

South Pacific Division  
of Seventh-day Adventists

Valuegenesis  
Study 1  
Core Report

1993



# Acknowledgments

## AUTHORITY AND FUNDING

The Australia and New Zealand Valuegenesis project was authorised and funded by the South Pacific Division of the Seventh-day Adventist Church.

## APPRECIATION

The Valuegenesis Management Committee wishes to express its appreciation for assistance granted by the South Pacific Division, the Trans-Tasman and Trans-Australian Union Conferences, and all local conferences of the Seventh-day Adventist Church in Australia and New Zealand.

Special thanks is also due to the parents and young people who cooperated in completing and returning the questionnaires.

Sincere thanks is also expressed to the Research Advisory Committee for their assistance with data analysis and interpretation.

A special word of thanks is due also to Dr V Bailey Gillespie of La Sierra University whose inspiration provided the impetus necessary to commence the project.

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## USE OF MATERIALS

Portions of the survey used in this study were based on instruments developed by Search Institute, Minneapolis, Minnesota, as part of the Valuegenesis survey project funded by Project Affirmation of the North American Division of the Seventh-day Adventist Church. Other scales are based on instruments developed as part of the Effective Christian Education study conducted by Search Institute and funded by the Lilly Endowment and the six participating Protestant religious bodies in the United States. Permission to use this material was granted to the South Pacific Division Valuegenesis Management Committee by Search Institute. This permission is non-transferable.

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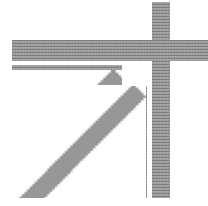
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# **Chapter 1**

## **Overview**









The Seventh-day Adventist Church has every reason to be proud of its young people. Those who are closest to them are gratified by their high level of Christian commitment and their willingness to participate in the mission of the Church. It is clear that Adventist homes, churches and schools are effective agents for good in the lives of young people.

All is not well however in the lives of many Adventist young people. There is concern that the influence of home, church and school are not sufficient to prevent the youth from losing their Christian commitment and their relationship with the Church. Their bonds with the Church are simply not sufficient to prevent strong social and cultural pressures drawing them away. The South Pacific Division Valuegenesis project arose from a desire to understand more clearly the relationship between Adventist homes, churches and schools and the young people whose needs they serve. The project was initiated by an action of the 27 March 1991 SPD Executive Committee in which the Church Ministries and Education Departments were commissioned to report on the development of faith, values and commitment in Adventist youth in Australia and New Zealand.

### **Coordinating Committees**

Four committees were established to oversee the work of gathering data needed for the preparation of a series of reports. The Valuegenesis Management Committee chaired by Dr Gerald Clifford was supported in its work by three other ad hoc committees - a Research Advisory Committee chaired by Dr Arnold Reye, a Literature Review Committee chaired by Dr Barry Hill and a Public Relations Committee chaired by Pr Ray Coombe. The project coordinator, Dr Owen Hughes was responsible for the day to day planning and organisation of the project.

Search Institute, a professional research group based in Minneapolis USA which was responsible for the design, data analysis and reports of the NAD Valuegenesis study agreed to serve as an additional research consultant for the study.

### **Research Questions**

The objectives of the SPD Valuegenesis study closely parallel those of the North American Division (NAD) Valuegenesis study. Consultations were held involving Church Ministries, Youth and Education Departments to ensure that the project would provide answers to significant questions. The Valuegenesis Management Committee monitored these discussions and endorsed the following questions as major objectives of the project:

- To what extent have our young people developed a mature faith and Christian commitment?
- Do our young people feel a sense of loyalty to their Church?
- What aspects of home life, the Church and the Adventist school contribute most to the development of faith and loyalty among our young people?

- How well do our young people accept and respond to church standards?
- In what way Adventist homes, churches, and schools more effectively meet the needs of young people?
- To what extent are Adventist young people involved with drinking, non prescription drugs and other "at risk " behaviours?

### **Research Procedures**

The planning of the project involved three major considerations: the experimental design, the research instrument and the sample. A summary of the major issues in each of these areas follows.

## **Experimental Design**

In addition to the presentation of simple frequency tables covering individual and demographic factors, the design of the project also allows for the exploration of relationships between family, congregational and school factors and a number of significant outcomes - faith maturity, Christian commitment, views of God, Adventist orthodoxy, denominational loyalty, attitude to Adventist standards and various 'at risk' behaviours. An overview of the experimental design is presented in Table 1.1



# The Research Instrument

## Pre-test

During May, 1992 a 220 item pre-test questionnaire was administered to 25 secondary school students in a classroom setting. On completion of the questionnaire, students were given the opportunity to discuss the form and content of the questionnaire. Appropriate adjustments to the questionnaire were made as a result of the pre-testing procedure.

## Pilot Study

During June 1992 the Pilot Study questionnaire was administered to 231 secondary school students. Analysis of the pilot study data resulted in further refinement of the questionnaire and assured the research team that the sub-scales were sufficiently reliable. Further discussion of the reliability and validity of the main study questionnaire is presented in Appendix 1.

## Main Study Questionnaire

The questionnaire used in the main study was posted direct to students' homes with letters of explanation to both parents and young people and was completed by the young people in their own homes during August and September 1992. A copy of the main study questionnaire is presented in Appendix 2.

In addition to a broad range of demographic items the questionnaire included the following subscales: Mature Faith, Christian Commitment, Social Responsibility, Denominational Loyalty, Family Rigidity, Views of God, Doctrinal Orthodoxy, Christian Impact of the School, Personal Relevance of the School, School Climate, Teacher Quality, Church Impact, Church Appeal, Church Climate, Endorsement of Adventist Standards, Endorsement of Adventist Culture, Self Esteem, Christian Influence of the Adventist School, Christian Influence of the Family, Christian Influence of Youth Activities, Christian Influence of the Church, Mother's Care Scale, Mother's Protection Scale, Father's Care Scale, Father's Protection Scale. A description of the sub-scales, the questions involved and reliability coefficients (alpha) of each of the sub-scales is presented in Appendix 3.

## The Sample

The sample used in the main study involved 1811 Adventist young people drawn from 207 churches representing metropolitan and country areas of each Adventist conference in Australia and New Zealand. The sample included 460 males and 582 females spread evenly across the 13 to 18 age range but including also 40 young people aged 12 years and one eleven year old. One hundred and forty six young people came from single parent families were represented and 139 came from non-English speaking backgrounds. A full listing of the churches invited to participate in the study is presented in Appendix 4. The sample included secondary school students attending both denominational and non-denominational schools. A stratified random sampling procedure

was used that required direct mailing of questionnaires to the respondents' homes. An incentive was included to motivate young people to complete the questionnaire. The response rate was 63 per cent. A description of the procedures used to 'clean' the data and to cull the 62 unusable returns is presented in Appendix 5. A summary of the sample numbers broken down by conferences is presented in Table 1.2.

Table 1.2

**SPD VALUEGENESIS SAMPLE**

	SA	SNSW	TAS	VIC	WA	GS	NNS	NNZ	NA	SNZ	SQ	MISC	TOTAL
Total Sample	101	95	33	285	163	263	285	221	81	41	243		1811
Wrong address	1	4	0	11	2	13	5	6	1	0	11		54
Net sample	100	91	33	274	161	250	280	215	80	41	232	2	1757
Returns	61	56	22	181	112	144	194	114	46	20	157	2	1109
% Returns	61	62	67	66	69	58	69	53	58	49	68		63%
Unusable returns	2	1	1	10	8	7	9	9	5	0	9	1	62
Final Sample	<b>59</b>	<b>55</b>	<b>21</b>	<b>171</b>	<b>104</b>	<b>137</b>	<b>185</b>	<b>105</b>	<b>41</b>	<b>20</b>	<b>148</b>	<b>1</b>	<b>1047</b>

**Data Analysis**

Collation of data from the questionnaires was contracted to the Educational Testing Centre at the University of New South Wales. Statistical analysis of the data was carried out using the computing facilities of the South Pacific Division. A full listing of raw frequency data for each of the 231 items in the questionnaire is presented in Appendix 6.

**Interpreting the Data - A Word of Caution**

In interpreting the data presented in succeeding chapters of this report, the reader is **cautioned against reading too much into the data. Cause and effect relationships cannot be established by this type of research.** For example, a significant relationship between frequency of family worship and faith maturity must not be interpreted as indicating that regular family worship causes faith to mature. Or again, a significant relationship between a warm and loving parenting style and high self esteem scores must not be interpreted as proving that a warm and loving parenting style causes self esteem scores to increase. These assertions may indeed be true and the data may be consistent with them. While these data cannot be used in support of a causal

relationship, the reader is invited to consider the factors that might be involved in changes of behaviour and attitude.

It is possible though highly improbable that all of the relationships presented in succeeding chapters are purely the result of chance, a product of random responses. However because random events occur according to a predictable pattern, statistical procedures enable us to calculate the probability of observed relationships being chance events. This degree of probability is usually expressed in levels of significance. In this study three levels of significance will be used:

- **significant** ( $p < .05$ ) will be used to describe relationships in which there is less than five per cent probability that the relationship is the result of chance factors.
- **very significant** ( $p < .01$ ) will be used to describe relationships in which there is less than one per cent probability that the relationship is the result of chance factors.
- **highly significant** ( $p < .001$ ) will be used to describe relationships in which there is less than one tenth of one per cent probability that the relationship is the result of chance factors.

Note that with such a large sample it is possible to demonstrate differences that are statistically significant but do not have very much real meaning. Correlation coefficients of less than .15 and percentage differences of less than 2 per cent would usually fall into that category.

### **Valuegenesis Reports**

It is anticipated that a series of **Valuegenesis Specialist Reports** focussing on the significance of material presented in the **Core Report** will be published during the second half of 1993. Four reports are planned as follows:

- (a) Implications for the local church
- (b) Implications for Adventist youth
- (c) Implications for the Adventist school system
- (d) Implications for the Adventist family

Prior to writing these reports the designated coordinators will engage in an appropriate series of consultations to ensure that a comprehensive and balanced perspective is presented. In this way significant findings of the Valuegenesis project will be more widely understood and appreciated.

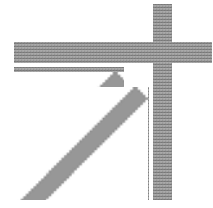
From time to time members of the Adventist academic community may wish to share some of the more significant findings of the study with the wider scholarly community. Those wishing to make use of Valuegenesis data for such purposes should consult with the Valuegenesis Research Advisory and Research Management Committees.

**Use of Material**

The Valuegenesis Management Committee accepts that data appearing in this report may be used in the preparation of articles for publication provided the source is appropriately acknowledged. The Committee however cannot be responsible for the accuracy of interpretation of data appearing in such articles.







**Chapter 2**  
**Attitudes About God,  
Faith and Doctrine**



## What do Adventist Youth Think About God

Without doubt the most fundamental dimension of faith concerns one's understanding of and attitude towards God. Sixteen questions in the Valuegenesis questionnaire (questions 55-70) were allocated to finding out what Adventist youth think about God. The degree of agreement or disagreement was expressed on a six-point scale ranging from strongly disagree through moderately disagree, slightly disagree, slightly agree, moderately agree and finally strongly agree. In discussing the results below the term disagree refers to the first two categories, strongly disagree and moderately disagree, while the term agree refers to the two higher categories, moderately agree and strongly agree\*\*. The results are summarised in Table 2.1.

Table 2.1

<b>Youth Attitudes About God</b>						
	Percentage* Agreement					
	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
55. There is an all-powerful God	1	0	1	2	5	91
56. God is in control of the destiny of this world	1	1	1	4	9	84
57. If God really cared about people he would put an end to all war, famine and disease	38	23	12	13	6	8
58. God wants our obedience more than anything else	12	9	12	15	24	29
59. God still loves me even when I have done wrong	1	1	1	3	7	89
60. I can rely on God's help when I feel bad	2	1	3	8	17	70
61. God seems to be far away and silent when I need Him	31	22	11	17	12	8
62. God is fair in His dealings with us	1	2	5	10	25	60
63. I want to learn about God while I am still young	1	3	4	13	21	58
64. God is not important to me at this stage of my life	60	18	6	6	5	4
65. The biblical idea of heaven is only a myth	81	9	4	2	1	2
66. God is more powerful than the forces of evil	2	0	1	2	5	90
67. God has shown us that he cares about everyone	1	1	3	6	15	74
68. God has given us the freedom to accept or reject Him	1	0	1	2	7	89
69. God is angry with people who do not obey Him	50	17	12	10	7	5
70. I would rather have God as my judge than any human	1	1	2	4	8	84

\* Percentages rounded to nearest whole number. Zeros refer to percentages of less than 0.5.

\*\* Note that percentages used in the discussion may vary by up to one per cent because those percentages were obtained by recording raw data. This difference applies to many of the tables used in this study.

### **God's Existence and Power**

The vast majority of Adventist young people accept the existence of an all powerful God (Item 55). Ninety six per cent agreed that there is an all powerful God. While it is gratifying to note that 90 per cent (Item 65) disagree with the suggestion that the biblical idea of heaven is only a myth, it is somewhat unsettling to note that a fraction over 3 per cent of Adventist young people accept this assertion and a further 6 per cent are unsure of their belief.

Two questions dealt with the issue of God's omnipotence. Ninety five per cent agreed that God is more powerful than the forces of evil (Item 66) and 93 per cent agree that God is in control of the destiny of this world (Item 56).

### **God's Care**

The issue of God's care is confusing for all Christians when the problems of war, famine and disease are considered. This confusion is reflected in the responses to item 57, 'If God really cared about people he would put an end to all war, famine and disease.' While 61 per cent disagreed and showed their belief in God's care in spite of war, famine and disease, 14 per cent agreed with this statement and a further 25 per cent held no strong view. When the issue of God's care was raised in a more simple manner with the statement, God has shown us that he cares about everyone (Item 67), 88 per cent agreed.

### **God and Human Freedom**

It was perhaps unfair to introduce the question of freedom with the statement, 'God wants our obedience more than anything else.' (Item 58) Fifty-three per cent of respondents agreed with this proposition and 21 per cent disagreed. Twenty seven per cent were unsure. Ninety six per cent agreed with the much simpler proposition that God has given us the freedom to accept or reject Him (Item 68).

### **God's Forgiveness**

Ninety five per cent of Adventist young people agree that God still loves them, even when they have done wrong (Item 59). It must give ground for concern however, that even 5 out of every 100 do not accept the forgiving nature of God. Responses to the proposition that 'God is angry with people who do not obey Him' (Item 69), are distributed across each of the categories. While 67 per cent of respondents disagreed with the view that God is angry with people who do not obey Him, 11 per cent agreed and 21 per cent hovered between these two views.

### **God's Accessibility**

God's accessibility is the focus of items 60 and 61. Seventy six per cent agreed that they could rely on God's help when they feel bad (Item 60). However when the issue of God's accessibility is framed negatively, 'God just seems so far away and silent when I need Him', (Item 61) 52 per cent disagreed with that proposition. Twenty per cent agreed that God did seem to be far away and silent when they need Him and a further 28 per cent held no strong view.

### **God's Justice**

Do Adventist young people see God as being fair and just in His dealings? Eighty three per cent agreed with the proposition that 'God is always fair in His dealings with us' (Item 52), and 3 per cent saw God as not being fair. Ninety two per cent agreed with God's justice and fairness in affirming that they 'would rather have God as their judge than any human' (Item 70).

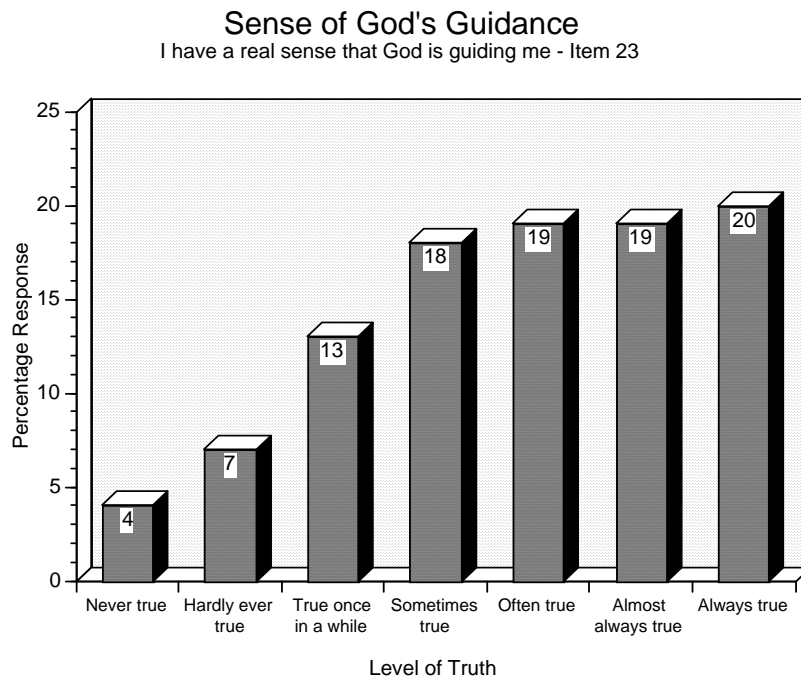
### **Perceived Importance of God**

Items 63 and 64 dealt with the perceived importance of God. Seventy nine per cent agreed that they wanted to learn more about God while they were still young (Item 63) while 78 per cent rejected the proposition (Item 64) 'God is not important to me at this stage of my life'. The question naturally arises as to whether God seems less important as Adventist youth grow older. Statistical analysis of the data shows very clearly that there are no significant differences in the perceived importance of God across the secondary school years. These data do not support the view that a lack of spirituality or lack of interest in church attendance is because young people see God as less and less important in their lives as they grow older.

## God's Guidance

Figure 2.1 summarises the data obtained for questionnaire item 23 which addresses the issue of God's guidance. Only 4 per cent of Adventist youth reported that they never experience a sense of God's guidance in their lives (Item 23).

