manera de relacionarse entre ellas. Las variables analizadas fueron relación maestro alumno, relación alumno alumno, control áulico; las variables explicatorias: intencionalidad curricular, estrategias instruccionales, civilidad y modelaje del maestro.

Brown, M. G. (2002). *The development of the concept of salvation in Lutheran and Seventh-day Adventist parochial, secondary-school students.* Andrews University.

Problem. This study took an initial look at the development of the concept of salvation in Lutheran parochial school adolescents, comparing them with Seventh-day Adventist (SDA) parochial school adolescents. This was the first study to compare denominations using the Salvation Concept Interview (SCI).

Method. This study was descriptive and comparative. The SCI was used to interview 16 Lutherans and 21 SDAs ages 15 to 18. Subjects also completed a religious activities survey and a drawing. Parents completed a survey of demographic data and personal and family religious activities. Data were analyzed qualitatively and quantitatively.

Results. The concept of salvation developed slightly with age. SDAs appeared to develop more in their understanding than Lutherans. SDAs also demonstrated more formal operational thinking than Lutherans. Lutherans were more certain of their salvation, although SDAs' assurance of salvation increased with age. Lutheran and SDA subjects differed most on the group concepts of sin, assurance of salvation, Jesus, the role of works and grace in salvation, and the impact of sin on one's relationship with God. These differences appeared to be related to different theological emphases. Both denominations grew most in understanding at age 16.

SDA subjects who attended church school for a longer time agreed more in their responses than those who attended for a shorter time.

Conclusions. (1) The level of understanding of salvation concepts generally increases with age and may develop more during adolescence for SDAs than for Lutherans. (2) Lutherans appear to be more certain of their salvation than SDAs, although assurance appears to increase with age among SDAs. (3) More SDAs than Lutherans used formal operational thinking on the SCI. (4) A period of growth in understanding occurs during ages 16 to 17 for both denominations. (5) Considerable differences between the responses of the two denominations appear to be related to differences in theological emphases. (6) The longer adolescents are in parochial schools, the less variation appears in their thinking about certain topics. (7) A modified version of the SCI is useful with Lutherans.

More information: Full text available online

Dudley, R. L. (1977). *Selected variables related to alienation from religion as perceived by students attending Seventh-day Adventist academies in the United States.* Dissertation, Andrews University.

Problem. Some young people who are reared in religious homes reject the religion of their parents upon reaching adolescence. This is a matter of crucial concern to church youth leaders as well as to parents. It was the purpose of the present study to discover relationships that may exist between alienation from religion and other selected variables. It was hypothesized that religious alienation is related to the quality of the relationships--especially as those relationships concern religious values--that the young people have with parents and other authority figures. Independent variables were chosen in accordance with that hypothesis which was subdivided into sixteen research hypotheses.

Method. Four hundred students were chosen by a stratified random method from among all students enrolled in Seventh-day Adventist secondary schools in the United States. Each young person was asked to respond to the Youth Perceptual Inventory, an instrument especially designed for this study. The Inventory consists of 154 statements divided into sixteen Likert-type attitude scales and six demographic items. One scale measured alienation from religion. The other fifteen measured the independent variables. The data were collected in a manner which guaranteed complete anonymity to the responding students by a staff liaison person at each school. A response of 100 percent was secured. The major statistical method used in analyzing the data was multiple regression analysis.

Results. Approximately 16 percent of the adolescents might be considered alienated from religion in general, while 52 percent are alienated from some aspect of their

religion. Items which elicited the most alienation concern Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the life-style. Correlations between the alienation-from-religion scale and the other scales are all significant at the .01 level except one. The strength of these correlations ranges from .21 to .60. Therefore all but one of the research hypotheses are supported. Among the parental and home influences studied, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline are all positively correlated with alienation from religion. Parental noncompliance with church standards is not significantly correlated with religious alienation. Among school influences examined, lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards are all positively correlated with alienation from religion. The concept of religion as legalism rather than relationship and the expressed unbelief in Adventist doctrines are both positively correlated with alienation from religion. Of the demographic items, only sex was significant with a correlation of -.14. The coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is .72. This is significant beyond the .01 level. The stepwise solution selects seven of the variables as adding significantly to the prediction. In descending order, they are religious sincerity of teachers, relationships with parents, belief in Adventist doctrines, personal interest of teachers, concept of religion, length of time the family has been Adventist, and relationships with teachers.

Conclusions. Alienation from religion in Adventist adolescents is highly correlated with the quality of their relationships with parents and other authority figures, especially as these relationships concern religious values. More than half of the alienation variance is explained by a combination of the selected independent variables. This suggests that a particularly fruitful way of preventing or reducing youth religious alienation lies in the efforts of parents and spiritual leaders to improve the quality of their interactions with the rising generation.

More information: Full text available online

Gillespie, V. B. (1998). If you can't measure it, it didn't happen! *Journal of Adventist Education*, 60(4), 5-11. Retrieved from <http://circle.adventist.org/files/jae/en/jae199860040507.pdf>

Do our students have a rich, growing faith? Does the climate in our schools nurture faith? These and other questions are addressed in this article on how educational

institutions measure the spiritual growth and development of their students. In addition, a five step approach toward spiritual assessment is discussed, which includes stating the mission, exploring the vision, assessing actual practice, identifying evaluation tools, and keeping record of process and plans.

Full text on CD: jae199860040507.pdf

Grohar, I. (1988). The development of an instrument to measure attitudes toward Bible class. Andrews University, Berrien Springs, MI.

Problem: What are the attitudes of high-school students toward Bible class? This might not rank as an important research question generally. Its answer is, however, vitally important if the questioner is a church body, as the Seventh-day Adventists are. Concerned with the level of spirituality among its adolescent population, Adventists in general, and the Southern Union Conference of the church, in particular is keenly interested in knowing the answer to this question. Yet, to date, an answer has not been sought using empirical methods.

Method: In response to specific request by the Southern Union, this study concerns itself with this question. Using standard scale construction techniques such as the Likert and semantic differential, reliable and valid attitude measurement scales were developed, field tested, and administered to 1,263 secondary students enrolled in nine Adventist academies (high schools).

Findings: Both the Likert and the semantic differential scales proved to be reliable and valid instruments for the measurement of attitudes toward Bible class. Results show that generally these students have positive attitudes toward Bible class and, specifically, the Bible teacher, but a negative attitude toward the textbook used in Bible instruction.

Conclusions: It is possible to develop valid and reliable instruments to measure adolescents' attitudes toward Bible class in Seventh-day Adventist academies. Also, adolescents' attitudes toward their Bible classes are generally positive.

More Information: Full text not available online. Andrews University Library G.S. Th. G874

Habenicht, D. J. (1996). *Have they gotten the message? How children view salvation*. Paper presented at the 19th International Faith and Learning Seminar. Retrieved from http://www.aiias.edu/ict/vol_18/18cc_335-339.pdf

Habenicht shares results from a study conducted to determine how Adventist children view salvation. The study also explored how ideas of salvation develop, and what children and young adults knew about sin, God's grace, forgiveness, etc.

Full text on CD: ICT18cc_335-339.pdf

Habenicht, D. J. (2001). *Spiritual growth and salvation: Implications for the philosophy of Adventist education*. Paper presented at the Philosophy of Seventh-day Adventist Education. Retrieved from <http://circle.adventist.org/download/DHresearch1.pdf>

What concepts are children learning about God, the nature of sin and man? Read Donna Habenicht's report on recent research and the implications it holds for Adventist education philosophy and practice.

Full text on CD: DHresearch1.pdf

Holmes, T. A. (1990). *The concept of salvation held by students in Seventh-day Adventist high schools in Jamaica* Andrews University, Berrien Springs, MI.

Problem: The doctrine of salvation as taught by the Seventh-day Adventist (SDA) church is part of the curriculum of SDA schools in Jamaica. The purpose of this study was to describe the concept of salvation held by students in SDA high schools in Jamaica.

Method: A demographic survey, the Salvation Interview, and a drawing and vocabulary test from the Weschler Intelligence Scales were used to collect data individually from a sample of 38 randomly selected students. Data were analyzed to determine subjects' beliefs, and comparisons were made between SDA and non-SDA subjects.

Conclusions: Responses by SDA students indicated more knowledge and greater religious commitment. Differences between the responses of both SDA and non-SDA subjects increased with the class level. In particular, SDA subjects in Form 5 displayed greater knowledge of biblical information and deeper understanding of salvation. Although many subjects knew that salvation is to be obtained by faith, they appeared to

rely on works for their own salvation.

More Information: Full text not available online. Andrews University Library G.S. Th. H753

Kangas, J. L. (1988). *A study of the religious attitudes and behaviors of Seventh-day Adventist adolescents in North America related to their family, educational, and church backgrounds.* Andrews University.

Problem. Why are Seventh-day Adventist youth leaving the church in North America? This study, the first report of a 10-year longitudinal research project, sought to identify attitudes and behaviors of Adventist adolescents and examine possible correlations with the religious backgrounds and influences of their homes, churches, and schools.

Method. One church was randomly chosen for every 1,000 members within each local conference of the Seventh-day Adventist church in North America which totaled 695 congregations. Eventually 659 of the 695 church clerks responded, producing the names of 2,429 eligible baptized 15- and 16-year old youth. A questionnaire designed to report their backgrounds and attitudes regarding religious beliefs was mailed, with two follow-up mailings, and 1,511 teenagers responded. The statistical analyses used were correlations, t -tests, and multiple regression.

Results. Over half the respondents felt positive about Seventh-day Adventism. Fifty-nine percent were positive about their baptism, and 53% regarded themselves as active members. Seventy-seven percent indicated positive intentions to remain Adventists. Of the 41% who wished they hadn't been baptized, 19% already identified themselves as inactive Adventists. Twenty-one percent expressed feelings of rebellion, with a perceived amount of restraint contributing to their rebellion.

The 12 strongest influences or experiences, accounting for 47% of the variance of teenagers' intentions to remain Adventists, were agreement with standards (27% of the variance), frequency of personal prayer, love expressed by members, frequency of church attendance, the church meeting their spiritual needs, undesirable aspects of competition, aid felt toward independence, both parents as members of the church, frequency of Bible reading, perceived spiritual commitment of parents, closeness of relationships, and perception that members live what they believe. The regression was significant at the .001 level.

Conclusions. Teenagers seek a religion based on relationships with and the spiritual perceptions of others. The home is the most important religious influence, with its perceived spiritual benefits influencing how much spiritual benefit is perceived from the

school. Longer attendance at Adventist schools is the greatest influence on degree of agreement with the church's standards, but it is not associated with the respondents' present happiness with religion. Attendance also predicts spiritual intentions for the future. Frequency of church attendance and the extent to which the church meets youth's needs are strong predictors of teenagers intentions to remain Adventists. Teenagers prefer to learn religion through involvement and discussion, not traditional methods.

More information: Full text available online

Kilcher, C. L. (1998). What is spirituality? *Journal of Adventist Education*, 60(4), 34-38. Retrieved from <http://circle.adventist.org/files/jae/en/jae199860043405.pdf>

This article shares the responses of first-year college honors students on the question 'What is Spirituality?' In addition to the various definitions given by students, the article presents their perceptions on pressures that hamper their spiritual growth. These include: Pressures to Make Good Grades; Self-Imposed Pressures; Expectations of Parents, Teachers, and Fellow Students; Pressures Associated with Ethnicity; Institutional Pressures; Society's Definition of Success; and, Workaholism.

Full text on CD: [jae199860043405.pdf](http://circle.adventist.org/files/jae/en/jae199860043405.pdf)

Korniejczuk, V. A. (1994). *Development of the concept of salvation in Argentinean and Paraguayan Seventh-day Adventist children and adolescents from ages 6 to 17 years*. Andrews University.

Problem. Research is lacking on how the concept of salvation develops in children and adolescents from Christian religious populations. The purpose of this study was to explore how the concept of salvation develops in Argentinean and Paraguayan Seventh-day Adventist children and adolescents, from a psychological perspective.

Method. Using a developmental, cross-sectional design, semi-clinical interviews were conducted with 120 Argentinean and Paraguayan children, ages 6 to 17, to assess the development of the concept and assurance of salvation. Subjects also completed (1) a semantic differential scale, which measured their attitudes toward salvation (ATS), (2) a demographic and religious practices information survey, and (3) drawings. Data were analyzed quantitatively and qualitatively.

Results. There were significant differences in concepts of salvation and assurance of

salvation levels among the hypothesized developmental age groups (6 and 7, 8 to 12, and 13 to 17 years old). Assurance of salvation was inversely related to age, with a marked shift at age 10. Subjects' positive attitudes toward salvation were inversely related to age for most of the ATS subscales. Frequency of Bible study and other devotional reading was related to concept of salvation levels. There was no relationship between family and individual religious practices and assurance of salvation levels, but there were significant relationships among many of these religious practices and attitudes toward salvation. The understanding of different aspects of the concept of salvation did not follow the same pace of development for each subject. Ten percent of the subjects belonged to transitional phases between periods. Some aspects of the concept of salvation did not appear age-related, but environment- or instruction-related.

Conclusions. (1) The level of conceptualization of salvation increases with age. Nevertheless, some aspects do not appear to be age-related. (2) Subjective assurance of salvation and positive attitudes toward salvation decline with age. (3) Frequency of church attendance, and family and personal devotional practices positively relate to attitudes toward salvation. (4) Cognitive understanding of salvation and affective attitudes toward salvation do not follow the same developmental direction through the various age stages.

More information: Full text available online

Mfune, S. S. K. (1991). *The development and implementation of the positive kids model: A whole-brain teaching approach for children ages 3 to 12 focussing on health behaviors and the spiritual component of commitment as a holistic approach to substance-abuse prevention.* Dissertation, Andrews University.

Problem: Though there are many programs aimed at teaching children the importance of not using drugs, most of these programs have been developed without considering at least two factors. First, the typical “Just say no to drugs” programs taught in public and private schools have been developed without taking into consideration the hemispheric functions of the brain. Many psychologists associate different thinking styles with the two hemispheres of the brain: the left brain (LB) and the right brain (RB).

Accumulating evidence suggests that when we communicate in such a way as to be understood well only by those who primarily use one hemisphere, we “turn off” those who primarily use the other. Our educational system is basically oriented to LB thinkers. Evidence now surfacing suggests that school dropouts are predominately RB thinkers. Generally, the substance -abuse prevention programs taught in schools is patterned after the existing system of education and thus reflects LB strengths. This suggests that

the programs have narrowed the spectrum of children to whom they appeal, thus making them less effective than they could have been. Second is an observation based on two systems of education: the Adventist system and the American public school education system. In American public schools, religion is not taught. This has resulted in developing substance-abuse prevention programs which lack the spiritual component. While public schools are deficient by not emphasizing the spiritual aspect of the person, the Adventist philosophy of education which trains the heart (spiritual), the head (mental), and the hand (physical), does not accentuate the social component of a person. Thus, both systems lack a holistic philosophy of education. This observation exposed a need for developing a holistic substance-abuse prevention program which would appeal to both LB- and RB-oriented children.

Method. A descriptive systematic approach of this research began with literature review. This review suggested the importance of using music as a teaching medium because it requires no medium and is perceived by both hemispheres of the brain without conscious distinction. The literature review suggested that activating both hemispheres of the brain enhances learning, and information is remembered for a longer time. A musical drama was created and performed in four places: a public school, a non-Adventist church, an Adventist school, and an Adventist church. A questionnaire was used to collect data from churches and schools where the Positive Kids musical drama was performed.