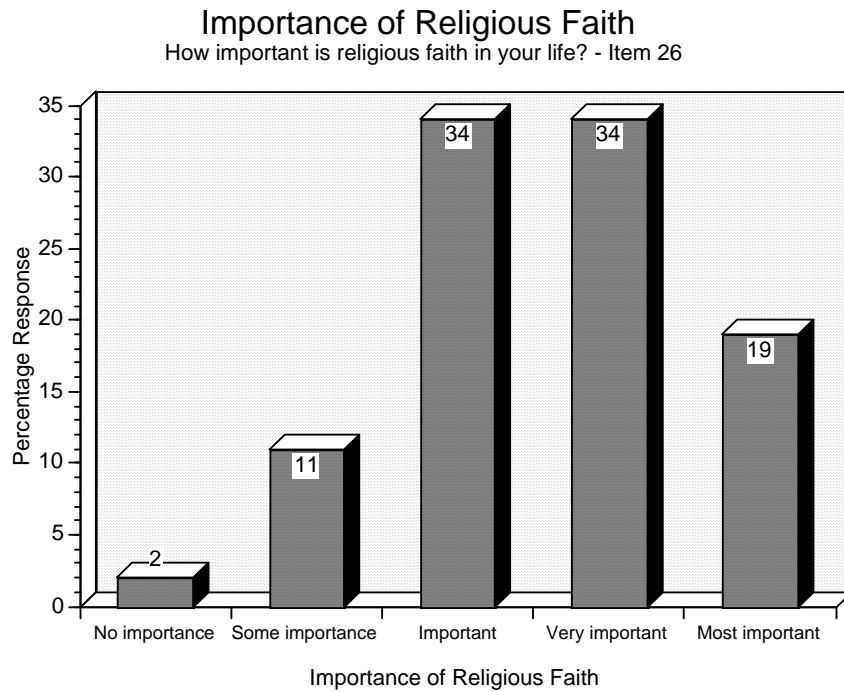
Figure 2.1



## Faith and Commitment

How important is religious faith in the lives of Adventist young people? Item 26 asks the question directly, 'How important is religious faith in your life?' The results are presented in Figure 2.2.

Figure 2.2



Fifty three per cent of Adventist youth agreed that religious faith is either the most important or a very important influence in their lives. A further 34 per cent acknowledge that it is an important influence while acknowledging other things are also important to them. Eleven per cent agreed that religious faith is of some importance to them while 2 per cent agreed that it is of no importance in their lives. These figures give lie of the suggestion that young people are not interested in religion. This sense of the importance of faith does not decline with age. Analysis of the data indicate that there are no significant differences in the perceived importance of religious faith across the ages 12-18.



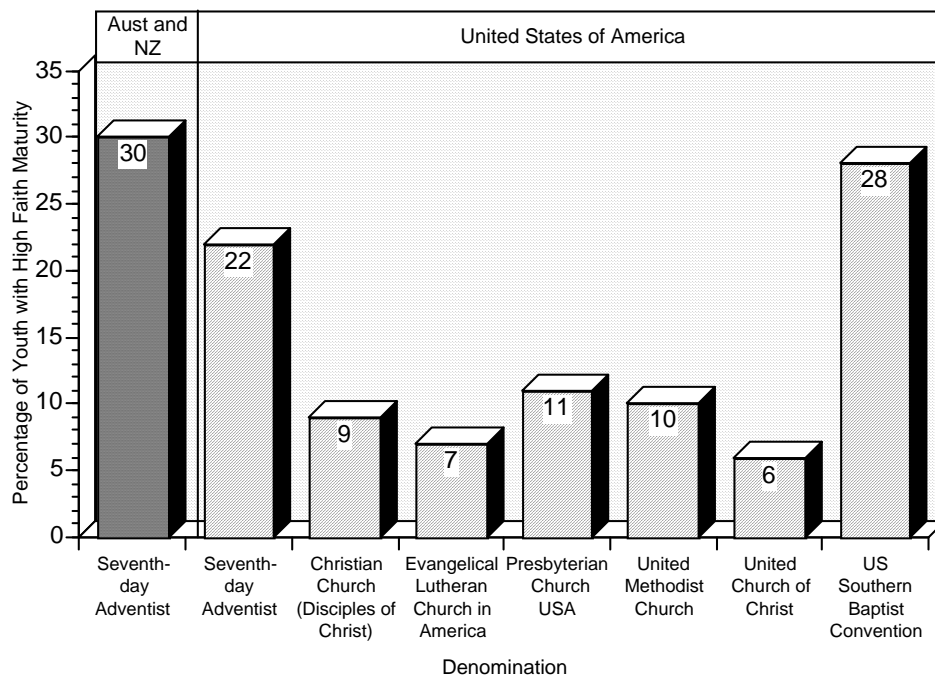
## Mature Faith Sub Scale

A more comprehensive measure of religious faith was obtained from the 12 item Mature Faith sub-scale used in this questionnaire. For details see Appendix 3.1. Figure 2.3 compares high faith maturity levels in Adventist youth in Australia and New Zealand with Adventist and other Protestant youth in the United States. Thirty per cent of Adventist youth in Australia and New Zealand have high faith maturity levels compared with 22 per cent for their United States counterparts. (NOTE: Extreme care should be exercised in interpreting these data as the Australian sample was generated from within homes while the US sample was partly school based and partly church based.)

Figure 2.3

### \*High Faith Maturity in Years 7-12

A comparison of Seventh-day Adventist Youth in Australia and New Zealand with Adventist and other Protestant Youth in USA.



\* High faith maturity is defined as a score of 5.0 or higher on the Faith Maturity scale with a maximum score of 7.0.

Figure 2.4 shows that this favourable comparison persists across the year 7 to year 12 age range. Figure 2.5 presents mean maturity of faith scores across the age range 12-18. These figures also mirror results from the NAD Valuegenesis study in which maturity of faith scores do not follow a consistent pattern of change between ages 12 and 18. Statistical Analysis reveals marginally significant differences ( $p < .05$ ) in faith maturity between ages 12 and 18.

Figure 2.4

### Faith Maturity of Adventists by Year at School

Australia and New Zealand Compared to United States

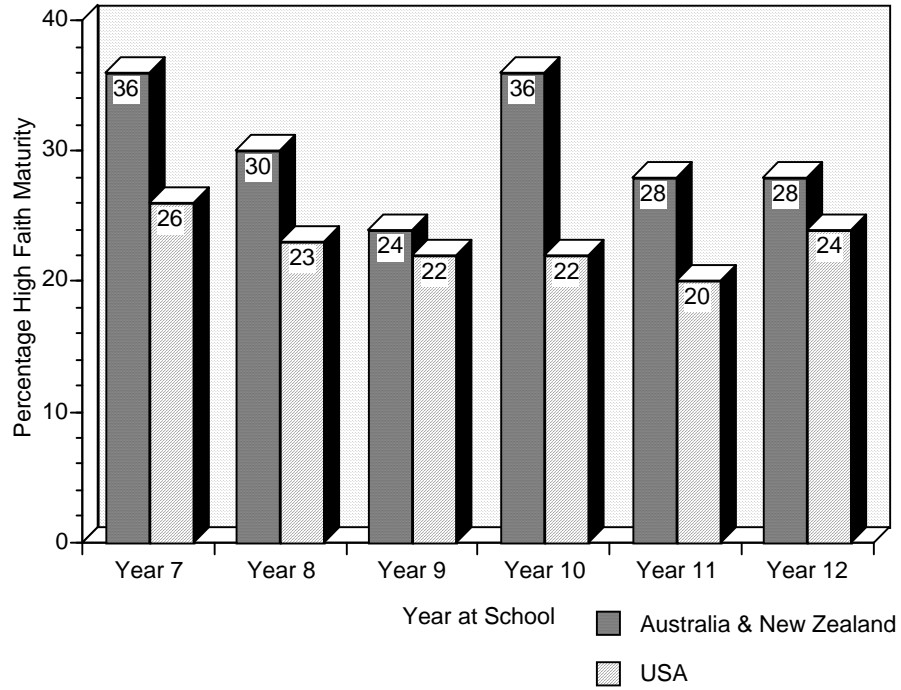
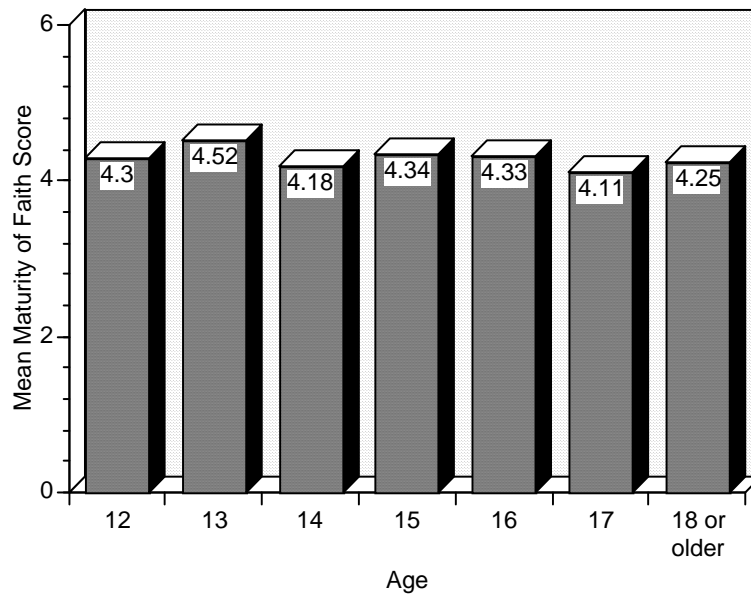


Figure 2.5

### Maturity of Faith and Age



## **Mature Faith, Christian Commitment and Social Responsibility**

The Mature Faith Scale is based on 38 criteria that are clustered under 8 major headings. Report 1 of the NAD Valuegenesis study discusses the Faith Maturity Scale content and development on pages 47-49. Analysis of the SPD data, supports NAD findings which cluster Maturity of Faith Items into two distinct groups.

The first cluster relates to Christian Commitment. The Christian Commitment sub-scale is composed of items such as, 'I seek out opportunities to help me grow spiritually', 'My life is committed to Jesus Christ', 'I have a real sense that God is guiding me'. Christian Commitment relates to the vertical dimension of faith, a measure of the closeness of one's relation to God. A full listing of the items in the Christian Commitment sub-scale is presented in Appendix 3.2.

The second cluster relates to Social Responsibility. Social Responsibility is defined by questionnaire items such as, 'In my free time I help people who have problems or needs', 'I feel a deep sense of responsibility for reducing pain and suffering in the world', 'I go out of my way to show love to people I meet'. Social Responsibility refers to the horizontal dimension of faith, the degree of care shown for others.

Much of the information presented subsequently will relate to Christian Commitment and Social Responsibility rather than to the Maturity of Faith scale as this approach presents a more clearly focussed discussion of the issues.

## Adventist Youth and Distinctive Doctrines

The attitude of Adventist youth to distinctive Seventh-day Adventist doctrines is addressed in items 71-82. A summary of the responses is presented in Table 2.2.

Table 2.2

<b>Youth Attitudes about Distinctive Adventist Doctrines</b>							
	Percentage* Agreement						
	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree	Do not know
71. The Bible is the only authority for Seventh-day Adventist doctrine	13	10	11	11	18	24	14
72. The Bible gives a true account of the way God created our world	1	1	1	3	13	79	3
73. Jesus will come back to earth again and take those who love God to heaven	1	0	1	3	8	85	2
74. The Ten Commandments still apply to us today	1	0	1	3	9	86	1
75. God's Sabbath is the seventh day - Saturday	0	0	0	2	4	91	2
76. The investigative judgment takes place in heaven before Jesus returns	2	1	2	5	9	43	37
77. When people die, they remain in the grave until the resurrection	0	1	0	2	5	89	3
78. The wicked will not burn forever but will be totally destroyed	3	2	2	3	8	62	21
79. Ellen G White's ministry is an example of God speaking through the Spirit of prophecy	1	1	1	7	18	60	12
80. The Seventh-day Adventist church was raised up by God and has a message to prepare the world for the second coming of Christ	0	1	1	5	16	70	7
81. The body is a temple of God, and we are responsible in every area of life for its care	1	0	3	4	12	77	4
82. Salvation is God's gift to those who trust Jesus	1	0	0	4	11	80	4

\* Percentages rounded to nearest whole number. Zeros refer to percentages of less than 0.5.

### **The Bible as the Source of Doctrine - Item 71**

Do Adventist youth understand that the Bible is the only authority for Seventh-day Adventist doctrine? Forty one per cent agreed that the Bible is the only authority for doctrine. Fourteen per cent said that they did not know with the balance being distributed approximately evenly across the other categories. These data may indicate confusion concerning the role of Ellen White or tradition in the establishment of Seventh-day Adventist doctrine or they may reflect a lack of understanding of the church at large of this important issue.

### **Doctrine of Creation - Item 72**

Ninety two per cent agreed that the Bible gives a true account of the way God created our world. These figures suggest that at least 8 per cent of our young people are not completely committed to a literal interpretation of the creation account as presented in Genesis.

### **Second Coming, Ten Commandments, Sabbath - Items 73, 74, 75**

The doctrine of the second coming of Jesus is strongly supported by Adventist youth with 93 per cent in accord with the traditional understanding of this doctrine. Similarly 94 per cent agree that the ten commandments still apply to us today. Ninety five per cent agree that the seventh day, Saturday, is God's Sabbath.

### **Investigative Judgment - Item 76**

The doctrine of the investigative judgement is not well understood. Thirty seven per cent reported that they did not know whether the investigative judgement takes place in heaven before Jesus returns. Fifty three per cent however, did indicate that they agreed that the investigative judgement does take place in heaven before Jesus returns.

### **State of the Dead and Fate of the Wicked - Items 77, 78**

The doctrine concerning the state of the dead is generally well understood and accepted with 94 per cent agreeing that when people die they remain in the grave until the resurrection. There was considerable confusion however, concerning the ultimate fate of the wicked. Twenty one per cent indicated that they did not know that the wicked would not burn forever but would be totally destroyed. Seventy per cent however, did agree with the traditional position of the Church on the fate of the wicked.

### **Ellen White - Item 79**

There was strong support for the belief that Ellen White's ministry is an example of God speaking through the Spirit of Prophecy. Seventy seven per cent agreed with this doctrinal position with 12 per cent saying that they did not know. Two per cent indicated that they disagreed with the accepted church position in this area.

### **Mission of the Church - Item 80**

Eighty six per cent agreed that the Seventh-day Adventist Church was raised up by God and has a message to prepare the world for the second coming of Christ. Seven per cent did not know and only a little over 1 per cent disagreed with the generally accepted view of the mission of the Church.

### **Healthful Living - Item 81**

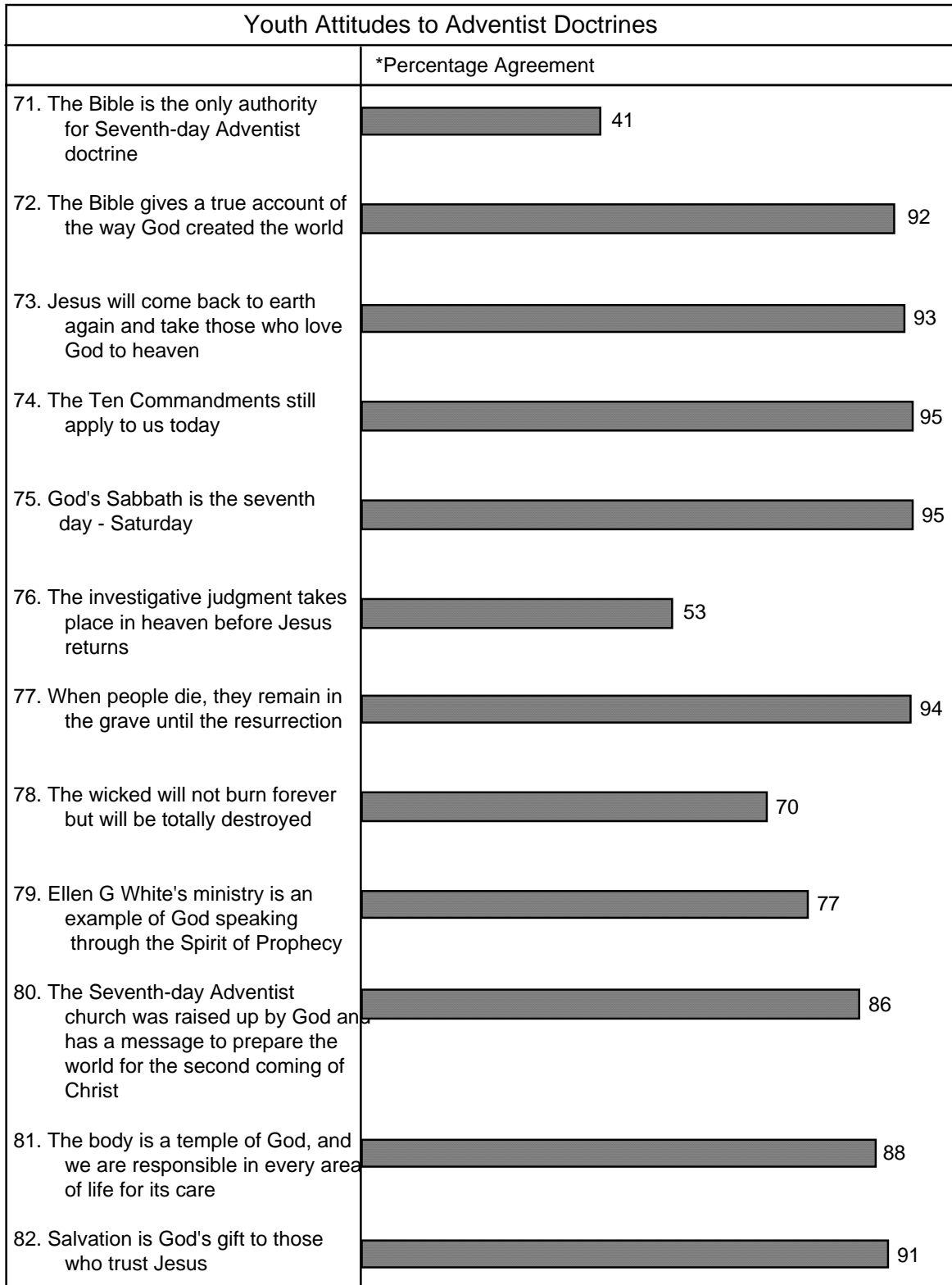
Eighty eight per cent agreed that the body is a temple of God and that all are responsible in every area of life for its care. Less than 1 per cent disagreed with this position.