Results. The SPSS/C+ statistical computer program was used to analyze the collected data. It was noted that though the program had been presented more than six months previously in these institutions, people still remembered the contents of the program.

Conclusion. Music, which is perceived by both sides of the brain without conscious distinction, should be a medium of choice to be used when teaching children.

More Information: Full text not available online

Rivas-Venegas, L. (1999). *Student perceptions of school climate associated with faith maturity in private sectarian, private nonsectarian, and public high schools in Metro Manila. AIIAS, Silang Cavite, Philippines.*

This study examined school climate and faith maturity as perceived by high school students in Metro Manila, Philippines. Theory and prior research had suggested that a significant relationship might exist between school climate and student faith maturity. The subjects were 360 students from public, private sectarian, and private nonsectarian high schools. The study analyzed the students' response to the School Climate Survey and the Thayer Faith Maturity Scale. In this study, the typical high school student was

between 13 to 16 years old, of Catholic religious affiliation, and had remained in the same school between three to four years.

The major conclusions of this study were as follows: (a) There are significant positive relationships between all measured dimensions of school climate and faith maturity. The strongest correlations were in the case of student academic orientation, teacher-student relationships, student activities, and guidance; (b) The students perceive their school climate to be generally positive and their level of faith maturity to be quite high; (c) The students perceive the least positive aspects of the school climate to be the discipline orientation in the classroom and security and maintenance in the school; (d) There are significant faith maturity differences by gender and religious affiliation; (e) There are significant differences in students' perceptions of school climate by gender and number of years attended the present school; (f) Students attending private and more positive perceptions of school climate than their counterparts attending public school; and (g) The best predictive model of faith maturity ($r' = .35$) was comprised of the SCS subscales "Student Academic Orientation," "Teacher-Student Relationship," "Student Activities," and "Guidance," as well as type of school and student gender.

Recommendations include teacher and student involvement in the enrichment of the school climate, training at teachers in the area of moral values, introduction of options in spiritual activities, and student participation in academic planning, promotion of student-teacher extra-curricular activities, and strengthening the counselor services including trained personnel. In addition, public highly schools are recommended to stimulate fund-raising in order to take care of security and maintenance. Finally, male students are to be given special attention through appropriate models to enrich' their faith development.

More Information: Copy available from AIAS Leslie Hardinge Library LG224.E38 .R55 1999

Smith, R. S. (1995). *Toward an objective measure of moral development for children*. Dissertation, Andrews University, Berrien Springs, MI.

Problem. Research on moral development in school-age children has been hampered by the lack of measurement tools based on a comprehensive model that includes moral cognition, moral emotions, and moral behavior. This study presents the first step toward the development of an objective measure of moral development for children in grades 3-6.

Method. One-hundred-twenty-one items covering different theorized determinates of

moral development were administered to 187 children enrolled in grades 3-6. Either cluster or factor analysis was applied to determine the scales. Reliability was appraised by item analysis and validity was assessed by: (1) parent, teacher, and self ratings of behavior, which were adapted for younger children from Hill and Swanson's Ethical Behavioral Rating Scales (EBRS); (2) a peer ranking measure, (3) Bryant's Index of Empathy, and (4) the Children's Personality Questionnaire.

Results. The adapted EBRS had alpha coefficients of .810 for parent ratings, .932 for teacher ratings and .673 for the self ratings. A total of nine scales was derived from the CCI. The Esteem, Empathy, and Courage scales had alpha coefficients $\geq .700$. These scales correlated significantly with the behavioral measures, and may be acceptable without modification. The Preconventional reasoning, Conventional reasoning, and Altruism scales had alphas $\geq .600$ and also correlated with the validation measures but need revision to improve their psychometric qualities. The three remaining scales had alphas $\geq .400$. Only the Control scale correlated with behavioral measures sufficiently to warrant continued development, but the Openness and Sociability scales were eliminated. All significant correlations were in the expected directions and support an integrated model of moral development.

Conclusions. This study supported the feasibility of developing a comprehensive measure of moral development, but additional testing and refinement are needed. Preliminary findings suggest that moral development is related to several emotions. The scales tentatively called Esteem, Empathy, and Courage appear to be most strongly correlated with moral behavior as measured by teacher and self ratings. The 13-item Ethical Behavioral Scale, adapted for school-age children for use by teachers, parents, or children, also appears to be a useful measure of ethical behavior.

More Information: Full text available online

Yentrapati, A. J. (1999). *Factors associated with the performance of seniors in Adventist Academies in Indian Certificate of Secondary examinations.*

The purpose of this study was to identify factors that are associated with the performance of senior academy students on the Indian Certificate of Secondary Education Examinations. The problem addressed in this study was, "What are the factors influencing academy seniors' ICSE test scores?"

A total of 522 respondents participated voluntarily in this study representing 30 high schools out of 37 listed by the Education Department of the Southern Asia division of Seventh-day Adventists. Out of the 30 schools that participated in this study, ten schools were located in Central India Union; twelve schools in South India Union; while

eight schools were located in Northern and Northeast India union. Respondents were all the senior students who took the 1998 ICSE examination. They rated their perceptions on a 66-item questionnaire on items associated with the student performance utilizing a 5-point Likert scale. The Factors Associated with Performance of Students (FASP) instrument used in this study was an adaptation from earlier instruments by Hebron (1991), and by Musumbi (1995).

The method used in this study was a correlational survey. Four research questions and three hypotheses were posed. The data collection was done from March 1998 to June 1999. The questionnaire response rate was 52%. Means and standard deviations were computed for each of the items on the questionnaire. Statistical treatment included one-way ANOVA, multiple regression, and Pearson product-moment correlation. The level of significance for all tests was set at $\alpha < .05$.

The major conclusions of this study were as follows: (a) principal leadership is a positive predictor of test performance; (b) older students tended to perform better on the language test; (c) students from higher income families excelled in the history, civics, and geography subject; (d) male students excelled in history, civics, and geography while female students tended to excel in language; and (e) statistically significant predictors of test performance include the Parent Factor with total score, math score, and science score. However, the significant predictors, although reliable, accounted for a low amount of variance (.02).

Major recommendations include (a) that continued refinement of the research instrument be done by testing in other contexts and by using other response categories; (b) that the reliability of the Parent-Child Factor be improved by adding more items, testing, and refining items; (c) that a study be conducted to test the assumption that the ICSE examination is valid, reliable, sensitive, and discriminating; (d) that other predictors of student test performance be tested such as student personality, grade point average, hours of study per week, and career goals; (e) that the three Seventh-day Adventist Unions in India review their choice of high school completion exam; (f) that a predictive study be undertaken to determine the reliability of the ICSE exam as a predictor of post-secondary academic performance.

More Information: Copy available from AIAS Leslie Hardinge Library LG224.E38 .Y45 1999

General Education (4)

Kalua, R. U. (1993). *The empirical development of a curriculum in sports acrobatics and spiritual witnessing*. Dissertation, Andrews University.

Problem. The purpose of this project was to develop empirically a curriculum to assist Seventh-day Adventist sports acrobatic coaches, physical education instructors, physical education majors and minors to integrate spiritual witnessing concepts into their acrobatics programs.

Method. The developmental process of Baker and Schutz (1971) was used to produce and validate the instructional product. First, the content of a curriculum to train Seventh-day Adventist coaches was identified through an examination of acro-gymnastic and witnessing literature. The materials were divided into instructional units, arranged in a logical sequence, and introduced with behavioral objectives. It was established that the product would be successful when 80% of the subjects achieved at least 80% on each objective.

In the developmental process, the product was revised several times. Some units were expanded while others were streamlined. Weaknesses exposed during the tryout stages were corrected and participants' and instructor's manuals were prepared. At the conclusion of the final presentation, the required standard for mastery was attained on all objectives.

Results. The instructional product met the established criteria--80% of the subjects reached each objective at or above the 80% mastery level. The witnessing model. During the development of the witnessing model, it was discovered that assurance of salvation is not common among Seventh-day Adventist young people and they are particularly confused about the concept of "God's wrath." They also expressed feelings of not being "good enough" to please God. The impact of the material showing that God is not their enemy gives people hope and good news to which they can witness.

Younger SDA youth responded to the concept that God loves them and desires to take them home with Him. However, at the college level, this concept is much more difficult for them to accept. Obtaining eternal life, to many, seemed to be a "gamble."

More information: Full text available online

Maitland, F. S. (1990). *An investigation of the effectiveness of training in the utilization of spiritual gifts in the personal ministries of Ontario Seventh-day Adventists*. Dissertation, Andrews University.

Problem. The New Testament indicates that spiritual gifts occupy a crucial function in the life and growth of the church. No known empirical study has measured the effectiveness of nurture and training for gift implementation. This study was designed to investigate behavioral change in awareness and use of spiritual gifts by Seventh-day Adventist members.

Methodology. The New Spiritual Gifts Inventory (NSGI) was used to identify awareness of giftedness in five clusters--Teaching, Shepherding-Evangelizing, Supporting, Counseling, and Leadership. An Activity Inventory was developed for the study with 20 activity questions corresponding to the NSGI. The following statistical designs were used to analyze the data: Paired samples t-test to discover changes in subjects; one-way analysis of covariance to analyze the difference between the experimental and control groups in giftedness and activities; two-way analysis of covariance to investigate the presence of interactions between the treatment and personal values affecting spiritual gifts and activity factors. Seventy-two subjects participated in the study. The experimental group of 40 subjects was randomly selected from one West Indian (Black) congregation and one Caucasian (non-Black) congregation. The control group, comprised of 32 subjects, was randomly chosen from one West Indian congregation and one Caucasian congregation.

Results. Qualitatively, subjects sensed their need to use their gifts in the church as a function of their ministry. Quantitatively, treatment produced significant increases in gift awareness in the experimental group in the factors Counseling ($p = .01$) and Leadership ($p = .00$). Five experimental sub-groups whose pre-test were not primary, improved significantly in Shepherding-Evangelizing, Supporting, and Leadership awareness, and in Teaching and Shepherding-Evangelizing activities. No significant interactions were evident between the treatment and personal factors affecting gifts and activities except that Blacks increased more in counseling activities than Non-Blacks ($p = .05$) after the treatment. The Hawthorne effect was sufficient to produce significant increases in the control subjects' activities.

Conclusions. Nurture and training increased awareness of spiritual gifts in Seventh-day Adventists in Ontario. A study of spiritual gifts with suggested activities can sensitize believers to significant involvement in personal ministries. It also seems evident that gifts are generally distributed without bias, but Blacks improve in more counseling and caring activities than non-Blacks.

More information: Full text available online

Perry, T. R. (2006). *Religiosity and risk: The influence of adolescent faith on behavior*. Dissertation, La Sierra University.

This study examined the relationship between various measures of religiosity, including intrinsic and extrinsic religious orientation, vertical and horizontal faith maturity, Christian orthodoxy, and religious practice, and the adolescent risk behaviors of drug, alcohol and tobacco use, delinquency, and depression and suicide attempts. This study also investigated the indirect link between these risk behaviors and religion through depression. The current investigation builds on previous research suggesting that religion does play a role in adolescent behavior, but intended to identify more specifically those religious factors responsible. The data analyzed came from Valuegenesis²: A Study of the Influence of Family, Church and School on the Formation of Faith in Seventh-day Adventists. This information was gathered by survey for the Seventh-day Adventist Church and included 10,832 adolescent respondents enrolled in church run schools. Analysis of the data using regression techniques found that stronger degrees of religiosity were generally associated with fewer risk behaviors. Intrinsic religiosity and vertical faith maturity were found to reduce all three of the risk behaviors, while extrinsic religiosity led to increased behaviors. The results related to faith maturity were varied, and were not as predicted in all cases, indicating a more complicated relationship. In addition, the study found that religiosity, in contributing to less depression in adolescents, further resulted in reduced risk behaviors.

More information: Full text available online

Selmanovic, S. (1996). *The empirical development of a curriculum on faith development*. Dissertation, Andrews University.

Problem. Professional and lay leaders in the Seventh-day Adventist church need to be sensitive to the dynamics of faith development as it interfaces with human development over the life span, and with its practical implications. Currently, there is no curriculum available, empirically developed or otherwise, to explore this issue.

Method. The underlining philosophy of the approach to curriculum design utilized in this study is that curriculum is likely to be more effective when it is developed in a cooperative spirit between an instructor and learners rather than written in isolation, and when there is emphasis on both the cognitive and affective domains of the learning process.

The product was empirically developed through 10 systematic steps. They included

establishing the need for the product, formulation of behavioral objectives, design of the pre- and post-tests for each session, and the process of trial and revision of the instruction and all supplemental materials. General mastery for cognitive domain was established at the 80% level; that is, at least 80% of the subjects would need to achieve the specified mastery of the criteria established for each of the 24 behavioral objectives.

The test for the affective domain was administered and analyzed before and after the series of lectures. In order to complement the objectives of the curriculum in the cognitive and affective domains, a process objective was formulated and outcomes were discussed.

After the sessions with a small number of learners, the curriculum was modified. This process was repeated with increasing numbers of learners until mastery was achieved at the predetermined level.

Results. The development included four trials of the curriculum with four groups of subjects. The last group of 35 subjects achieved cognitive mastery at the specified levels for each of the objectives, achieved statistically significant modification of affect as measured by the instrument of affect, and realized the process objective.

Conclusions. This empirically developed curriculum on faith development provided an insight into the role of the curriculum developer in the process of empirical development. The product is ready for adaptation by qualified instructors in the Seventh-day Adventist church in North America, or, in an appropriately modified version, with other audiences.

More information: Full text available online

Tertiary & Seminary Education (21)

Aldridge, R. M. (2005). *Spiritual well-being and quality of life as correlates of job stress among academic chairpersons in selected Seventh-day Adventist tertiary institutions.* Dissertation, Andrews University.

Problem. Stress, like pain, begins at birth and remains common to the human condition throughout life, and it is a factor in the experience of every human being who ever lived. It is not merely universal but it is also endemic and omnipresent. Chairpersons, due to the bi-directional demands of administration and students are in a stressful environment. This study was undertaken to identify whether quality of life and spiritual well-being play an important role in occupational stress levels in chairpersons of Seventh-day Adventist Tertiary Institutions.

Method. Three questionnaires were used to get responses from 137 chairpersons in five

major Seventh-day Adventist tertiary institutions using the survey method of data collection. Canonical correlations and linear regressions were used to analyze the three research questions in this study.

Results. The results of this study indicated that spiritual well-being, especially the existential well-being component, had a statistically significant affect upon quality of life variables. Spiritual well-being had the greatest affect upon self-esteem and creativity satisfactions. Spiritual well-being also affected occupation strains having the greatest impact upon psychological and interpersonal strains.

Conclusions. Chairpersons who experienced increased levels of spiritual well-being were more likely to have an increase in their vocational stress level, and this was especially true for their existential well-being. It can be concluded that the quality of life has a direct relationship on stress levels in the participants, seeing that higher levels of quality of life correlated with lower levels of Occupational Stress Inventory Revised variables.

More information: Full text available online

Bailey, C. M. (1997). *The effects of religion on mental health: Implications for Seventh-day Adventists.* Paper presented at the 20th International Faith and Learning Seminar. Retrieved from http://www.aiias.edu/ict/vol_19/19cc_001-015.pdf

Bailey assesses associations between religious orientation, denominational loyalty, religious commitment and purpose in life in a sample of 29 Walla Walla College social work masters students, including Adventists and non-Adventists.