### **Salvation - Item 82**

While item 82 does not refer to a distinctive Adventist doctrine an understanding of the gift of salvation is most important to Adventist Christians. Ninety one per cent agreed that salvation is a gift.

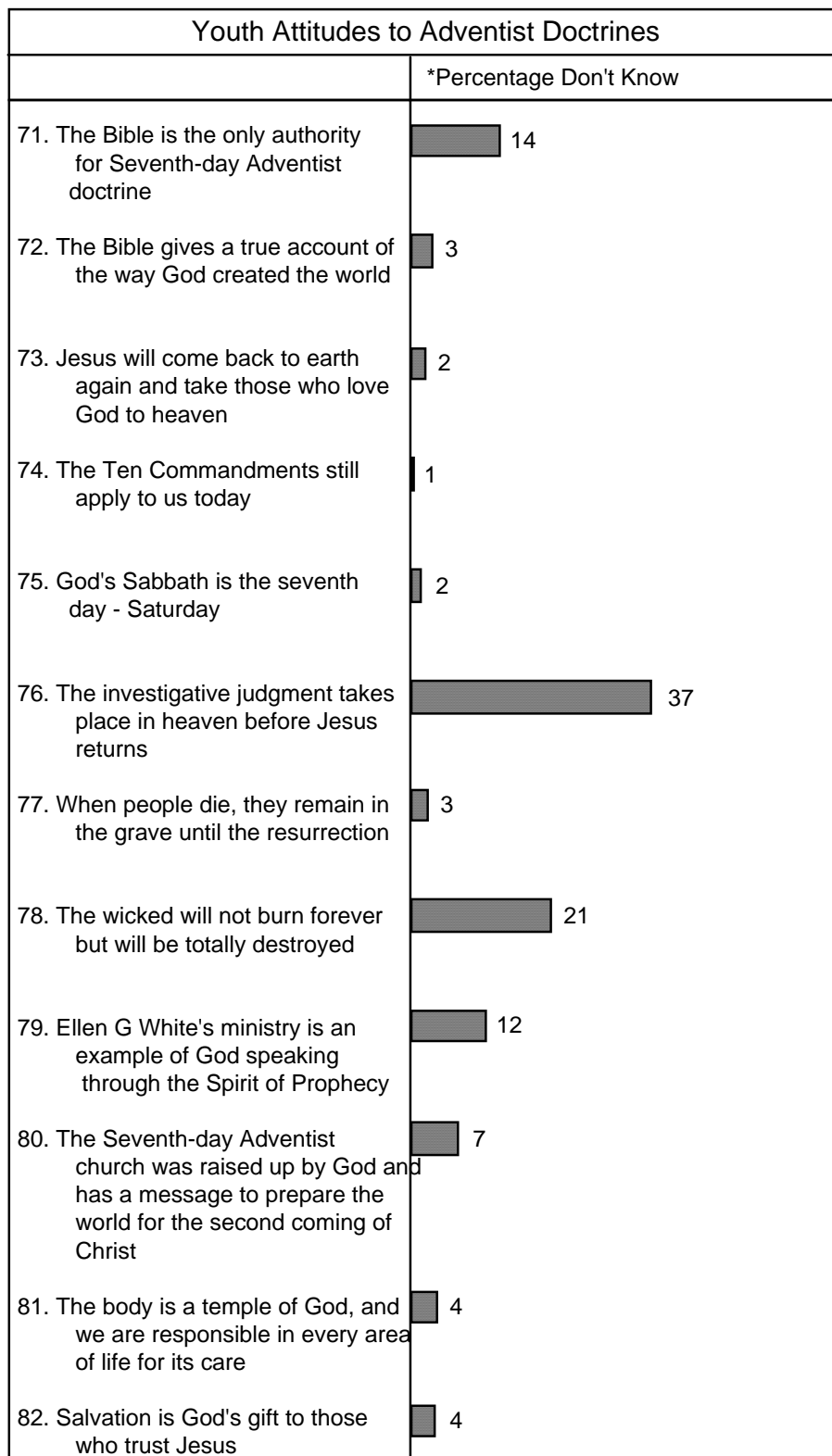
Figure 2.6 summarises and compares the degree of agreement of each of the distinctive Adventist doctrines. Figure 2.7 compares the 'do not know' responses for each of the doctrines.

Figure 2.6



\* Agreement includes moderately agree and strongly agree categories

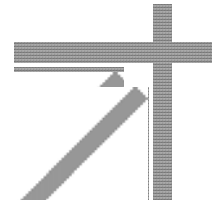
Figure 2.7





## Key Findings

- Ninety six per cent of Adventist young people believe in an all powerful God.
- Fifty three per cent believe that God wants our obedience more than anything else.
- Ninety five per cent believe that God still loves them even when they have done wrong.
- The perceived importance of God does not change across the secondary school years.
- Fifty three per cent agreed that religious faith is the most important or a very important influence in their lives.
- Thirty per cent of Australian and New Zealand students exhibit high faith maturity.
- Ninety five per cent believe that the ten commandments still apply to us today.
- The most confusing areas of Adventist doctrine concern the investigative judgement, the fate of the wicked, the source of doctrine and the place of Ellen White.



## **Chapter 3**

# **Church Life and Loyalty**





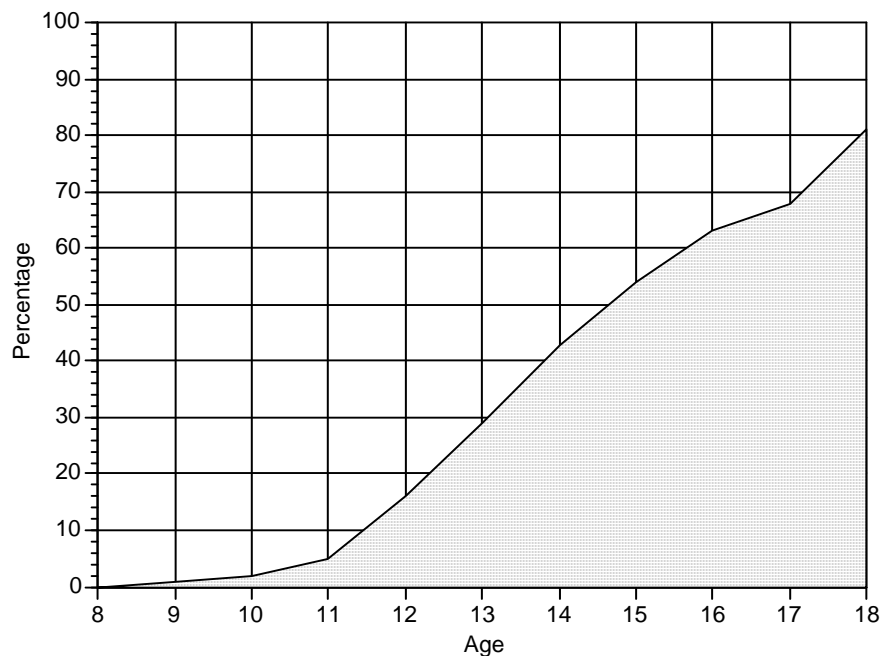
Chapter 3 looks first of all at age of baptism of Adventist young people and the percentage who have been baptised by the time they leave school. It then addresses the perceptions that young people hold about the dynamics of their local church group and their relation to it. The third section deals with the sense of loyalty that Adventist young people feel toward their church and their intention to remain loyal. The final section isolates the significant dimensions of church life that relate to Christian commitment, social responsibility and loyalty to the church.

## Baptisms

Figure 3.1 presents the cumulative percentage of Adventist youth baptisms. The graph shows that a small number of young people are baptised before they reach the age of nine with approximately 4 per cent being baptised by the time they are 11. There is then an accelerated rate of baptisms between ages 11 and 18. By age 18 approximately 81 per cent of Adventist youth have been baptised.

Figure 3.1

### Percentage of Youth Baptised by Age



## The Local Church - Items 111 to 128

Items 111 to 128 of the questionnaire provided an opportunity for Adventist young people to express their attitudes about relationships within the congregation, the expectations that the church has of its members and the degree of interest that they have in the programs offered by the church. Table 3.1 presents a summary of youth attitudes in each of these areas.

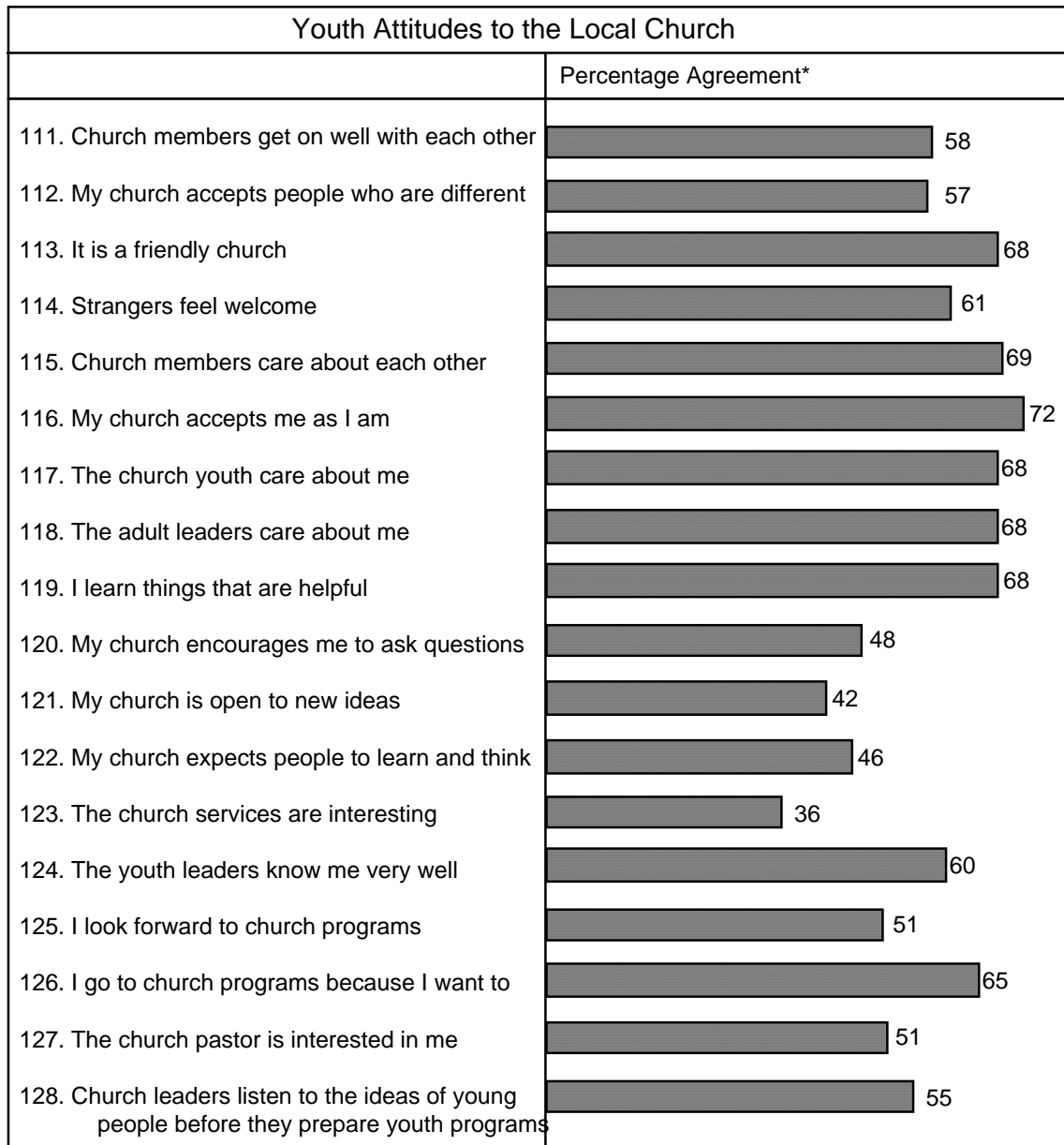
Table 3.1

<b>Attitudes to the Local Church - Items 111-128</b>						
	Percentage* Agreement					
	Strongly Disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly Agree
111. Church members get on well with each other	4	7	13	19	39	18
112. My church accepts people who are different	6	8	12	18	30	27
113. It is a friendly church	3	5	7	18	33	35
114. Strangers feel welcome	4	5	9	21	32	30
115. Church members care about each other	2	2	7	20	37	32
116. My church accepts me as I am	3	4	7	14	33	39
117. The church youth care about me	3	4	7	17	32	36
118. The adult leaders care about me	3	4	7	19	32	36
119. I learn things that are helpful	3	3	6	20	33	35
120. My church encourages me to ask questions	5	8	14	25	27	22
121. My church is open to new ideas	11	9	15	23	24	18
122. My church expects people to learn and think	2	3	11	30	35	21
123. The church services are interesting	11	12	13	28	25	11
124. The youth leaders know me very well	7	7	10	16	28	32
125. I look forward to church programs	7	8	12	23	29	22
126. I go to church programs because I want to	5	6	9	15	27	38
127. The church pastor is interested in me	7	7	11	24	24	26
128. Church leaders listen to the ideas of young people before they prepare youth programs	7	6	12	21	28	26

\* Percentage rounded to nearest whole number.

Figure 3.2 presents a comparison of attitudes of Adventist young people toward their local church. While there is evidence that many young people feel a sense of warmth and belonging in their churches these data reveal that a significant proportion feel unknown, unloved, unwanted and unaccepted.

Figure 3.2



\* Agreement includes moderately agree and strongly agree categories

## Denominational Loyalty - Items 29 to 32

The issue of loyalty to the Seventh-day Adventist Church was addressed by questionnaire items 29 to 32. Responses to these items are presented in Figures 3.3 to 3.8.

Figure 3.3

### Importance of Attending an Adventist Church

How important is it to you to attend a Seventh-day Adventist Church - Item 29

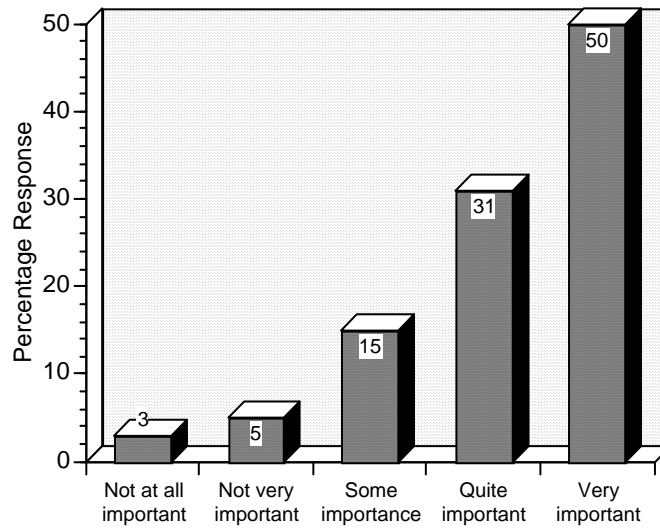


Figure 3.4

### Satisfaction with the Adventist Church

How satisfied are you with the Adventist Church? - Item 30

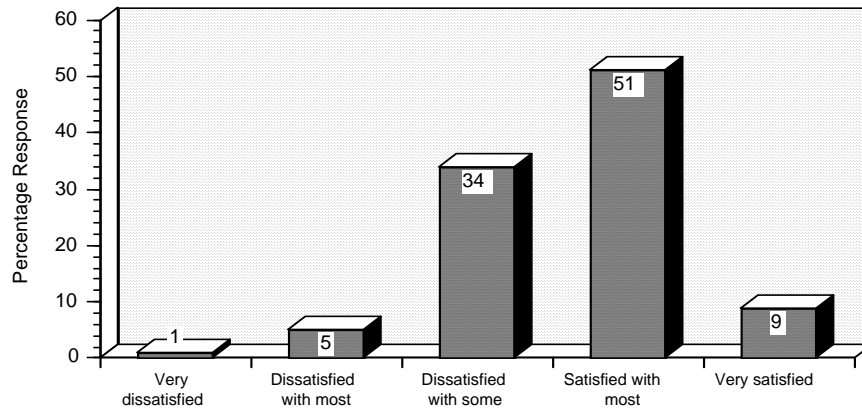


Figure 3.5

### Choosing to Attend an Adventist Church

If you moved to live in a city that had many churches, would you choose to attend an Adventist Church? - Item 31