Full text on CD: 19cc_001-015.pdf

Baldwin, A. (2006). *Spiritual dispositions in and beyond Adventist teacher education.* Paper presented at the American Educational Research Association Annual Meeting. Retrieved from <http://circle.adventist.org/files/download/SpiritualDispositionsBaldwin.pdf>

This research paper focuses on the concept of spiritual dispositions and its level of inclusion in the curriculum of three selected teacher education programs. One such program is in the Christian Adventist education system, another in the Mennonite Christian tradition and the third, in a non-Christian/public teacher education program. In Adventist and Mennonite education there is the integration of spiritual dispositions

and learning in the classroom. Generally, public education institutions (state funded and state operated) however, do not openly and intentionally practice the integration of spiritual dispositions with learning but honor the separation of church and state. Therefore, to the extent that teachers teach from their spiritual center, to such an extent spiritual dispositions may be transmitted to learners and consequently included in public teacher education programs. The results of an investigation of three selected teacher training program were presented.

Full text on CD: SpiritualDispositionsBaldwin.pdf

Baroi, S. K. (2005). *The relationship of faith maturity and religious attitude to academic performance and satisfaction with life. AIIAS, Silang Cavite, Philippines.*

This study investigated the relationship of faith maturity and religious attitude to academic performance and satisfaction with life among senior college students of Adventist tertiary schools in the Philippines. The subjects were 500 senior students from three selected colleges. The respondents answered the Faith Maturity Scale (FMS), Religious Attitude Scale (RAS), and Satisfaction with Life Scale (SWLS).

The three data gathering instruments utilized in the study were reliable and valid to measure the faith maturity (.76), religious attitude (.93), and satisfaction with life (.81) of senior college students. Of the total population 39% were male and 61% were female.

There were significant relationships between faith maturity to satisfaction with life, religious attitude as a whole, attitude towards church services, attitude towards members, attitude towards God, attitude towards Bible study and prayer, and attitude towards witnessing. On the other hand, the result showed that faith maturity is not significantly related to academic performance.

The demographic variables found to be significantly related with the four major constructs of this study are (a) gender is significantly related with faith maturity, (b) age is significantly related with religious attitude, (c) marital status is significantly related with faith maturity, (d) religious attitude is significantly related with satisfaction with life, (e) religious affiliation is significantly related with religious attitude, (f) attendance to worship services is significantly related with faith maturity and religious attitude, (g) father's religious affiliation is significantly related with faith maturity and religious attitude and, (h) mother's religious affiliation is significantly related with religious attitude.

Faith maturity, type of family life, attitude towards church member, and attitude towards Bible and prayer appeared to be the best predictors with 23.7% of the variance in

satisfaction with life. It was found that 36.2% of variance in faith maturity is contributed by attitude towards church services, attitude towards witnessing and mother is a Protestant. Worship services attendance, mother is a Roman Catholic, and family life of the respondents were the best predictors and explained 19.4% of the variance in religious attitude.

The study recommends that school administrators, teachers, and other personnel should act as role model: thus strengthening the integration of faith and learning in all academic programs of the college; develop and implement an excellent spiritual master plan for the whole college. Existence of such plan will ensure activities/ programs, personal involvement and thus enhancing the spiritual lives of all students while in school.

More Information: Copy available from AIIAS Leslie Hardinge Library LG224.E38 .B37 2005

Cho, C. S. (2006). *The relationship between experiences of Master of Divinity students at the Seventh-day Adventist theological seminary and their spirituality*. Dissertation, Andrews University.

Problem. The purpose of this study was to examine the relationship between the experiences of Master of Divinity students while enrolled in the seminary and their level of spirituality upon completion.

Method. A quantitative research design with a limited qualitative piece was used to survey MDiv students who graduated in 2004. Exactly 100 participants completed the Christian Spiritual Participation Profile and an instrument that explored the degree of effort put into formal curriculum offering, and the frequency of participation in nonformal curriculum and socialization activities. Participants were also asked to share a positive experience and to recommend changes to the seminary curriculum. The Pearson correlation and ANOVA procedures were employed to analyze the data.

Results. Spirituality correlated positively with the following: the effort students made in the formal curriculum, the frequency of participation in the nonformal and socialization areas, and the perception of faculty modeling. The effort students made in the formal curriculum produced the highest correlations with both current spirituality and the reported change in spirituality during the seminary years. Black students ranked highest in spirituality and White students the lowest. Faculty involvement in student activities made a difference in how an activity was perceived to have influenced spirituality. Outside of the seminary experiences, some of the supportive influences and/or obstacles were found to have significant relationships to the spirituality of all MDiv

students.

Conclusions. Intentional spiritual emphasis in the formal and nonformal curricula, socialization, and Christian modeling of faculty enhances the spiritual growth of students. Students need to take responsibility for their own time management in order to invest enough time for regular personal devotion and in-depth study of the Word. Finally, the seminary should provide a strong community experience where fellowship among students and faculty can flourish.

More information: Full text available online

Dass, S. (2000). *Development and validation of a more comprehensive model for the student instructional rating system (SIRS) by including a spiritual construct.* AllAS, Silang Cavite, Philippines.

The purpose of this study was to validate additional spiritual factors which could be used with the Student Instructional Rating System (SIRS).

Twenty graduate students and 10 faculty of AllAS were asked to report critical incidences that demonstrated the transmission of spiritual values to students. Based on these critical incidences, items were formed and were then rated by 10 evaluators as spiritual or not spiritual. Items having 80% agreement as spiritual were subsequently administered to 101 students in six classes of a college as a pilot study. Analysis of pilot study data helped to eliminate 11 items.

A total of 121 items representing the spiritual construct were then combined with the 21 items of SIRS and administered for validation to 1093 students in 15 Christian colleges in the Philippines. Factor analysis was done in three stages.

First, only 21 items of SIRS were factor analyzed by principal component, maximum likelihood, and principal axis methods, together with varimax and oblique rotations. The final construct accounted for the maximum variance, best factor structure, and highest communalities. The 21 items of SIRS supported the same factor structure as specified in the SIRS literature. Thus applicability of SIRS in Christian colleges in the Philippines was established.

The second step involved the factor analysis of the 121 spiritual construct items. These formed 3 factors by principal component with varimax rotation. Five items with the highest loadings and communalities were selected from each of the 3 factors.

The third step included the factor analysis of the 15 items (from the 3 spiritual factors)

combined with the 21 items of SIRS. Eight distinct factors (5 of SIRS and 3 of spiritual construct) were identified by principal component with varimax rotation. The 15 spiritual construct items formed three factors distinct from SIRS with no cross loadings.

Concurrent validity of the spiritual construct was examined by correlating the mean total score of each class with a Faith Maturity Scale total which was self-reported by the respective teachers of those classes. A moderate concurrent validity of 0.31 was statistically significant ($p=.002$), and had a power of 0.77.

The demographic section of the instrument included student information on gender, GPA, class level, age, course required in program, another course taken before from the same instructor, religion, and nationality. Due to the large sample size, some of these demographic variables showed significant trivial.

Major recommendations were that the final validated instrument (SIRS+) which includes 21 items of SIRS plus the 15 spiritual items, be used by Christian colleges in the Philippines for a more comprehensive evaluation of instructors and their teaching. A second recommendation is to replicate this study in countries other than the Philippines. It is apparent that, evaluation of instruction in Christian institutions should include the measurement of the extent to which instructors impart spiritual concepts. Measuring only teaching characteristics devoid of the spiritual construct is insufficient as students have clearly identified a distinctive spiritual construct in the instructional setting.

More Information: Copy available from AIIAS Leslie Hardinge Library LG224.E38 .D37 2000

Dudley, R. L. (1999). Understanding the spiritual development and the faith experience of college and university students on Christian campuses. *Journal of Research on Christian Education*, 8(1), 5-28.

In 1987, the Seventh-day Adventist Church in the United States and Canada began a ten-year study of youth retention and dropout. The aim of the project was to select a group of middle-teenagers who were already members of the church and to survey them each year for ten years in order to determine what factors were related to staying or leaving the church. This article explores data to understand how faith develops and matures among young people of college and university age, including a look at those attending Adventist Christian colleges and universities.

Fabien, J. A. (2006). *The relationship between spiritual maturity, emotional*

intelligence, marital needs, and marital satisfaction: a correlational study among married students at AIIAS. AIIAS, Silang Cavite, Philippines.

This study examined the relationship between spiritual maturity, emotional intelligence, and marital satisfaction. Harley's model of marital satisfaction, which emphasized the fulfillment of needs as a basis for determining satisfaction, was used. The participants were 141 married, graduate students enrolled at the Adventist International Institute of Advanced Studies (AIIAS). A descriptive and comparative correlational research design was used. The major findings revealed statistical significant relationships between spiritual maturity and emotional intelligence ($r = .220$), spiritual maturity and marital satisfaction ($r = .078$), and between emotional intelligence and marital satisfaction ($r = .047$). Of the 10 marital needs examined, only the need for family commitment did not significantly correlate with marital satisfaction ($p = .059$). The variables making up the predictive model for marital satisfaction were the needs for recreational companionship and spousal admiration, together accounting for 23% of the variance in marital satisfaction. Implications of the results and suggestions for educational practice and future research are provided.

More Information: Copy available from AIIAS Leslie Hardinge Library LG224.E38 .F33 and book BV4501.2 .F33

Israel, M. W. (2003). A Spiritual Master Plan for Spicer Memorial College. Dissertation, Andrews University.

In the face of required expenditures for competitive higher education and the growing challenges of quality Christian training, the Seventh-day Adventist (SDA) Church is concerned about accountability in spiritual development and outcomes assessment. The General Conference Annual Council of 1996 voted the "Total Commitment to God" document. This document focuses on developing at each tertiary institution a comprehensive Spiritual Master plan, proposed by the faculty and approved by the board that identifies the spiritual truths and values, both cognitive and relational, which the institution is committed to share with its students, and to compressively identify the opportunities through which those values will be communicated in campus life.

Spicer Memorial College (SMC) is committed to the distinctive purpose of Adventist education and the holistic development of the students. Toward this end, the college accepted the challenge and proposals suggested in the "Total Commitment to God" document. The Spiritual Master Plan for SMC was developed between September 2000 and December 2002.

The Spiritual Master plan virtually evolved from the Mission Statement of SMC. On the

basis of this statement and the institutional objectives, the SMC ideal student profile was developed for a spiritually mature SDA student. Then, considering the spiritual needs, a vision for the plan was created. A SWOT analysis was done to know the present climate of spiritual life on the campus. A spiritual life inventory was then done to do a current appraisal of the various spiritual activities on the campus. Observations were made based on personal interviews reflecting those activities, needs and concerns.

Recommendations were also made on the four different studies that were done which include Faith Maturity Scale, the Religious Activities Evaluation, the Non-Spiritual Activities Evaluation, and the Spiritual Indicators Questionnaire. The dissertation contains a history and description of SMC, as well as the narration of the development of the plan. The plan, as approved, appears in the appendix, together with the surveys and the raw data obtained.

More information: Full text not available online

Ji, C. H. C., & Suh, K. H. (2010). Doctrinal faith and religious orientations in right-wing authoritarianism: A study of American and Korean Protestant college students. *Journal of Psychology and Christianity, 52.*

Previous work on religiosity and authoritarianism offers several testable hypotheses that have yet to be further assessed in a cross-cultural setting. This article examined the influences that religious orientations and doctrinal faith exercise on the development of authoritarianism, using data sets from Korea and the United States. For both Korean and American Christians, the pattern of intrinsic religion's impact boosts social conservatism and authoritarian submission/aggression, while extrinsic religion expands reverence for authority figures but diminishes the degree of endorsement of social conservatism. Quest and orthodox religiosity were inconsistent across the two comparison groups. For the Americans, quest religiosity obstructs the advance of authoritarianism, but it has little to do with Koreans' adoption of authoritarian submission/aggression. Doctrinal faith was mostly recognized as having no impact on authoritarianism, although it has a weak positive linkage with the growth of social conservatism among Korean Christians. This finding implies that the impact of quest and orthodox religiosity in Asian countries is not consistent with their influences in the United States.

Lecoite, D. A. (1989). *A comparative study of the distribution of spiritual gifts: Among seminary students and other graduate and undergraduate students at Andrews University.* Andrews University, Berrien Springs, MI.

Problem: Recently, considerable interest in spiritual gifts has developed and many scholars have attempted to measure them. This study was to determine whether spiritual gifts distribution is related to a specific demographic profile, and discriminates between certain groups.

Method: The New Spiritual Gift Inventory provided scores for five spiritual gifts clusters, and three statistical procedures were employed to analyze the data gathered from 335 students.

Results: These results were obtained:

1. The clusters do not discriminate between students solely on the basis of academic classification.
2. Seminarians are stronger on the Teacher cluster than other students.
3. Males are stronger on the Teacher cluster and weaker on the Helper cluster than females.
4. Older students are stronger on the Teacher cluster than younger students.
5. A particular demographic profile is associated with a specific combination of gifts.

Conclusions: These differences among the groups suggest that believers should expect such differences in local congregations.

More Information: Full text not available online. ANDREWS UNIVERSITY LIBRARY
G.S. Th. L464

Melgosa, J. (1998). How do European college students experience their Adventist faith? *Journal of Adventist Education*, 60(04), 39-42. Retrieved from <http://circle.adventist.org/files/jae/en/jae199860043904.pdf>

Melgosa reports on findings and conclusions from twenty interviews conducted in 1996, with follow-up questions in 1997, of students attending Newbold College in Bracknell, England from sixteen eastern and western European countries. This article is based on presentations made by the author at the Hispanic-American Educational Convention, River Plate University, February 1997 and the Adventist Higher Education Summit in Loma Linda, California in March 1997.

Full text on CD: jae199860043904.pdf

Mergal, B. G. (2001). *Organizational conflict: its relationship to organizational culture and spiritual maturity of teachers and administrators in selected tertiary schools*. AllAS, Silang Cavite, Philippines.

This study explored the relationship of organizational conflict to organizational culture and spiritual maturity of teachers and administrators in selected tertiary schools in the Philippines. The organizational conflict model development by Mealiea and Latham (1996) served as the theoretical framework for the study.

Data were obtained from 340 teachers and administrators from nine Adventist tertiary schools in the Philippines. Participants responded to the Rahimn Organizational Conflict inventory I-II (ROCI-I & II), the Organizational Culture Scale (OCS) and the Thayer Long-Form Faith-Maturity Scale (TFS). A survey questionnaire was developed to gather information on the sources, problems, and effective approaches in conflict management.

Major findings in this study led to the following conclusions: The predominant level of conflict among tertiary schools was intergroup followed by intragroup and interpersonal conflicts. The level of organizational culture of tertiary institutions was slightly favorable. This level of spiritual maturity of teachers and administration was moderately high. There was a positive relationship between organizational culture and spiritual maturity. Integrating and compromising styles were the preferred conflict management styles of teachers and administrators. Teachers and administrators differed significantly in integrating, compromising, and obliging styles in dealing with their conflicts with peers superiors and subordinates.

The three levels of conflict were related negatively to spiritual maturity and organizational culture. Intrapersonal conflict had the lowest negative correlation with organizational culture but the highest in spiritual maturity. Intragroup conflict correlated moderately high with organizational culture and spiritual maturity. Intergroup conflict had the highest correlation with organizational culture but the lowest in spiritual maturity. Combined levels of organizational conflict negatively but significantly related to spiritual maturity and organizational culture including its factors of achievement, coordination, organizational change and decision, and cultural strength.