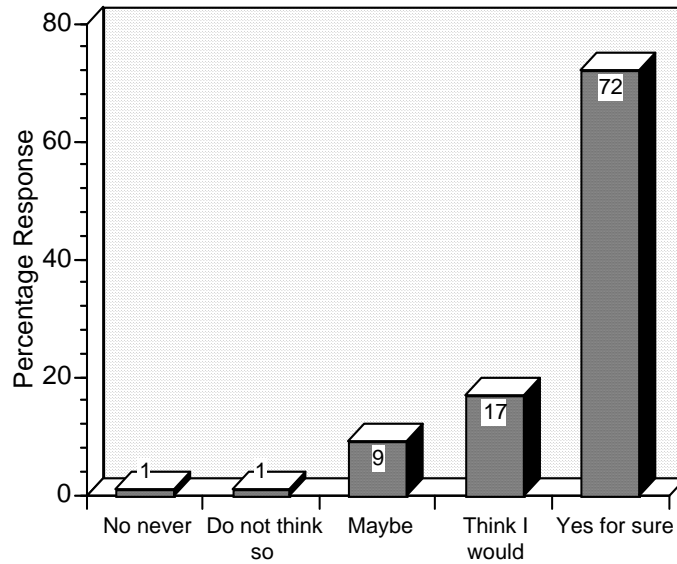
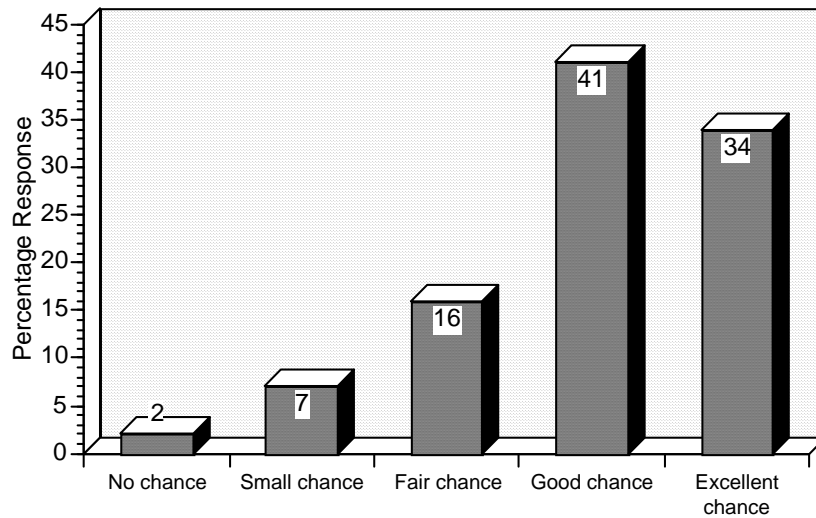


Figure 3.6

### Active in Seventh-day Adventist Church at Age 40

When you are 40 years old, do you think you will be active in the Adventist Church? - Item 32

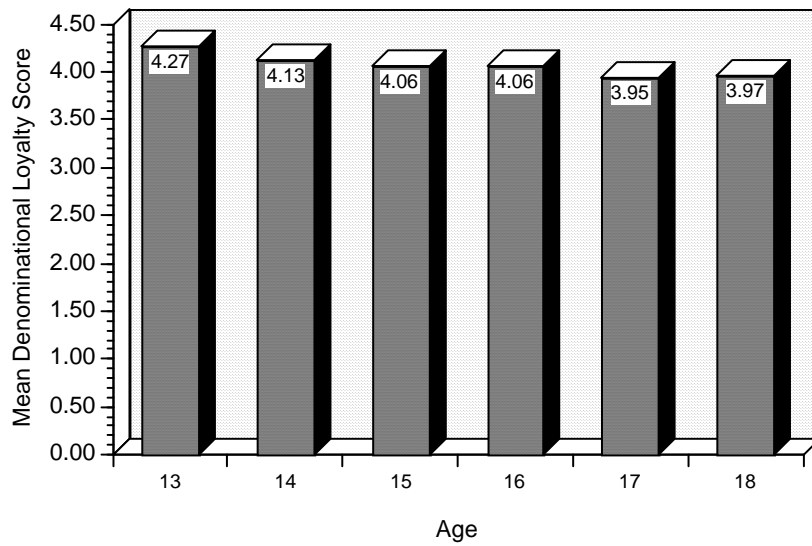




Do Adventist young people retain their loyalty to the Church as they grow older? The mean score for the Denominational Loyalty sub-scale was calculated for each age group from 13 years to 18 years and is presented in Figure 3.7. Analysis of these figures indicates a small but highly significant ( $p = .001$ ) drop in loyalty between ages 13 and 18.

Figure 3.7

### Loyalty to the Church



## Church Effectiveness Factors

Does the life and climate of the local congregation have any relationship to the development of Christian commitment, social responsibility and church loyalty in its younger members? Each of the items in the Church Impact sub-scale (Items 111-128) was correlated (Pearson's  $r$ ) with Christian commitment, social responsibility and denominational loyalty scores. The results are presented in Table 3.2. The table shows that there is a very significant correlation between each of the items and Christian commitment and denominational loyalty and many of the items as they relate to social responsibility.

Table 3.2

<b>Church Life and Climate Related to Denominational Loyalty, Christian Commitment and Social Responsibility</b>			
	Correlation		
	Denominational Loyalty	Christian Commitment	Social Responsibility
<b>CHURCH CLIMATE SUB-SCALE</b>	<b>.37</b>	<b>.34</b>	-
111. Church members get on well with each other	.23	.22	-
112. My church accepts people who are different	.30	.27	-
113. It is a friendly church	.29	.28	-
114. Strangers feel welcome	.30	.29	-
115. Church members care about each other	.29	.27	-
116. My church accepts me as I am	.43	.38	-
<b>CHURCH APPEAL SUB-SCALE</b>	<b>.62</b>	<b>.64</b>	<b>.30</b>
119. I learn things that are helpful	.52	.54	.22
120. My church encourages me to ask questions	.40	.39	.21
123. The church services are interesting	.44	.50	.19
124. The youth leaders know me very well	.33	.33	.19
125. I look forward to church programs	.61	.63	.29
126. I go to church programs because I want to	.61	.63	.28
127. The church pastor is interested in me	.37	.38	.20
128. Church leaders listen to the ideas of young people before they prepare youth programs	.36	.36	.17
<b>ADDITIONAL ITEMS</b>			
117. The church youth care about me	.35	.36	.17
118. The adult leaders care about me	.41	.41	.20
121. My church is open to new ideas	.32	.30	-
122. My church expects people to learn and think	.29	.32	.18

$p < .01$  for all items

A dash refers to correlations below .15.

Items 116 and 118 emphasise again the importance of accepting young people as they are and showing a caring attitude. The importance of considering the needs of youth in preparing church programs is emphasised in items 123, 125 and 126. The importance of the church pastor and other church leaders in listening to our young people and showing an interest in them is emphasised in items 127 and 128. Items 119 and 120 emphasise the fact that young people do not go to church simply to be entertained but appreciate learning about things that are relevant and doing so in an atmosphere that allows them to ask difficult questions.

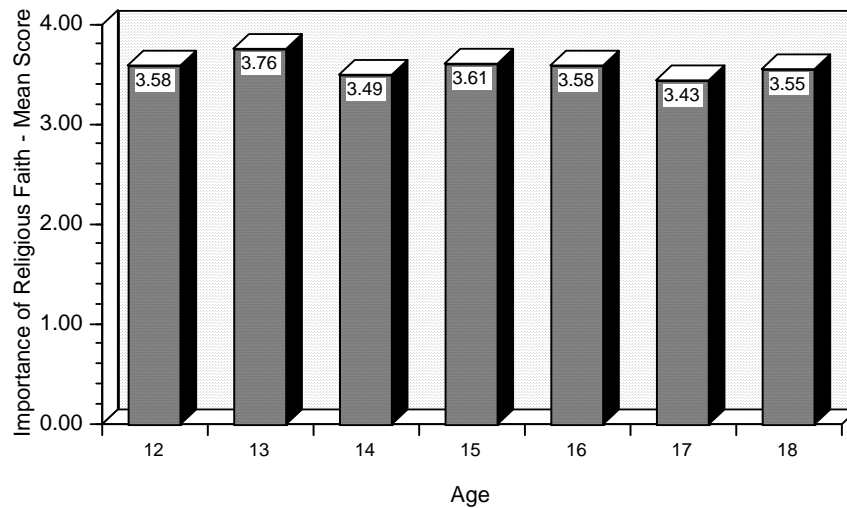
### Interest in Religion

Data generated in the study suggest that for the majority of young people, interest in religion does not decrease with age. A comparison of mean scores for item 26 ('How important is religious faith in your life') across ages 12 to 18 showed that differences in mean scores were not statistically significant. That is, the perceived importance of religious faith remains relatively constant across the high school years. Mean scores for each of the age groups are presented in Figure 3.8.

Figure 3.8

### Importance of Religious Faith and Age

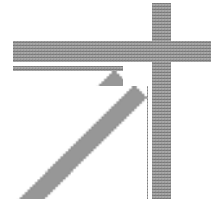
How important is religious faith in your life? - Item 26



## Key Findings

- Eighty one per cent of Adventist youth have been baptised by the age of 18.
- Sixty eight per cent of young people describe their home church as friendly.
- Sixty eight per cent believe that adult leaders care about them.
- Forty eight per cent believe that their church encourages them to ask questions.
- Thirty six per cent find church services interesting.
- Fifty one per cent believe that the church pastor is interested in them.
- Fifty five per cent believe that church leaders listen to the ideas of young people.
- Sixty per cent are satisfied with most things about their church.
- Seventy five per cent say that there is a good or excellent chance that they will be active in the Adventist Church at age 40.
- There is a steady drop in loyalty to the Adventist church between ages 13 and 18.





## **Chapter 4**

# **The Adventist Family**





# Demographics

## Profile of the Adventist Family

Questionnaire items 34 to 42 provide significant details about the structure of Australian and New Zealand Adventist families. Eighty six per cent of Adventist young people live in two parent families and 14 per cent live in single parent families (Item 34). Item 35 reveals an interesting ethnic balance within Adventist young people. Eighty eight per cent come from an English speaking background, 4 per cent from a European or South American background, 2 per cent from an Asian background, 4 per cent from Papua New Guinea, Maori or Pacific Island background. It should be noted that the ethnic component is under-represented in these figures as six ethnic churches did not accept the invitation to be part of the project (See Appendix 4).

Fifteen per cent of Adventist youth come from families in which the father is not a Seventh-day Adventist. Ninety five percent of the group reported that their mother was a Seventh-day Adventist.

## Parent Talk

Items 38 and 39 address the issue of how frequently parents talk with their children about their own personal faith. Figure 4.1 presents the frequency with which fathers talk to their children about their personal faith and figure 4.2 presents the frequency with which mothers talk about their personal faith. Figures 4.1 and 4.2 reveal that 41 per cent of fathers and 55 per cent of mothers talk to their children on a regular basis about their own personal faith. These figures also indicate that a large proportion of Adventist parents seldom talk to their children about their faith.



Figure 4.1

### Father Talk

How frequently does your father talk with you about his own personal faith - Item 38

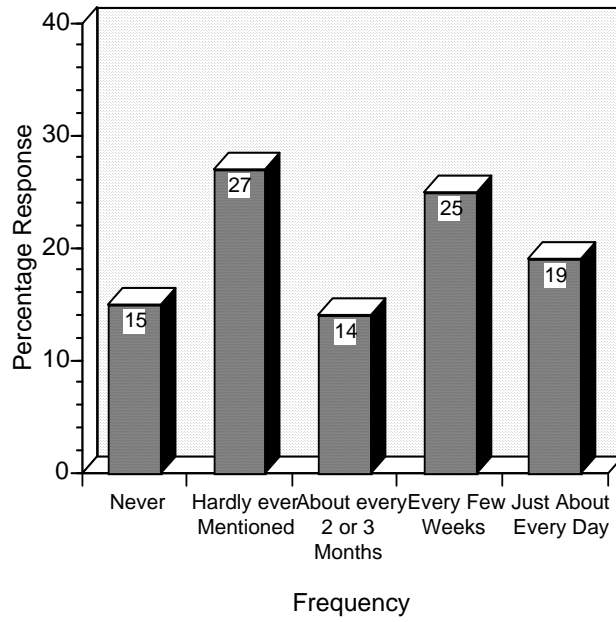
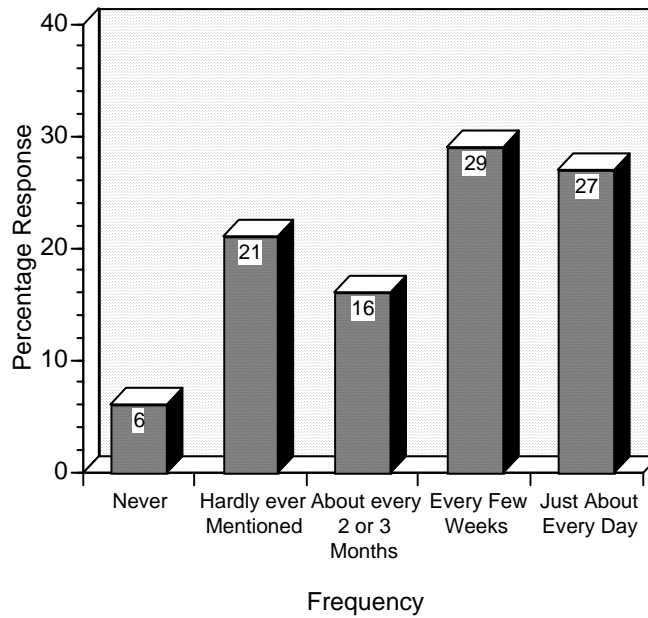


Figure 4.2

### Mother Talk

How frequently does your mother talk with you about her own personal faith - Item 39

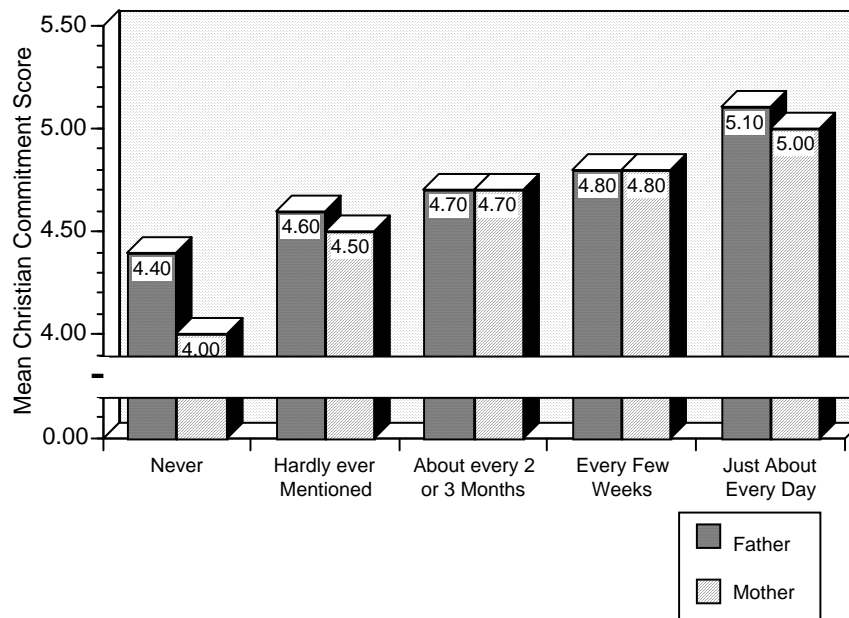


## Parent Talk and Christian Commitment

Christian Commitment scores were calculated for each of the six groups listed in Figure 4.1 and each of the six groups listed in Figure 4.2. The results are presented in Figure 4.3. There is a highly significant ( $p < .001$ ) positive relationship between the frequency with which parents talk about their own personal faith and the degree of Christian Commitment in their children.

Figure 4.3

### Christian Commitment Related to the Frequency With Which Parents Talk About Their Own Personal Faith



## Family Worship

Figure 4.4 provides a picture of how often family worship is held in Adventist homes. Eleven per cent of Adventist families have morning and evening worship and a further 21 per cent have worship each day. Twenty nine per cent of Adventist homes have family worship less than once a month or not at all. Figure 4.5 indicates that the Christian commitment of young people increases directly as the frequency of family worship increases. This relationship is very significant ( $p < .01$ ).

Figure 4.4

### Family Worship

How often do you have family worship in your home? - Item 42

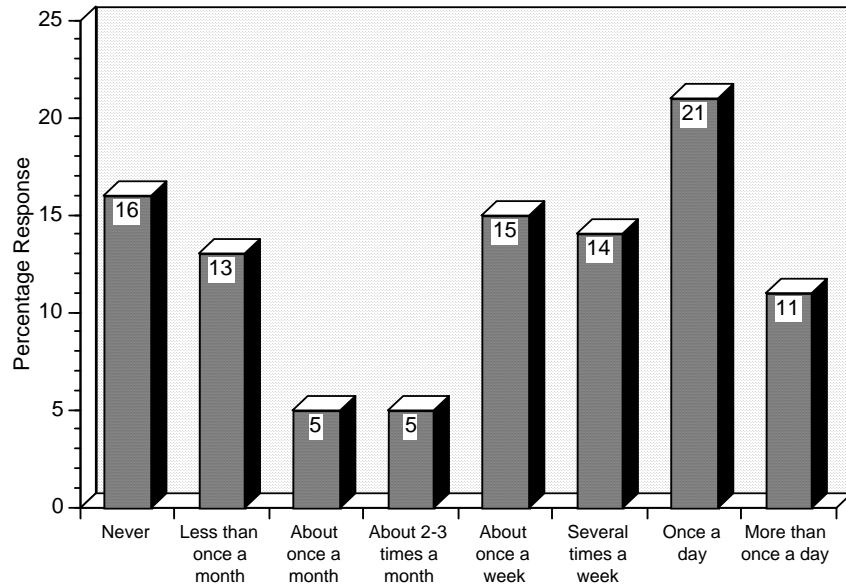
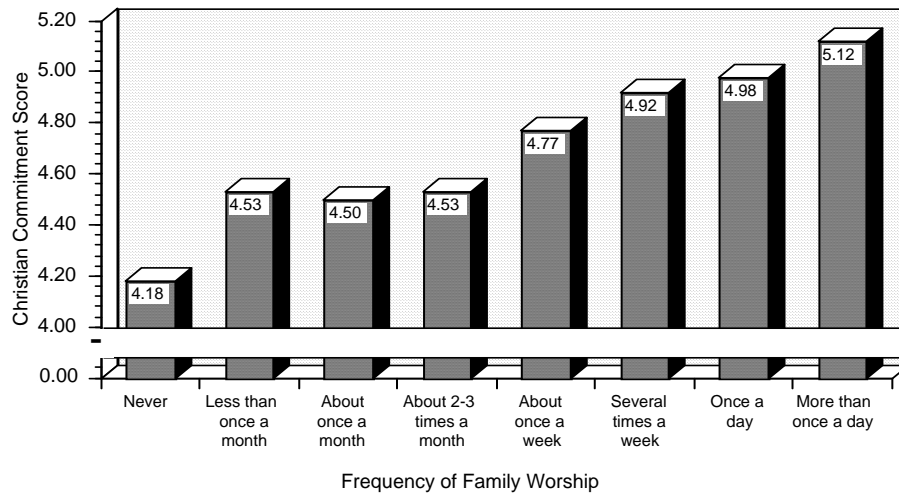


Figure 4.5

### Christian Commitment and Frequency of Family Worship



## Factors Affecting Faith and Commitment

Christian Commitment is related to the number of demographic factors. There is a highly significant difference ( $p = .004$ ) between Christian Commitment scores for males and females with females being significantly higher. Christian Commitment scores for young people coming from two parent families is significantly higher ( $p = .005$ ) than that for single parent families. And again Christian Commitment scores are significantly higher ( $p = .002$ ) where the father is an Adventist compared to families where the father is not an Adventist.