A significant correlation was found among conflict management styles of teachers with organizational culture and spiritual maturity. The highest relationship was found in the combined styles of teachers and administrators showed a positive relationship with spiritual maturity and organizational culture, including its factors.

Predictive models were found in all levels of organizational conflict. Intergroup

predictors were organizational achievement, integrating style of teachers, accommodating style of administrators, and educational attainment. Predictors of intragroup conflict were integrating style of teachers, organizational change, obliging style of teachers, and age. Organizational achievement was the predictor of intrapersonal conflict.

Predictive models were found among the teachers' and administrators' predominant styles. The predictors for teachers' integrating style were organizational achievement, intragroup level, spiritual maturity and organizational coordination. The administrators integrating style had predictors of spiritual maturity, and intragroup level. And the predictors for combined style of teachers and administrators were factors of organizational culture, spiritual maturity, and school size.

The study found communication failure, poorly designed structure, and personal difference as among the top sources of conflict. Failure to fulfill commitment, withholding information, and avoiding the reality of conflict were among the internal problems the respondents encountered in conflict management. The respondents indicated development of spiritual and moral values, building trust among workers, and open communication as the most effective approaches in restraining and managing conflict.

Major recommendations include: (a) conducting or in-serve training in conflict management for teachers and administrators; (b) Establishing spiritual formation program; (c) improving organizational culture of communication, coordination, achievement, decision making, and change; and (d) replication of the study with additional variables particularly on Biblical components of conflict management.

More Information: Copy available from AIIAS Leslie Hardinge Library LG224.E38 .M47 2001

Morse, J. (1972). *Development of an instrument to measure student attitudes toward God using semantic differential* Andrews University, Berrien Springs, MI.

The study had two objectives, (1) to construct an instrument which would measure students' attitudes toward God, and (2) to use the instrument in a small pilot study to test its usefulness.

The instrument was patterned after the format of Osgood's Semantic Differential and each subject was asked to make judgments on five different concepts about God. Each concept was judged by pairs of bipolar adjectives on a rating scale of one to five, with five being the most positive. The thirteen bipolar adjective pairs used in the final instrument

were used only after two item analyses proved them to be discriminatory in relation to the concepts. The same thirteen scales, all evaluative in nature, were used for each concept. A factor analysis, using a varimax rotation, yielded two factors which accounted for an average of .75 of the total variance on each factor. Use of Tucker's coefficient of congruence indicated a stability of factor patterns over different scales. Two methods of determining reliability were used. The coefficient alpha reliability rose from a median of .7642 on Form I and .6627 on Form II on the initial administration to .9128 on the final administration. A test-retest reliability study was conducted using sixty-six students. The tests were administered approximately four weeks apart. The reliability of the test-retest study was .77.

The instrument was submitted to a panel of six individuals, all educators and theologians, who were asked to evaluate the instrument and judge whether or not it appeared to be a valid instrument for measuring attitudes toward God. All six experts judges the instrument to be valid on the basis of face validity. A small pilot study was conducted to test the usefulness of the instrument. Various statistical procedures were used to analyze and compare the data obtained.

Three conclusions were reached: (1) an attitude scale for measuring attitudes toward God can be developed; (2) the development of norms are necessary for ease of interpretation of the data; and (3) the pilot study demonstrated the usefulness of the instrument but gave no clue to the sources of attitude revealed. Implications for further study were also included, along with some precautions.

More Information: Full text not available online. Andrews University Library G.S. Th. M885

Oberholster, F. R. (1998). *Spiritual experience and the organizational commitment of faculty in SDA tertiary educational institutions in North Philippines.* Allias, Silang Cavite, Philippines.

This study investigated linkages between the spiritual experience and organizational commitment of faculty in Seventh-day Adventist (SDA) tertiary educational institutions in the North Philippines. In so doing, it sought to contribute to a better theoretical understanding of organizational commitment.

Spiritual experience was taken to consist of both spiritual well-being and faith maturity. Organizational commitment was considered as commitment to the SDA educational system. The study consisted of a survey using the Spiritual Well-Being scale (SWBS) and its subscales of religious well-being and existential well-being, the Thayer Long-form Faith Maturity Scale (TFS), and the Organizational Commitment

Questionnaire (QCQ). With 180 respondents, the study had a response rate of 88%.

Results for the SWBS pointed to a mean of 107.0 out of a possible total of 120, while the mean level on the TFS was 6.2 on the 7-point Liker scale. The mean level of organizational commitment on the OCQ came to 5.6 on the 7-point scale. Each variable of spiritual experience in the study was significantly related to organizational commitment in a positive way. The highest significant correlation ($r^2 = .56$) was between faith maturity and organizational commitment. There was a significant positive relationship between spiritual well-being and faith maturity ($r^2 = .29$).

Results were inconclusive on the possibility of relationships between the demographic variables and spiritual experience, except in the case of marital status which had a significant relationship with existential well-being ($r^2 = .04$). Significant positive relationships were found between organizational commitment and faculty age, years of service in the SDA educational system, and time lapse since baptism. Marital status revealed a small but statistically significant correlation with organizational commitment. Further, the relationship between spiritual experience and organizational commitment was influenced considerably when certain levels of demographic variables were taken into consideration. The correlation between existential well-being and organizational commitment was significantly higher in older faculty than in their middle-aged colleagues, in new faculty and long-serving faculty as compared to those who had served 2 to 9 years, and in faculty with doctoral degrees as compared with those who did not have such. Faculty who had served more than 10 years had a significantly higher correlation between faith maturity and organizational commitment than who had served less than 10 years. The best model for predicting organizational commitment contained the variables existential well-being, faith maturity and time lapse since baptism. These three variables accounted for 42% of the variance explained in organizational commitment.

More Information: Copy available from AIAS Leslie Hardinge Library LG224.E38 .O23 1998

Oberholster, F. R., Taylor V, J. W., & Cruise, R. J. (2000). Spiritual well-being, faith maturity, and the organizational commitment of faculty in Christian colleges and universities. *Journal of Research on Christian Education*, 9(1), 31-60.

The relationship between the spiritual experience and organization commitment of faculty in Seventh-day Adventist tertiary educational institutions in North Philippines constituted the primary focus of this study. Instrumentation included the Spiritual Well-being Scale (SWBS), Thayer Long-form Faith Maturity Scale (TFS), and

Organizational Commitment Questionnaire (OCQ). Each aspect of spiritual experience in the study was significantly and positively related to organizational commitment, with the highest correlation evidenced in the case of faith maturity. Further, the relationship between spiritual experience and organizational commitment was influenced by several demographic variables. The best model for predicting organizational commitment, account for 42% of the variance explained, was comprised of existential well-being, faith maturity, and time lapse since baptism.

Ramal, E. R. (2002). *The relationship between perspectives of spiritual care and organizational climate in Seventh-day Adventist baccalaureate nursing programs in North America.* Dissertation, Andrews University.

Problem . Climate research in nursing education settings is lacking. The purpose of this study was to explore the relationship between perspectives of spiritual care held by students and faculty in Seventh-day Adventist baccalaureate nursing programs and their perception of the school climate and compare these between faculty and students, Seventh-day Adventists and non-Seventh-day Adventists, and males and females.

Methodology . The University Version of the Kettering School Climate scale and the Role of Spiritual Care in Nursing Subscale answered by 49 faculty and 159 students of nine Seventh-day Adventist baccalaureate nursing programs provided the data. Pearson correlation, one-way analysis of variance, and t tests at a.05 level of significance were used to find the relationships and differences.