Figure 4.6 shows that ethnic background is significantly ( $p = .04$ ) related to Christian Commitment with children from an English speaking background having the lowest Christian Commitment levels. It is unclear at this stage why the figures should be as they are.

Figure 4.6

### Christian Commitment as Related to Language Spoken at Home

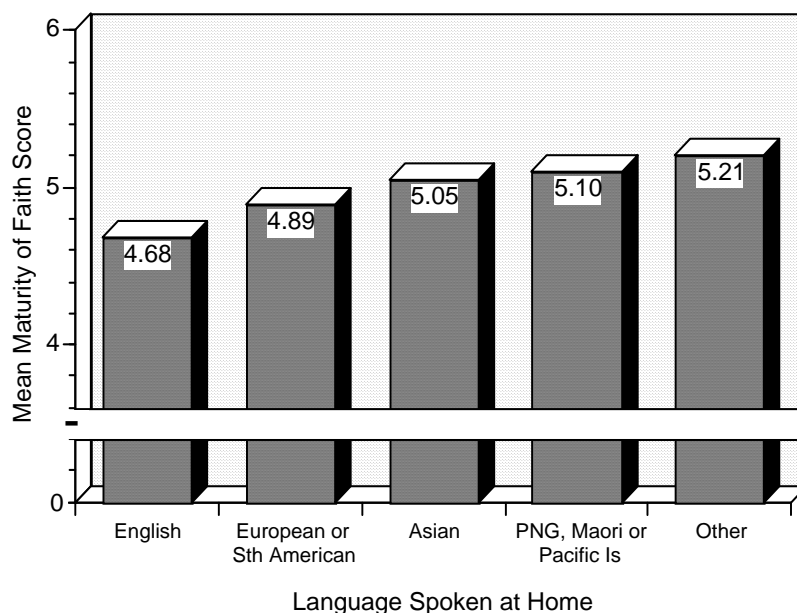
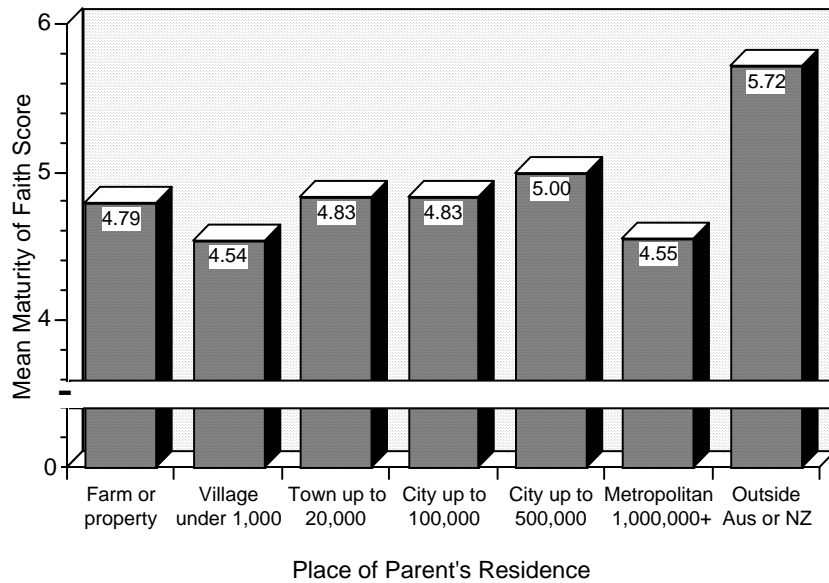


Figure 4.7 shows that Christian Commitment is also related in a very significant ( $p = .004$ ) manner to the place of residence with youth from large metropolitan areas and from villages of under 1000 having the lowest scores.

Figure 4.7

### Christian Commitment as Related to Place of Parent's Residence

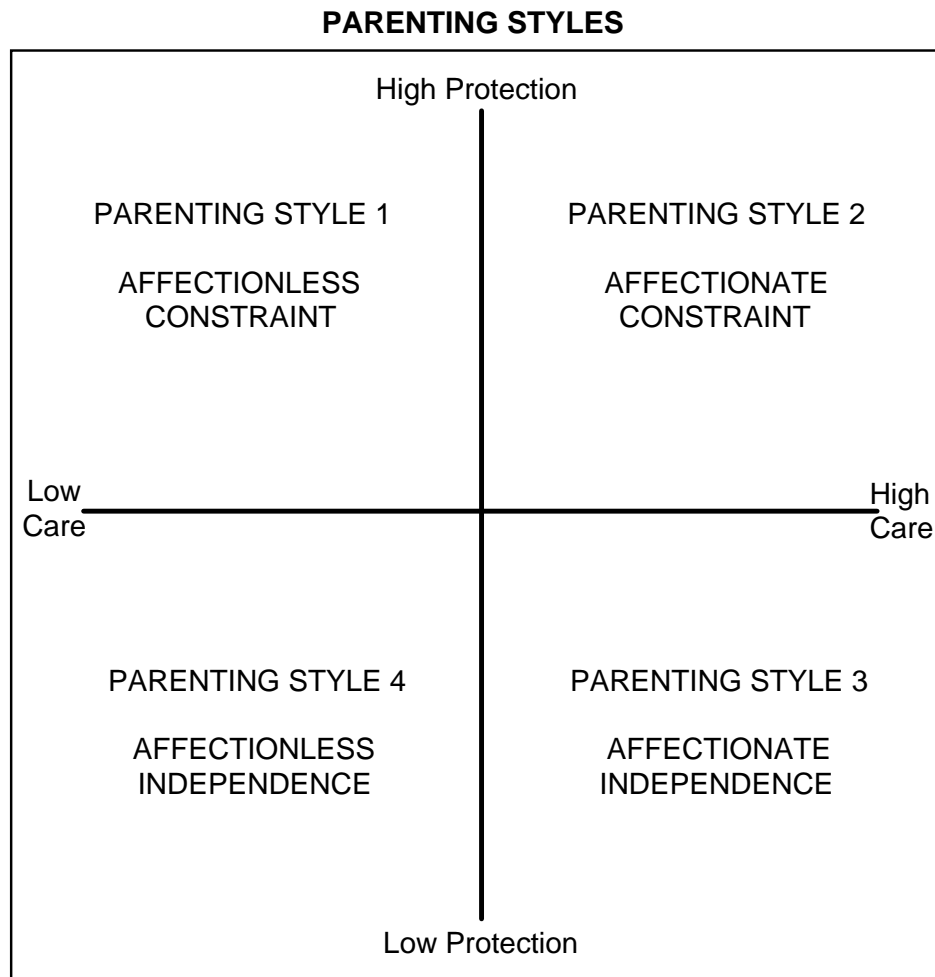


## Parenting Style

Items 180 to 229 look at parenting styles for both mother and father. Two scales are provided. The first of these, the 'care' scale refers to the atmosphere of warmth, care and protection that is provided by the family and is addressed by questions such as, 'spoke to me with a warm, friendly voice', 'was affectionate to me' and by negatively stated items such as, 'didn't help me as much as I needed', 'seemed emotionally cold to me'. The second scale, the 'protection' scale relates to the degree to which parents protect or in many cases over-protect their children from outside influences and from making decisions for themselves. Items such as, 'did not want me to grow up', 'tried to control everything I did', 'invaded my privacy', 'let me decide things for myself', 'gave me as much freedom as I wanted', allow us to measure the degree of protection that families offer.

Four different parenting styles were identified depending on whether the parents were rated high or low on the care dimension and whether they were related high or low on the protection dimension. Figure 4.8 presents each of the four parenting styles.

Figure 4.8

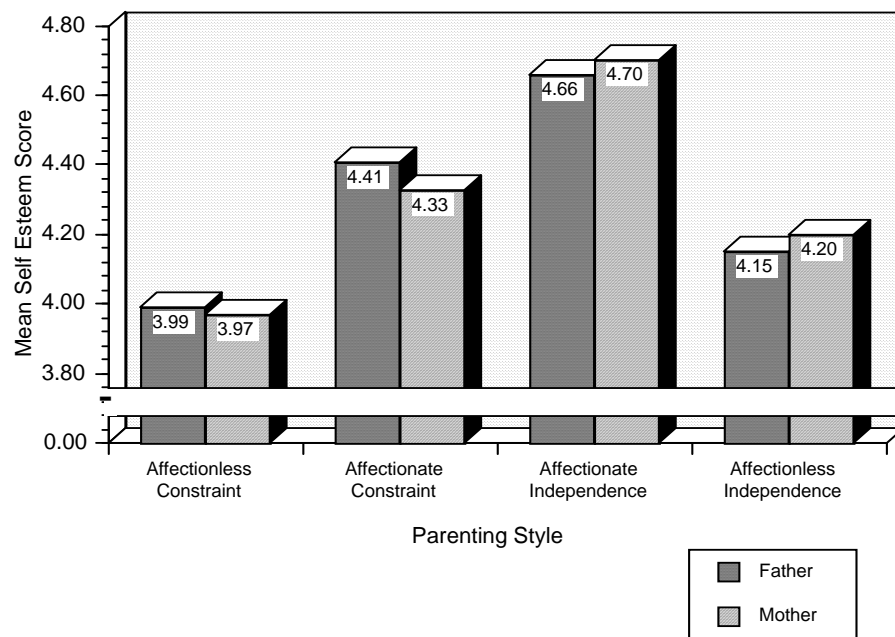


## Parenting Style and Self Esteem

The relationship between parenting style and feelings of self esteem of children is presented in figure 4.9. Highly significant differences ( $p < .01$ ) in feelings of self-worth were obtained for Adventist young people experiencing various parenting styles. These figures indicate that in homes where little affection is expressed and young people do not feel they are warmly accepted, feelings of self-worth are significantly less. On the other hand where young people experience a sense of warmth and affection within their homes, feelings of self-worth are higher. The optimal parenting style occurs where parents allow the freedom to make decisions in an environment where young people do not feel that they are being over protected.

Figure 4.9

### Parenting Style and Self Esteem



### Parenting Style, Commitment, Belief and Lifestyle

A highly significant relationship was also found between parenting style and a number of significant dimensions that relate to Christian faith, belief and loyalty to the Church. The third parenting style affectionate independence is the optimal parenting style as it relates to Christian commitment ( $p < .01$ ), denominational loyalty ( $p < .01$ ), a young person's view of God ( $p < .001$ ) and their acceptance of Adventist standards of behaviour ( $p < .001$ ). These relationships are presented in figures 4.10, 4.11, 4.12 and 4.13. Figure 4.13 shows that young people have a more positive attitude towards Adventist standards where they are allowed the freedom to make significant choices. Figure 4.13 also shows the highly significant negative effect on Adventist standards of behaviour where there is little love and the rules are strict.

Figure 4.10

Parenting Style and Christian Commitment

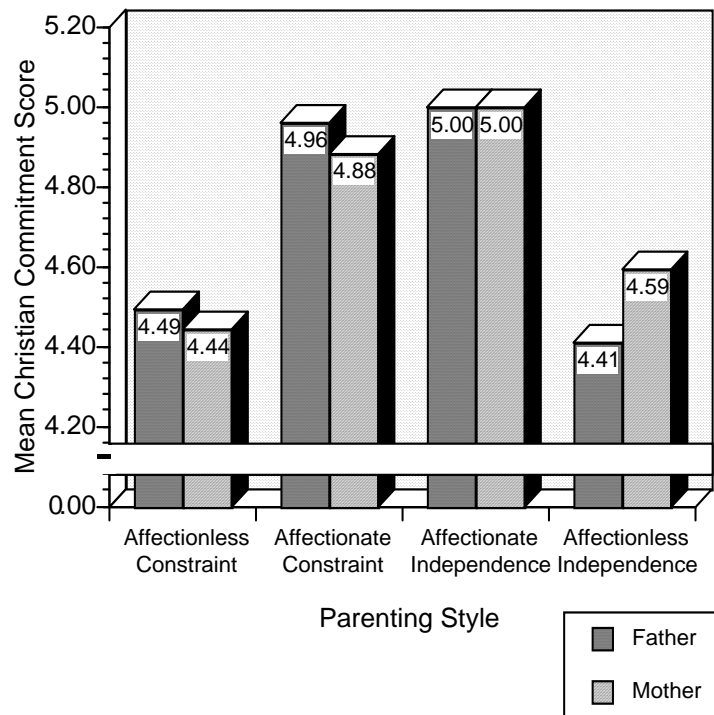




Figure 4.11

Parenting Style and Denominational Loyalty

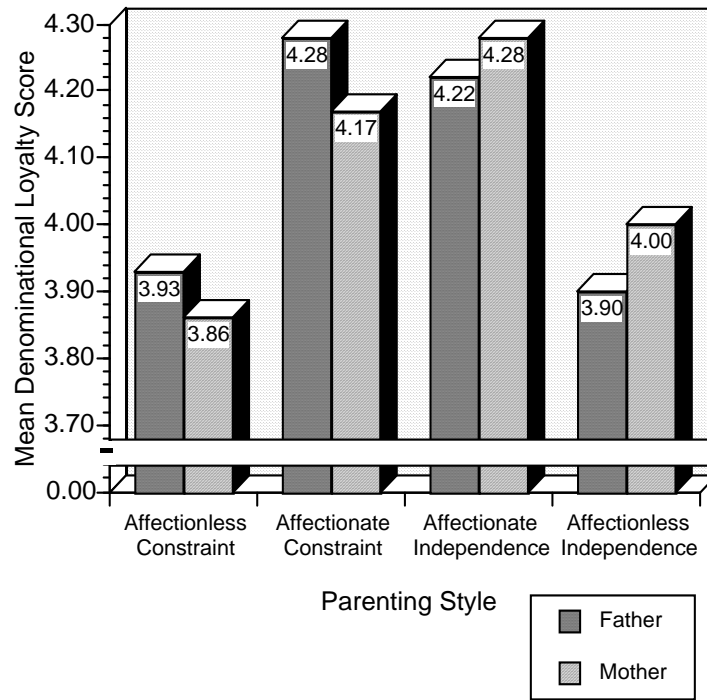


Figure 4.12

Parenting Style and Views of God

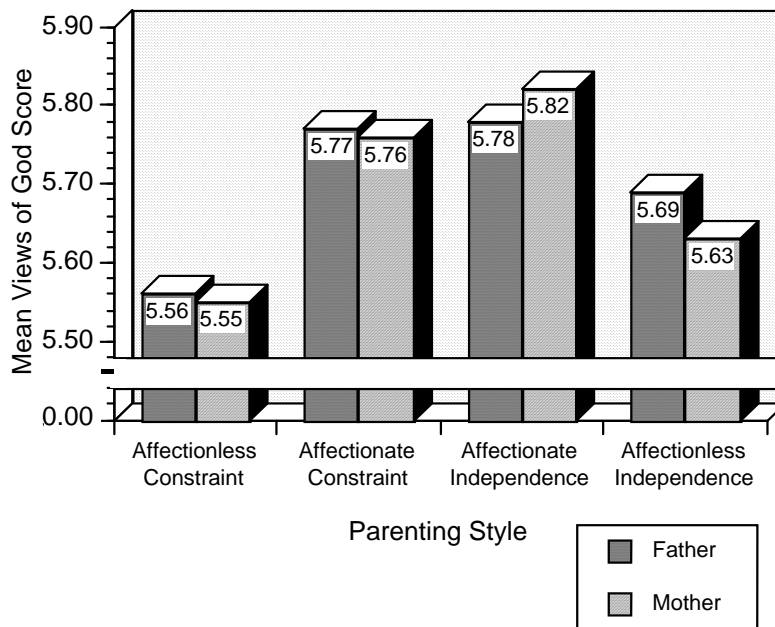


Figure 4.13

Parenting Style and Adventist Standards

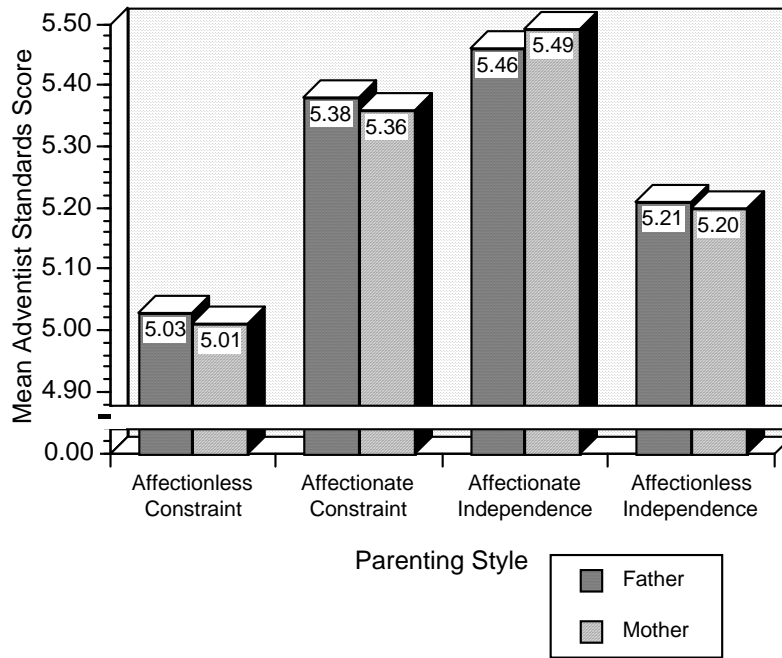
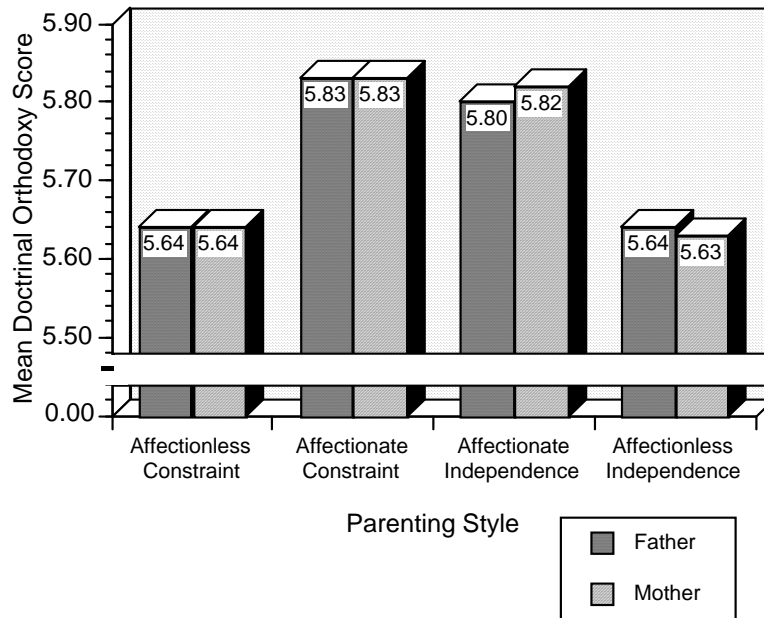


Figure 4.14 shows a highly significant relationship ( $p < .001$ ) between parenting style and doctrinal orthodoxy. Again the graph shows clearly the positive effect of warmth and affection in the home as it relates to the acceptance of Adventist doctrines.

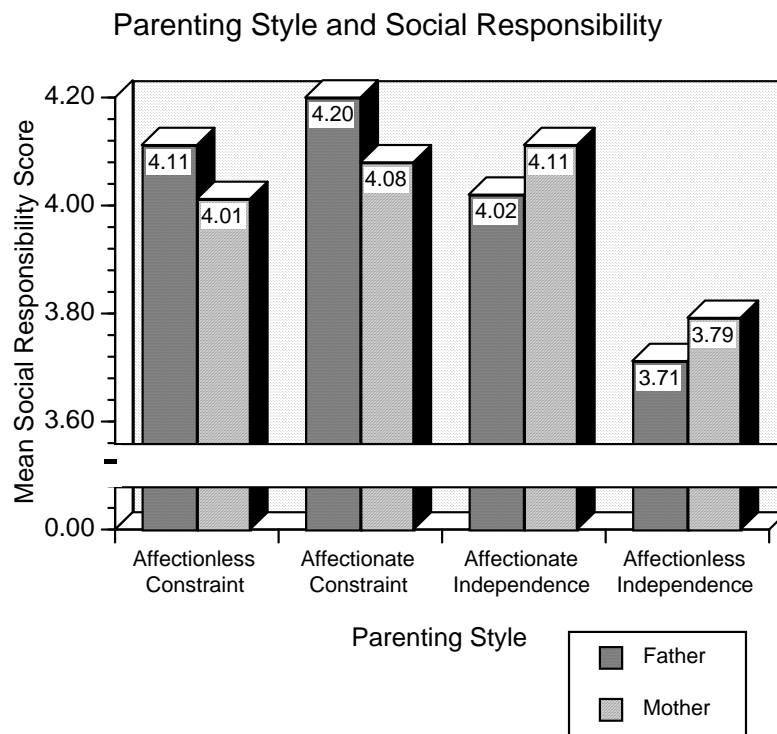
Figure 4.14

Parenting Style and Doctrinal Orthodoxy



The relation between parenting style and social responsibility scores is presented in figure 4.15. These results suggest that young people who come from homes where there is little affection and much independence is granted will be significantly ( $p < .001$ ) less socially responsible in their attitudes.

Figure 4.15



## Parent Talk and Social Responsibility

The relationship between parents and children is emphasised further in figure 4.16. The frequency with which parents talk to their children about their own personal faith (questionnaire items 38 and 39) is related in a highly significant ( $p < .001$ ) manner to social responsibility scores. The figures do not tell us whether the relationship is based on the content of the conversation or whether it relates to the fact that parents and children are spending time together in intimate conversation.

Figure 4.16

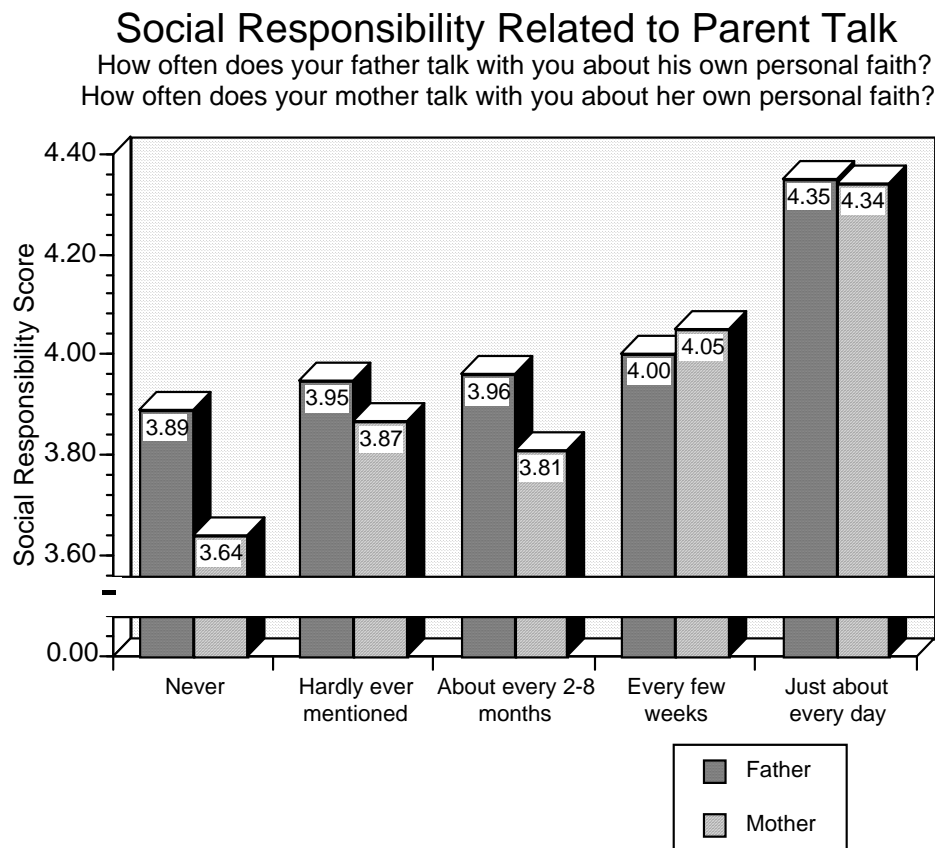


Table 4.1 summarises the significant relationship between a number of family dynamics, Loyalty to the Adventist Church and Christian Commitment.

Table 4.1

<b>Home Factors Related to Denominational Loyalty, Christian Commitment and Social Responsibility</b>			
	<b>Correlation Coefficients</b>		
	Denominational Loyalty	Christian Commitment	Social Responsibility
36. Father Seventh-day Adventist	.15	-	-
38. Father talks to child about his faith	.16	.22	-
39. Mother talks to child about her faith	-	.23	.19
41. Mother comfortable about talking with others about faith	-	.20	-
42. Frequency of family worship	.22	.26	-
- Emotional warmth and closeness of father (care scale for father)	.22	.23	-
- Emotional warmth and closeness of mother (care scale for mother)	.22	.20	-
- Independence not allowed by mother (protection scale for mother)	-.15	-	-

\* Pearson's r

- NOTE:
1.  $p < .01$  for all items.
  2. A dash signifies a correlation of less than .15.

## Physical Abuse in Adventist Homes

The figures in Table 4.2 provide insight into the problem of physical abuse in Adventist homes. Sixteen per cent of Adventist young people report that physical abuse has occurred on at least one occasion. Two per cent of the group report that physical abuse has occurred on more than 10 occasions.

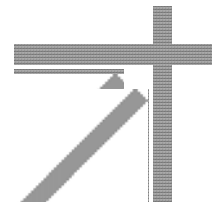
Table 4.2

Percentage of Adventist Youth Experiencing Physical Abuse				
Have you ever been physically abused by an adult (that is, when an adult caused bruising, bleeding, or a broken bone)? - Item 139.				
Frequency				
Never	Once	2 or 3 times	4 - 10 times	more than 10 times
83.9	7.4	4.9	1.8	2.0

## Key Findings

- Fourteen per cent of Adventist young people live in single parent families.
- Fifteen per cent of Adventist young people come from a family in which the father is not a Seventh-day Adventist.
- Forty one per cent of fathers and 55 per cent of mothers talk to their children about their faith on a regular basis.
- There is a high positive relationship between parents talking about their faith and Christian commitment in their children.
- Forty six per cent of Adventist families have family worship on a regular basis.
- There is a strong positive relationship between the frequency of family worship and Christian commitment.
- Christian commitment develops least well in the large metropolitan areas and in small villages.
- The most effective parenting style is one in which there is emotional warmth and affection and in which young people are free from an over protective environment.
- Self esteem, Christian commitment, a positive view of God and acceptance of Adventist standards are fostered by this parenting style.





## **Chapter 5**

# **The Adventist School**





This chapter looks at four indicators of quality in a school program (Items 83-103) and compares the responses of students attending Adventist schools with those in non-Adventist schools. The chapter also asks questions concerning the impact of Adventist schools on the behaviour of students and makes a number of significant comparisons between Adventist and non-Adventist schools. The chapter concludes with a discussion of the relationship between a quality school program, Christian commitment and denominational loyalty.

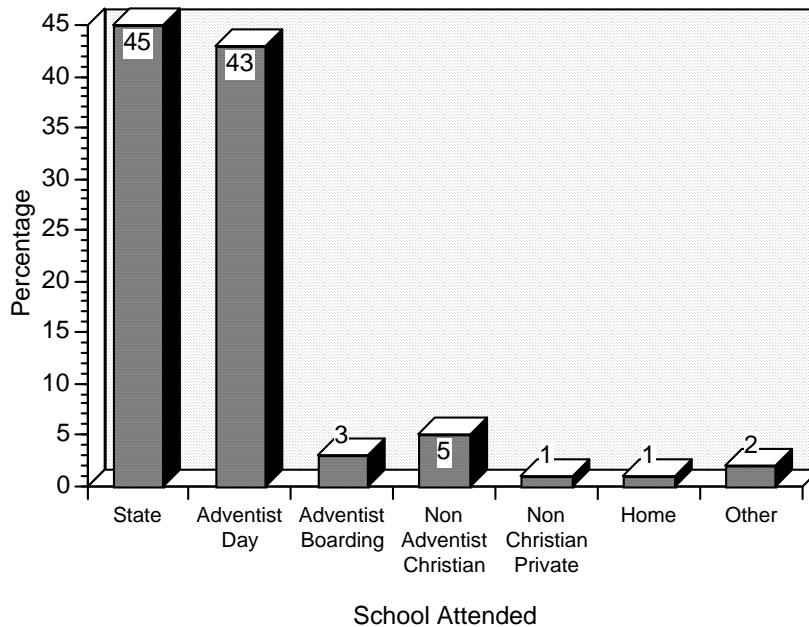
## Student Demographics

Of 1047 Adventist young people whose questionnaires were analysed, 469 attended state schools, 440 attended Adventist day schools, 27 attended Adventist boarding school, 54 attended non-Adventist Christian schools, 9 attended non-Christian private schools, 12 were involved in the home schooling program, 23 attended other schools and 13 left this item blank. The percentages attending the various school types is presented in Figure 5.1. The sampling procedures used ensure that these percentages approximate the distribution of Adventist students across the various schools in Australia and New Zealand.

Figure 5.1

### Type of School Attended

What type of school do you currently attend? - Item 105



## Quality School Factors

### Teacher Quality

Student perceptions of teacher quality were assessed by questionnaire items 83, 86, 94, 95 and 96. Table 5.1 presents the percentage agreement for students attending Adventist schools and for students attending non-Adventist schools. There was no significant difference in the mean Teacher Quality scores for Adventist schools and non-Adventist schools.

Table 5.1

<b>Perception of Teachers</b>		
	<b>Percentage* Agreement</b>	
	<b>SDA Schools</b>	<b>Non-SDA Schools</b>
My teachers do their job very well	55	56
My teachers reward me for work that is well done	44	53
My teachers care about me	56	39
Teachers at my school listen to me	55	49
Teachers try not to embarrass students	38	38

\*Agreement includes moderately agree and strongly agree categories.

Fifty six per cent of students attending Adventist schools believed that their teachers cared about them while 39 per cent of students attending non-Adventist schools believe that teachers cared for them. A large number of students in both systems believe that their teachers do not listen to them. Fifty five per cent of students attending Adventist schools believe that teachers listen while 49 per cent of students attending non-Adventist schools have a similar belief.

It is the belief of many students in both systems that teachers use embarrassment as a means of control. Thirty eight per cent of students in both systems agreed that teachers try not to embarrass students.

The data presented in Table 5.1 illustrate the difficulty of the teaching profession and the relatively low opinion that many students hold concerning the performance of their teachers.

### School Climate

Items 97 to 103 in the questionnaire dealt with school climate. Statistical analysis of these data indicate that there are no significant differences between school climate scores for Adventist schools and non-Adventist schools (see Table 5.2). Forty four per cent of students attending Adventist schools agreed that they had a voice in the running of the school while 64 per cent of Adventist attending non-Adventist schools agreed that they had a say in the running of their school.

Sixty four per cent of students attending Adventist schools preferred their own school to any other while 45 per cent of Adventists attending non-Adventist schools preferred their school to any other.

Table 5.2

<b>School Climate</b>		
	<b>Percentage* Agreement</b>	
	<b>SDA Schools</b>	<b>Non-SDA Schools</b>
I like the way things are done at my school	41	38
The discipline at my school is fair	53	55
My school is a good school	66	61
I am proud of my school	60	53
Students have a voice in running the school	44	64
At school I feel responsible for my actions	73	78
I would rather go to my school than any other	64	45

\*Agreement includes moderately agree and strongly agree categories

### **Relevance of the School Program**

Items 91, 92 and 93 dealt with the perceived relevance of the school program. Student responses are presented in Table 5.3. Seventy two per cent of students in Adventist schools believed what they learned in class would help them in later life compared with 73 per cent for non-Adventist schools. Fifty one per cent agreed that the Adventist school teaches them how to accept themselves while 48 per cent attending non-Adventist schools agreed with the same proposition. Fifty five per cent of students attending Adventist schools agreed that they learned at school how to care for others while the figure for non-Adventist schools was 43 per cent.

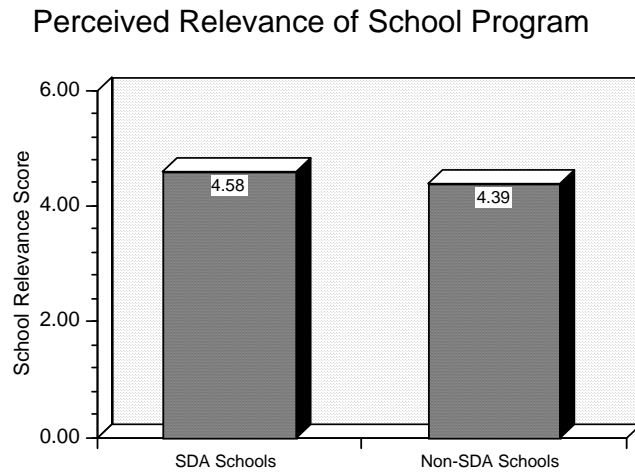
Table 5.3

<b>Relevance of School Program</b>		
	<b>Percentage* Agreement</b>	
	<b>SDA Schools</b>	<b>Non-SDA Schools</b>
What I learn in class will help me in later life	72	73
At school I learn how to accept myself	51	48
At school I learn how to care for others	55	43

\*Agreement includes moderately agree and strongly agree categories

The perceived relevance of the school program as indicated by the overall scores is presented in Figure 5.2. Students attending Adventist schools perceive their school program to be significantly ( $p = .007$ ) more relevant than do Adventist students attending non-Adventist schools.

Figure 5.2



### Christian Impact of the School

Items 88, 89 and 90 address the issue of the extent to which students perceive a Christian influence to be operating within the school program. A summary of student responses is presented in Table 5.4.

Table 5.4

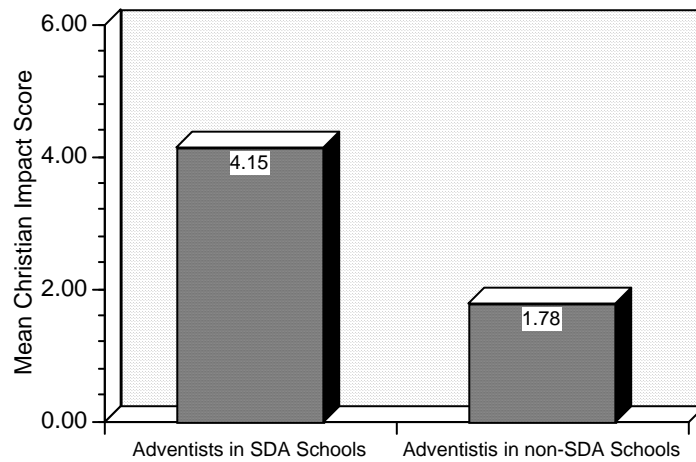
<b>Christian Impact of Schools</b>		
	<b>Percentage* Agreement</b>	
	<b>SDA Schools</b>	<b>Non-SDA Schools</b>
My teachers show me how to relate to God	45	5
I learn Christian values in my classes	51	7
I am able to talk to teachers about God	47	11

\*Agreement includes moderately agree and strongly agree categories

Forty five per cent of students attending Adventist schools agree that their teachers show them how to relate to God, 51 per cent agree that they learn Christian values in their classes and 47 per cent agree that they are able to talk to their teachers about God. Figure 5.3 presents a comparison between the mean Christian Impact score for students attending Adventist school compared with students attending non-Adventist schools. The difference between these figures is highly significant ( $p < .001$ ). Students attending Adventist schools are clearly advantaged in their potential to learn Christian values.