Findings and conclusions . (1) Organizational climate is not related to perspectives of spiritual care. (2) Students' perspectives of spiritual care are related to climate factors: "respect," "school renewal," and "caring" whereas faculty's perspectives of spiritual care are not related to any of the climate factors. (3) There is no difference in perception of the organizational climate or perspectives of spiritual care between nursing programs. (4) Faculty perceive the actual climate factors "opportunity for input" and "trust" closer to the desired climate in these two areas than students do. (5) Seventh-day Adventist faculty perceive more "opportunity for input" than non-Seventh-day Adventist faculty do. (6) There is no difference in the perception of overall organizational climate and the individual climate factors between Seventh-day Adventist and non-Seventh-day Adventist students and between male and females students. (7) Faculty's perspectives of spiritual care are more positive than students' perspectives. (8) There is no difference in perspectives of spiritual care between Seventh-day Adventist and non-Seventh-day Adventist faculty or students, or between male and female students.

More information: Full text available online

Santiago Pabon, Z. E. (2002). *Exploratory study of the relationships between community building and the social, academic, and spiritual engagement at Antillean Adventist University*. Dissertation, Andrews University.

Problem. This research examined the students' sense of community building in a college and how such perceptions influenced academic, social, and spiritual engagement in a 4-year Christian university.

Method. The study was an exploratory study that used survey methodology. Data collection was done using a 150-question research instrument that consists of several sections designed to gather information about the demographic characteristics of the population, and to measure the following variables: sense of community, and the academic, social, and spiritual engagement. Both descriptive (mean and standard deviation) and inferential statistical techniques (one-way analysis of variance and canonical correlations) were used in this study.

Results. The study found that, in general, interactions with faculty, staff, and other students are satisfactory. Also the study found that, on the average, students spent only between 1 to 5 hours per week in preparing for academic matters. The students also view their spiritual engagement as faith affirming. Generally, students have a positive view of the university as a community. There is no significance difference in the perceptions of the sense of community building among 1st-, 2nd-, 3rd-, and 4th-year students. There is significant positive relationships between the students' perceptions of the sense of community and the students' spiritual and social engagement, respectively. There is no relation between students' perception of the sense of community in the university and the students' academic engagement.

Conclusion. The study did substantiate the relationship between the sense of community and student social and spiritual engagement. The study did not demonstrate that the sense of community building is different for 1st-, 2nd-, 3rd-, and 4th-year students. The relationship between academic engagement and community building was not found in the study; therefore further research is needed to investigate this issue.

More information: Full text available online

Tasker, C. M. (2002). *The impact of intentional learning experiences for personal spiritual formation on seminary students*. Andrews University, Berrien Springs, MI.

Problem. Many seminary students describe their time in seminary as a spiritual desert. Most Protestant seminaries do not provide spiritual formation classes for their students, thinking that such measures are unnecessary or inappropriate for theological education, or assuming that the church is the place for spiritual formation to take place. Nevertheless, pastors are expected to be spiritual leaders, and the pastor's spirituality is ranked by laity as the highest priority needed by seminary graduates for effective church ministry.

A literature survey of theological education shows that, in the last 150 years, students have consistently recognized their need for help with personal spirituality, yet these needs remain largely unmet, with faculty feeling ill-equipped and uncertain about how to offer personal help for the spiritual life. The purpose of this study was to investigate the impact of a 10-week required class in personal spiritual formation for pastors in training.

Method. More than 2,100 pages of data were collected from 120 students (40 nationalities) over a period of 2 years. Pre-course questionnaires, field notes, weekly journals and reading reports, transcribed focus groups and interviews, reflection papers, and follow-up questionnaires revealed the impact of the four major intentional learning experiences in the class: the day-retreat, the learning about spiritual disciplines, the required 4 hours (weekly) of practicing spiritual disciplines, and the weekly accountability small groups.

Results. The retreat was the catalyst for increasing honesty and openness with God, self, and others. Learning about different spiritual disciplines through lectures and reading brought increased enthusiasm and variety to personal devotional times, while cultivating habits of consistency increased appreciation for God's love and character. The small groups brought many benefits including accountability and mutual encouragement. The positive impact of the class extended to family members, church members, future ministry plans, and the unchurched. The uniqueness of impact on individuals was portrayed in student vignettes.

More Information: Full text available online

Thayer, J. (1996). *Assessing participation in the spiritual development modes: Construction and testing of the Christian Spiritual Participation Profile.* Trinity Evangelical Divinity School, Illinois.

Although many measures of religiosity or spirituality exist, most have been developed by psychologists and sociologists, not educators. No measure based on learning theory and designed to assess and promote spiritual development has been found.

This study integrated spiritual disciplines and David Kolb's experiential learning theory to propose a new theory of spiritual development and to construct the Christian Spiritual Participation Profile (CSPP), an instrument that assesses participation in the spiritual development modes. Spiritual development modes are hypothesized to be learning modes by which one engages with God and others through the spiritual disciplines. The new theory suggests that growth toward maturity in Christ results from participation in the spiritual development modes and transformation by the Holy Spirit.

The CSPP consists of 50 items divided into four scales: Religious Experience (Kolb's CE mode); Faith Quest (RO mode); Vision (AC mode); and New Life (AE mode). Items representing ten spiritual disciplines considered to be practices basic to the Christian life were written and sent to theologians for evaluating on the basis of importance for spiritual growth and to educators for classifying into learning modes.

Subjects were selected from four types of evangelical Protestants: Baptist/Free Church, Pentecostal, Reformed, and Wesleyan/Arminian. A total of 492 students from four evangelical colleges and 296 adults from 13 churches participated in the study.

Strong support that the construct of spirituality underlies the total CSPP and that constructs of four different learning modes underlie the four CSPP scales was found through factor analysis. Support for discriminate validity of the four scales was found through moderate scale intercorrelations. High reliability was found for all scales in terms of internal consistency using coefficient alphas and stability using test-retest correlations.

Scales from these measures were used as validation instruments: Moberg's Spiritual Well-Being Questionnaire, Davis's Interpersonal Reactivity Index, Allport and Ross's Religious Orientation Scale, Batson and Schoenrade's Quest Scale, Ellison and Paloutzian's Spiritual Well-Being Scale, and the Marlowe-Crowne Social Desirability Scale. The CSPP scales generally correlated with the validation instruments as predicted except for the Faith Quest Scale which correlated negatively instead of positively with the Batson and Schoenrade Quest Scale.

More Information: Full text available online

Thayer, J., Bothne, C. D., & Bates, R. D. (2000). Christian college students' perceptions of faculty spirituality. *Journal of Research on Christian Education*, 9(2), 205-221.

At an evangelical Christian university, 21 college seniors were interviewed to determine the criteria by which they evaluate faculty spirituality. Students expressed hesitancy in making such an evaluation because of the complexity of determining the quality of another person's spirituality. However, the four most-mentioned, perceived indicators of faculty spirituality, were prayer at the beginning of class, devotions at the beginning of class, integration of faith and learning, and caring and concern for students. Students attached qualifiers to prayer and devotion as indicators, but not to integration of faith and learning or to caring and concern for students.

More information: Jane Thayer, Andrews University

Vertallier, B. R. (1993). *A design for spiritual formation during the academic life of the Adventist seminary students at Collonges-sous-Saleve, France.* Dissertation, Andrews University.

Problem. This project report addresses the problem of lack of practicum of a spiritual formation for students at the seminary of Collonges-sous-Saleve, France.

Method. The project is developed in four stages as follows. First, it investigates how spirituality was approached in the Roman Catholic as well as the mainline Protestant milieu. Second, it explores the Seventh-day Adventist background of spirituality. Third, it focuses in the Pastoral Epistles with regard to Paul's spiritual concerns for the leaders of the church. Four, it recognizes other needs of seminary students that must be considered in the light of spirituality.

Results. This report confirms after reflection that spirituality is essential to the professional education of ministers. It, therefore, calls for a spiritual Christian strategy to become a priority in practicing spirituality at the seminary, and particularly at the Seventh-day Adventist Seminary of Colloges-sous-Saleve, France, for which this program is designed.

Conclusions. The conclusion is that it is part of the responsibility of the seminary to be attentive to the development of the spiritual lives of the students in theology, and to offer adequate spiritual formation to allow an awareness and growth in that area.

More Information: Full text not available online