Figure 5.3

### Christian Impact of School



# The Impact of Adventist Schools on Behaviour

## Alcohol Consumption

A number of differences in behaviour are observed in students attending Adventist schools when compared with Adventist students attending state schools. Students at Adventist schools are significantly ( $p = .011$ ) less involved in binge drinking and attend significantly ( $p = .003$ ) fewer parties where alcohol is served. Differences are shown in Figure 5.4 and 5.5.

Figure 5.4

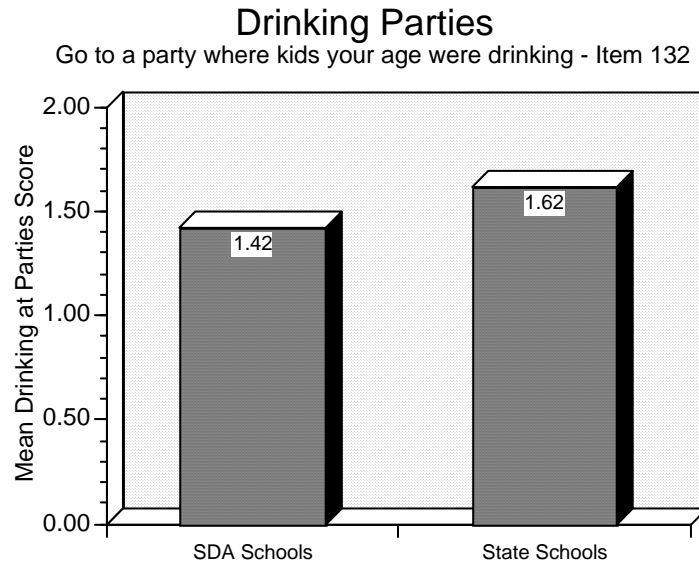
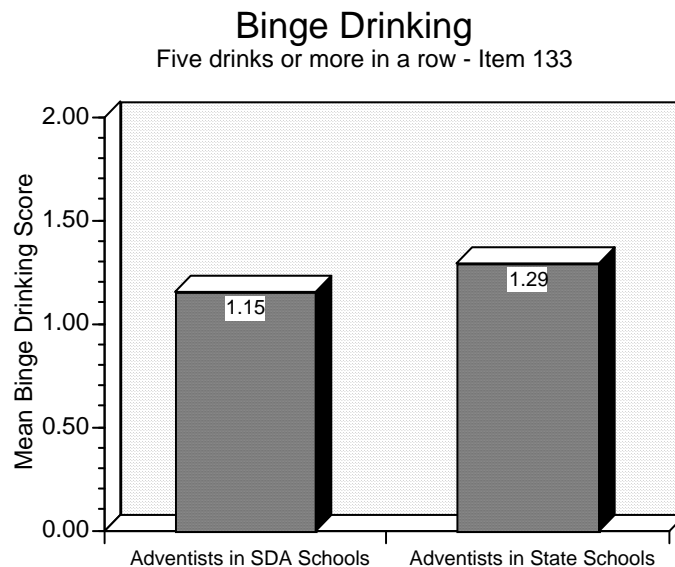


Figure 5.5

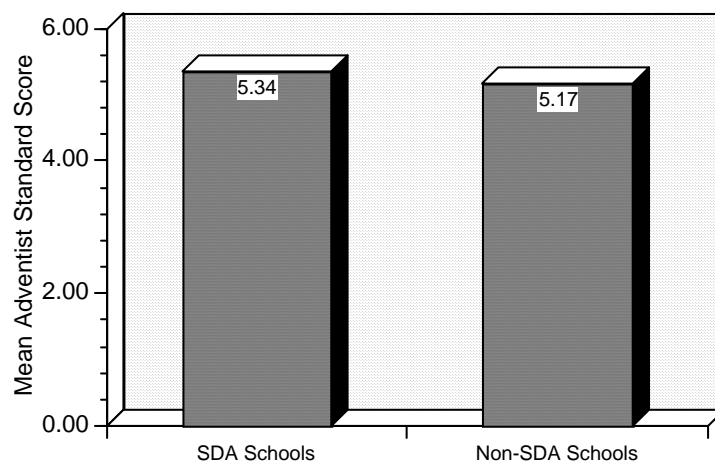


## Attitude to Adventist Standards and Culture

Items 143 to 153 of the questionnaire address the issues of Adventist standards and culture. For reasons that will be explained in chapter 6 items 143, 144, 148, 149, 150 and 152 refer to Adventist standards while 145, 146, 147, 151 and 153 refer to Adventist culture. Adventist standards relate to the use of tobacco, alcohol, illegal drugs, whether sex should occur within marriage, the use of unclean meat and Sabbath observance. The adventist culture sub-scale includes attitudes towards heavy rock music, watching movies at movie theatres, dancing, AO movies and the use of caffeinated drinks. While these issues will be dealt with in more detail in chapter 6 it is interesting to note that students attending Adventist schools have a significantly ( $p = .003$ ) more positive attitude to Adventist standards than do those who attend state schools. Figure 5.6 presents this difference.

Figure 5.6

### Attitude to Adventist Standards



There were no significant differences between the two groups in their attitude to Adventist Cultural expectations.

There were no significant differences between Adventists attending Adventist schools and Adventist young people attending state schools in the areas of frequency of alcohol consumption (item 129), marijuana use (item 130) shop lifting (item 134) and the viewing of pornography (item 135) or sexual activity (item 136).

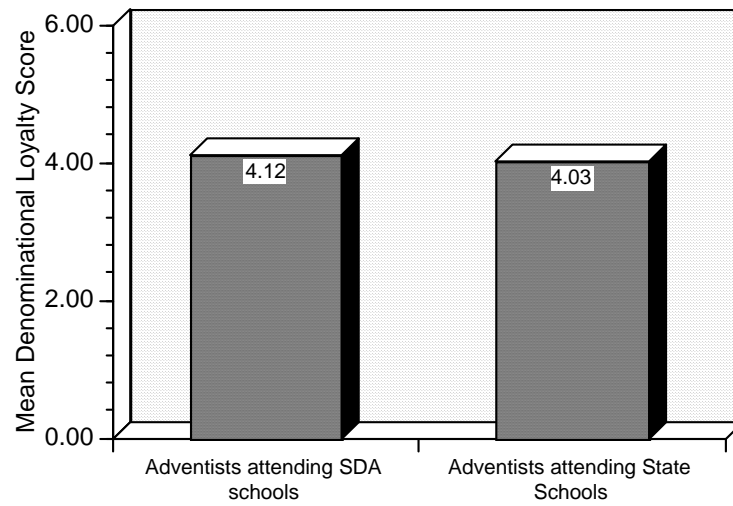


## Commitment and Loyalty

Do Adventist schools make any contribution to Christian commitment and loyalty to the Church. The issue concerning denominational loyalty is very clear. Figure 5.7 shows that students attending Adventist schools score significantly higher ( $p = .045$ ) on the denominational loyalty scale than do Adventist young people who attend state schools.

Figure 5.7

### Denominational Loyalty



The issue of differences in Christian Commitment is less clear. Initial data analysis shows that there are no significant differences in Christian commitment scores between Adventist youth who attend Adventist schools and those who attend state schools. One of the complicating factors is the fact that most Adventist young people who attend Adventist schools live in the large metropolitan areas and it can be clearly shown that Christian commitment scores are significantly lower for those who live in metropolitan areas. Statistical techniques (partial correlation) however can be used to correct for the effect of living in a metropolitan area when considering the Christian commitment scores. When this procedure is implemented a significant ( $p = .033$ ) correlation between attendance at Adventist schools and Christian commitment is obtained.

While there is only a marginal relationship between attendance at Adventist schools and Christian commitment and denominational loyalty scores, there is a strong relationship between each of the school quality factors within Adventist schools and denominational loyalty and Christian commitment. Table 5.5 lists each of the school quality indicators grouped in four major sub-scales – Teacher Quality, Christian Impact, Personal Relevance and School Climate. Correlations between each of the sub-scales and Denominational Loyalty and Christian Commitment are presented in bold type. Correlations between each of the individual items are presented in plain type. These data are consistent with the view that what happens within an Adventist school has a far more significant bearing on the development of loyalty and Christian commitment than does mere attendance at the school. Table 5.5 lists the school quality factors that are significantly related to Denominational Loyalty, Christian Commitment and Social Responsibility within the context of Adventist schools.

Table 5.5

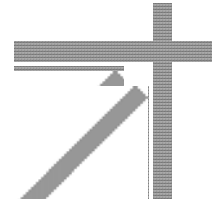
<b>Adventist School Quality Factors Related to Denominational Loyalty, Christian Commitment and Social Responsibility</b>			
	<b>Correlation Coefficients</b>		
	Denominational Loyalty	Christian Commitment	Social Responsibility
<b>Teacher Quality Sub-scale</b>	<b>.40</b>	<b>.40</b>	<b>.24</b>
83. My teachers do their job very well	.27	.28	.16
94. My teachers care about me	.37	.38	.25
95. Teachers at my school listen to me	.34	.33	.24
96. Teachers try not to embarrass students	.33	.34	-
86. My teachers reward me for work that is well done	.22	.21	.16
<b>Christian Impact Sub-scale</b>	<b>.37</b>	<b>.45</b>	<b>.30</b>
88. My teachers show me how to relate to God	.32	.38	.28
89. I learn Christian values in my classes	.36	.40	.28
90. I am able to talk to teachers about God	.29	.40	.22
<b>Personal Relevance Sub-scale</b>	<b>.34</b>	<b>.39</b>	<b>.27</b>
91. What I learn in class will help me in later life	.31	.30	.15
	.23	.29	.20
92. At school I learn how to accept myself	.31	.37	.30
93. At school I learn how to care for others			
<b>School Climate Sub-scale</b>	<b>.46</b>	<b>.42</b>	<b>.23</b>
97. I like the way things are done at my school	.39	.31	-
98. The discipline at my school is fair	.28	.23	.16
99. My school is a good school	.42	.40	.20
100. I am proud of my school	.43	.41	.27
101. Students have a voice in running the school	.34	.30	-
	.28	.35	.25
102. At school I feel responsible for my actions	.42	.35	-
103. I would rather go to my school than any other			
<b>Additional Items</b>			
87. I have a clear idea of the important goals of the school	.23	.35	.25
84. My school expects me to master the basic skills	-	.15	-
85. My school expects me to do my best work	.22	.19	.15

NOTE: 1.  $p < .01$  for all items.  
2. A dash signifies a correlation less than .15.

## Key Findings

- Forty five per cent of Adventist young people attend state schools and 46 per cent attend Adventist schools.
- Fifty six per cent of students attending Adventist schools believe that their teachers care about them.
- Thirty nine per cent attending non-Adventist schools believe that their teachers care about them.
- Sixty four per cent of students attending Adventist schools would rather go to their school than any other.
- Forty five per cent of students believe that Adventist teachers show them how to relate to God. The figure is 5 percent for non-Adventist schools.
- Forty seven per cent of students in Adventist schools believe that they can talk to their teachers about God. The figure is 11 per cent for non-Adventist schools.
- Students attending Adventist schools have a significantly lower incidence of alcohol consumption and binge drinking than Adventists attending state schools.
- Students attending Adventist schools have a more positive attitude to Adventist standards than do Adventists attending non-Adventist schools.
- Students attending Adventist schools have higher denominational loyalty scores than Adventists attending state schools.





## **Chapter 6**

# **Attitudes and Behaviour**



## At Risk Behaviours

Items 129 to 138 deal with behaviours that have the capacity to compromise the well being of young people and have a negative influence on their development. The tables presented below indicate that a considerable number of Adventist young people are involved in these 'at risk' behaviours.

While there is cause for concern and action, it is gratifying to note that Adventist young people are far less involved in 'at risk' behaviours than are their peers in the community of which they are a part. For example, 67 per cent of Adventist young people aged 17 years report that they have never touched alcohol even on an experimental basis. The corresponding figure for the general community is 5 per cent for males and 3 per cent for females (Medical Journal of Australia, 1993, Vol 158, p228 - 234.).

A similar difference exists for cannabis use. The 1989 Survey of Drug Use by NSW Secondary School Students published by the University of Sydney reports that 24 per cent of males and 7 per cent of females aged 17 years were involved with cannabis within the previous month. Table 6.2 below indicates that Adventist youth involvement was only a fraction of that figure.

Without doubt Adventist homes, churches and schools have made a most important contribution to the positive behaviour patterns demonstrated by the majority of Adventist young people. The figures presented below however indicate that their efforts have not been completely effective and that there is room for improved efficiency in communicating the advantages of a healthy lifestyle. A comprehensive comparison of Adventist youth involvement in 'at risk' behaviours with that of young people in the wider community is planned for a later **Valuegenesis Specialist Report**.

Tables 6.1 to 6.7 present the percentage of Adventist youth participating in 'at risk' behaviours during the previous 12 months and include alcohol consumption, marijuana use, cocaine use, attendance at parties in which alcohol is served, binge drinking, shop lifting and the viewing of pornography. Adventist young people have some involvement with each of the items listed. It is helpful to view the category 1-2 times as experimental behaviour and not to regard this as regular use.

Table 6.1

<b>Alcohol Consumption</b>							
How many times if ever during the last 12 months did you drink alcohol alone or with friends? - Item 129							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	90.6	5.6	2.8	0.7	0.3	-	-
Years 9 and 10	79.8	11.2	3.5	2.5	1.6	0.8	0.5
Years 11 and 12	67.3	13.5	4.6	7.6	4.6	1.4	1.1

Table 6.2

<b>Marijuana Use</b> How many times if ever during the last 12 months did you use marijuana? - Item 130							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	96.9	0.7	1.0	0.3	0.3	0.3	0.3
Years 9 and 10	93.5	3.3	0.5	1.4	0.5	0.3	0.5
Years 11 and 12	88.9	4.1	2.7	0.8	0.8	1.1	1.6

Table 6.3

<b>Cocaine Use</b> How many times if ever during the last 12 months did you use cocaine? - Item 131							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	99.7	0.3	-	-	-	-	-
Years 9 and 10	98.9	0.3	0.3	-	-	0.3	0.3
Years 11 and 12	99.7	0.3	-	-	-	-	-

Table 6.4

<b>Alcohol Party Attendance</b> How many times if ever during the last 12 months did you go to a party where kids your age were drinking? - Item 132							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	91.6	5.6	1.8	-	0.4	0.4	0.4
Years 9 and 10	74.9	15.3	4.9	3.0	0.8	0.3	0.8
Years 11 and 12	52.4	27.6	6.5	5.7	5.4	1.4	1.1



Table 6.5

<b>Binge Drinking</b> How many times if ever during the last 12 months did you have five drinks or more in a row? - Item 133							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	98.3	1.0	0.3	0.3	-	-	-
Years 9 and 10	90.9	4.1	1.6	0.8	1.1	0.5	0.8
Years 11 and 12	84.2	6.5	3.8	1.9	1.6	0.8	1.1

Table 6.6

<b>Shoplifting</b> How many times if ever during the last 12 months did you take something from a shop without paying for it? - Item 134							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	83.6	10.8	3.8	-	0.3	0.3	1.0
Years 9 and 10	79.3	10.4	4.9	1.9	2.7	-	0.8
Years 11 and 12	82.7	8.9	2.7	2.7	1.6	1.1	0.3

Table 6.7

<b>View Pornography</b> How many times if ever during the last 12 months did you look at sexually explicit videos or magazines? - Item 135							
SCHOOL GRADE	Number of Times						
	0	1-2	3-5	6-9	10-19	20-39	40+
Years 7 and 8	65.6	20.7	6.7	2.5	2.8	0.7	1.1
Years 9 and 10	56.9	20.2	12.0	3.3	3.0	1.9	2.7
Years 11 and 12	57.3	22.0	6.3	5.2	4.6	1.6	3.0

## Sexual Activity

Table 6.8 shows the involvement of Adventist young people in sexual behaviour. Further analysis of these data reveals that there is a steady increase in the prevalence of sexual activity in young people commencing at approximately age 12 and increasing gradually until age 18 at which time 23 per cent of Adventist young people have had sexual intercourse at least once.

Table 6.8

<b>Percentage of Adventist Youth Involved in Sexual Behaviour</b>					
Have you ever had sexual intercourse (gone all the way, made love?) - Item 136					
Frequency					
School Grade	Never	Once	Twice	Three Times	Four or more times
Years 7 & 8	95.8	1.4	0.7	1.4	0.7
Years 9 & 10	93.4	1.6	1.4	0.3	3.3
Years 11 & 12	84.9	2.7	2.5	0.5	9.3

## Depression

Adventist young people are not free from emotional depression. Table 6.9 indicates that almost 17 per cent of year 9 and 10 students feel depressed most of the time of all of the time.

Table 6.9

<b>Percentage of Adventist Youth Experiencing Bouts of Depression</b>					
Have you ever felt very sad or depressed during the last month? - Item 137					
Frequency					
School Grade	Not at all	Once in a while	Some of the time	Most of the time	All of the time
Years 7 & 8	10.2	47.3	27.2	13.1	2.1
Years 9 & 10	14.2	39.2	29.4	15.8	1.4
Years 11 & 12	10.5	43.0	31.9	11.9	2.7

## Suicide

Table 6.10 provides an insight into the frequency of attempted suicide among Adventist young people.

Table 6.10

<b>Percentage of Adventist Youth Attempting Suicide</b>				
Have you ever tried to kill yourself? - Item 138				
Frequency				
School Grade	Never	Once	Twice	More than two Times
Years 7 & 8	91.9	4.9	1.8	1.4
Years 9 & 10	87.5	8.7	1.6	2.2
Years 11 & 12	89.5	6.8	2.4	1.4

## At Risk Index

An 'at risk' index is presented below in table 6.11. Eight criteria are used. Significant involvement rather than experimental behaviour is required before each behaviour is incorporated as an 'at risk' factor. Table 6.12 and 6.13 show the degree of involvement in Adventist young people as they progress through school between years 7 and 8 through years 9 and 10 to years 11 and 12. These data indicate that by the end of their high school years 37 per cent of Adventist young people have been involved in at least one 'at risk' behaviour and among that group 12 per cent have been involved in three or more 'at risk' behaviours. While these figures are somewhat disturbing there are only minimal increases of participation rates over time. It is clear that the Adventist environment is effective in shielding the majority of its youth against the negative influences of the wider culture.

Table 6.11

<b>At Risk Index</b>	
<b>Depression</b>	Felt sad or depressed most of the time during the last month
<b>Suicide</b>	Have previously attempted suicide
<b>Alcohol use</b>	Drank alcohol six or more times during last 12 months
<b>Binge drinking</b>	Had five drinks or more in a row three or more times during the last 12 months
<b>Marijuana use</b>	Used marijuana three or more times during the last 12 months
<b>Cocaine use</b>	Used cocaine once or more during the last 12 months
<b>Theft</b>	Used cocaine once or more during the last 12 months
<b>Sexual Intercourse</b>	Shoplifted three or more times during last 12 months
	Have had sexual intercourse one or more times

Table 6.12







<b>Percentage Reporting One or More 'At Risk' Indicators</b>	
<b>Year 7 and 8</b>	 26
<b>Year 9 and 10</b>	 35
<b>Year 11 and 12</b>	 37

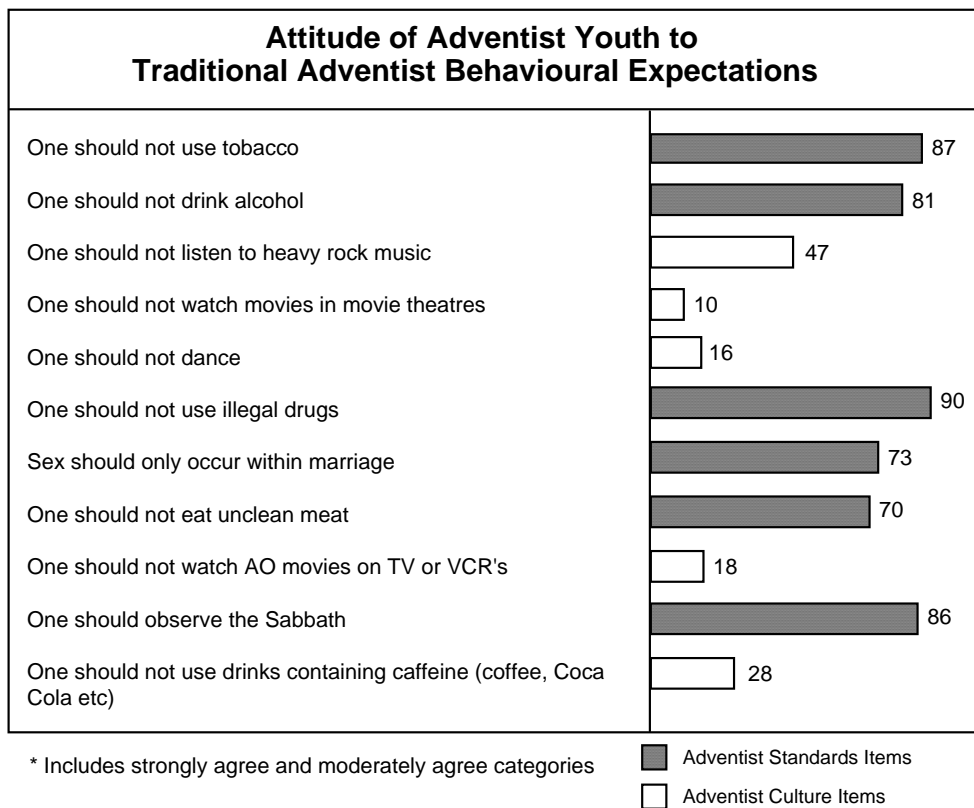
Table 6.13

<b>Percentage Reporting Three or More 'At Risk' Indicators</b>	
<b>Year 7 and 8</b>	 3
<b>Year 9 and 10</b>	 6
<b>Year 11 and 12</b>	 12

## Adventist Life Style

The attitude of Adventist young people towards traditional Adventist standards and behavioural expectations is explored in items 143 to 153. Table 6.14 lists the extent to which Adventist young people agree on each of 11 issues. Table 6.14 shows that the items fall into two clearly defined clusters. There is broad agreement with Adventist standards concerning the non-use of tobacco, alcohol and illegal drugs, sexual behaviour only within marriage, that unclean meat should not be eaten and that the Sabbath should be observed. Statistical analysis of this section of the questionnaire (factor analysis) also revealed that these items cluster together and form the basis of the sub-scale that has been entitled Adventist Standards.

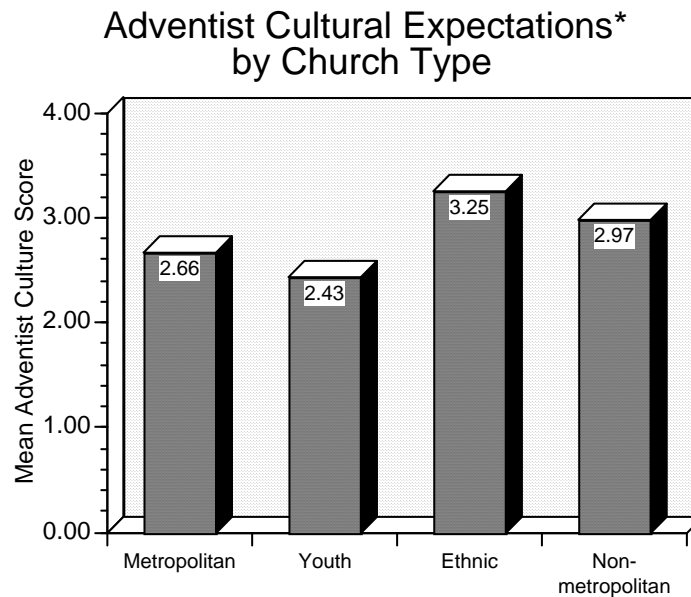
Table 6.14



The second cluster of items includes listening to rock music, attendance at movie theatres, dancing, watching of AO movies and the use of caffeinated drinks. It is clear from this table that the majority of Adventist young people do not agree with traditional expectations in those areas. There are highly significant ( $p < .001$ ) differences in attitude towards Adventist cultural expectations depending on the type of church that the Adventist young person attends. Item 231 divides Adventist young people into four groups depending on their type of church they attend. The first of these groups, metropolitan churches, refers to churches in cities of a million or more where there are just a few Adventist young people. Youth churches refer to metropolitan churches in which young people tend to cluster in large groups. The third group incorporates young people who

attend ethnic churches. The fourth group relates to each of the other church types that are not included among the other three. Figure 6.1 presents the mean Adventist culture scores for each of the 4 groups. Young people attending the Youth churches have the most liberal views in this area while those attending Ethnic churches are the most conservative. It is important to note in this context that there are no significant differences between youth attending the four church types in Adventist Standards sub-scale scores.

Figure 6.1



\* Mean Scores on Items 145, 146, 147, 151, 153

### Attitudes and Behaviours

These data suggest that not all Adventist young people show consistency between their attitudes and their behaviours. For example, 109 young people who indicated that they agreed that they should not drink were involved in drinking behaviour. Again a further 38 young people agreed that they should not be involved in drug taking behaviour but contrary to their expressed attitude participated in drug taking behaviour. A third example concerns the conflict concerning the belief that sexual intercourse should occur only in marriage. While agreeing with this principle, 37 of the sample group experienced sexual intercourse on at least one occasion. While these data do not conclusively demonstrate a conflict between attitude and behaviour, they do demonstrate that attitudes cannot always be inferred from behaviour nor future behaviour from attitudes.

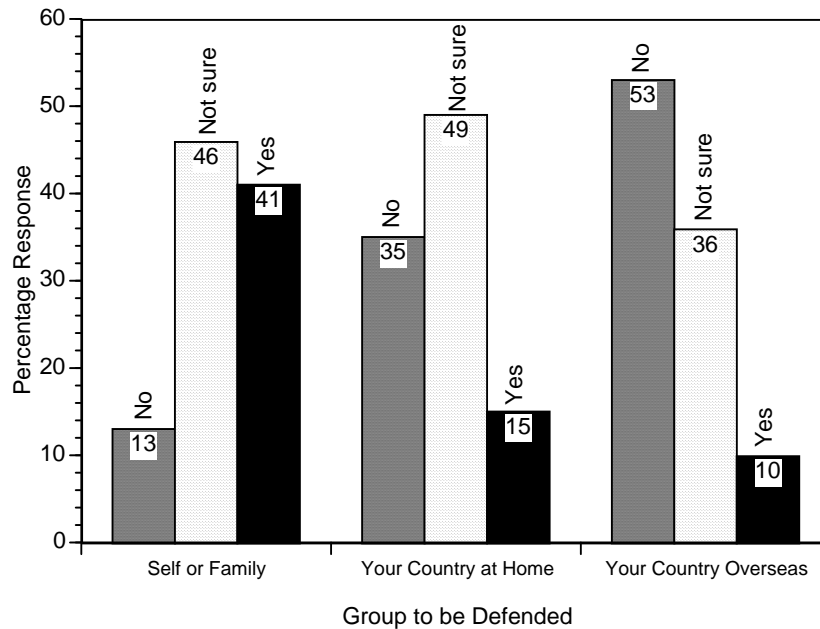
## Non Combatancy

Items 140 to 142 address the issue of non combatancy. Thirteen per cent said that they would not be prepared to use a gun to defend themselves or their family, 35 per cent said they would not be prepared to use a gun or other weapon to defend their country at home and this figure rises to 53 per cent who would not be prepared to use a gun or other weapon to fight for their country overseas. These figures show an increasing reluctance to use violence as the threat of violence is removed from one's self or family. These figures are mirrored by the 'yes' responses in which 41 per cent said that they would be prepared to use a gun to defend themselves or their family. This figure drops the 15 percent who would be prepared to use a gun or other weapon to defend their country at home while only 10 per cent would be prepared to use a gun or other weapon to fight for their country overseas. There is a significant proportion of Adventist young people who have no fixed views on any of these issues.

Figure 6.2

### Non Combatancy

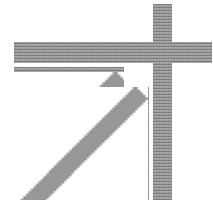
Would you be prepared to use a gun to defend yourself or your family?  
 Would you be prepared to use a gun or other weapon to defend your country at home?  
 Would you be prepared to use a gun or other weapon to fight for your country overseas?



## Key Findings

- Sixty seven per cent of Adventist young people aged 17 have never touched alcohol. The corresponding figure for the general community is 5 per cent for males and 3 per cent for females.
- A significant number of Adventist young people are involved in alcohol consumption, marijuana use, binge drinking, shoplifting and the viewing of pornography.
- Eighty five per cent of Adventist young people in years 11 and 12 have never engaged in sexual intercourse.
- Fifteen to 18 per cent of Adventist young people are emotionally depressed most of the time or all of the time.
- More than 10 per cent of Adventist young people will have attempted suicide before they complete high school.
- Thirty seven per cent of year 11 and 12 students have been involved in at least one 'at risk' behaviour during the previous 12 months.
- Twelve per cent of year 11 and 12 students have been involved in three or more 'at risk' behaviours during the previous 12 months.
- Ninety per cent of Adventist young people believe that they should not use illegal drugs.
- Seventy three per cent believe that sexual intercourse should only occur within marriage.
- Ten per cent believe that they should not watch movies in movie theatres.
- Sixteen per cent believe that they should not dance.
- Forty one per cent of Adventist young people would use a gun to defend themselves or their family.
- Ten per cent would use a gun or other weapon to fight for their country overseas.
- The Adventist environment is remarkably effective in shielding its young people from the negative influences of the wider culture.





## **Chapter 7**

# **The Development of Commitment, Service and Loyalty**





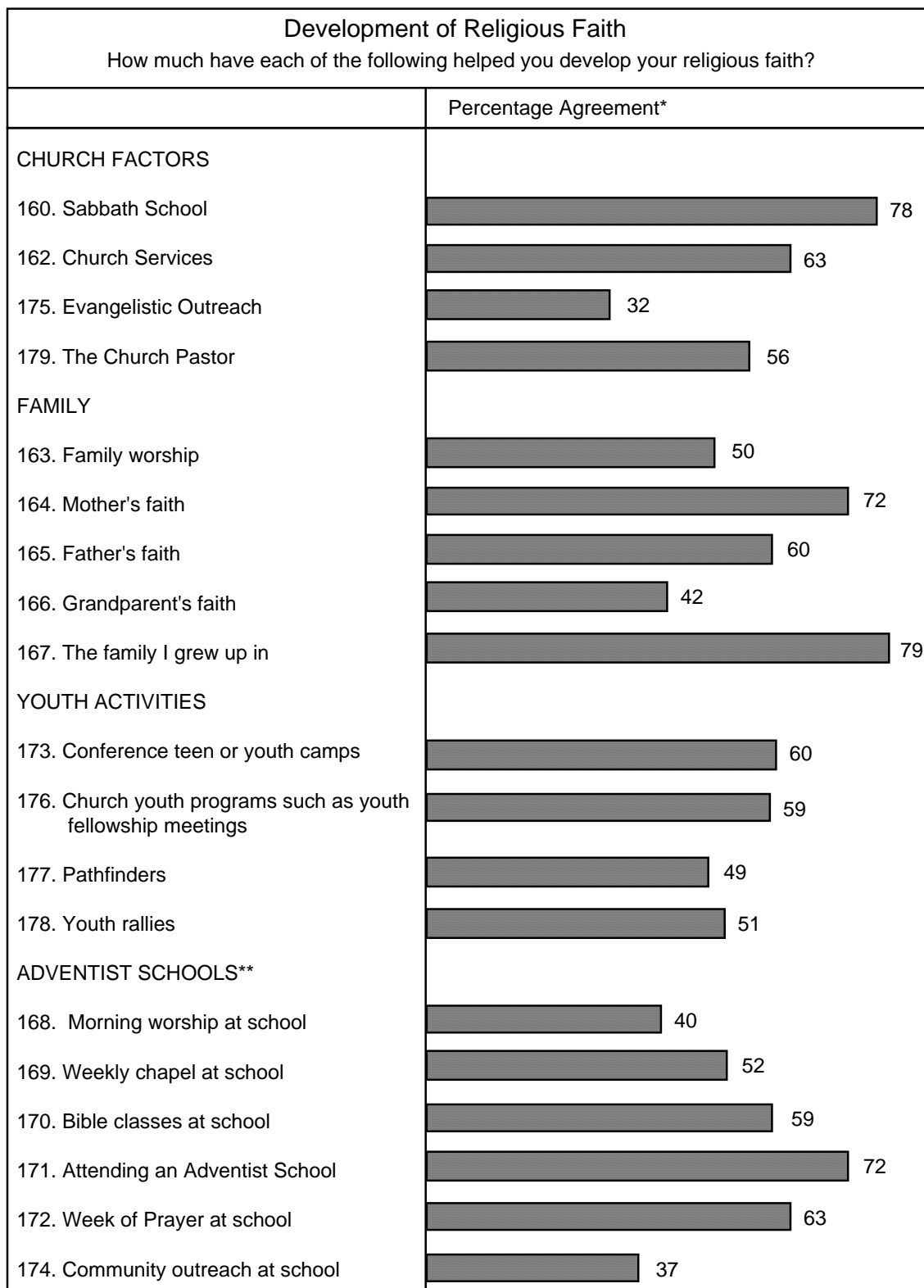
## Development of Faith - A Youth Perspective

Christian parents invest unstintingly of their physical and emotional resources in an effort to help their children make a personal commitment to a life of devotion to God, to serving their fellow men and remaining loyal to their church. How successful are the various initiatives of the home, the Church and the Christian school? Figure 7.1 examines environments and initiatives within each of these areas and shows the extent to which young people judge them to be effective in helping to develop their faith. The percentages listed incorporate those categories which helped 'a fair amount' and 'very much'. Figure 7.1 shows that the home, the Church and Adventist school are all judged as important contributors to faith development.

Seventy nine per cent of young people viewed the influence of their family (Item 167) as being helpful in faith development and 72 per cent listed their mother's faith as being important. Seventy eight per cent saw the Sabbath School as contributing to faith development. Of those attending an Adventist school, 72 per cent saw attendance at an Adventist school (Item 171) as helpful in the development of their faith.

These figures show clearly that young people are helped in their faith journey by influences from the home, the Church and the Adventist school.

Figure 7.1



\*\* Refers to data from Adventist Schools only. Other categories refer to all Adventist young people.

\* Percentage agreement includes 'a fair amount' and 'very much' categories.

## Working Together - Home, Church and School

The final section of this report explores the positive effect of the home, the Church and the Adventist school working together. In view of the influences working against faith development, creating an environment in which young people can grow spiritually should be the concern of every Adventist home, church and school. The graphs that follow show the positive contribution to a young person's faith that occurs as they are surrounded by effective homes, churches and schools.

Effective environment measures were constructed for the home, the Church and the Adventist school based on effectiveness factors discussed in Chapters 3, 4 and 5. The home, church and Adventist school environment of each student was then examined to determine whether the student response indicated not any, one, two or three effective environments.

Figure 7.2

Percentage of Students with High Christian Commitment related to Effectiveness of Family, Church and Adventist School

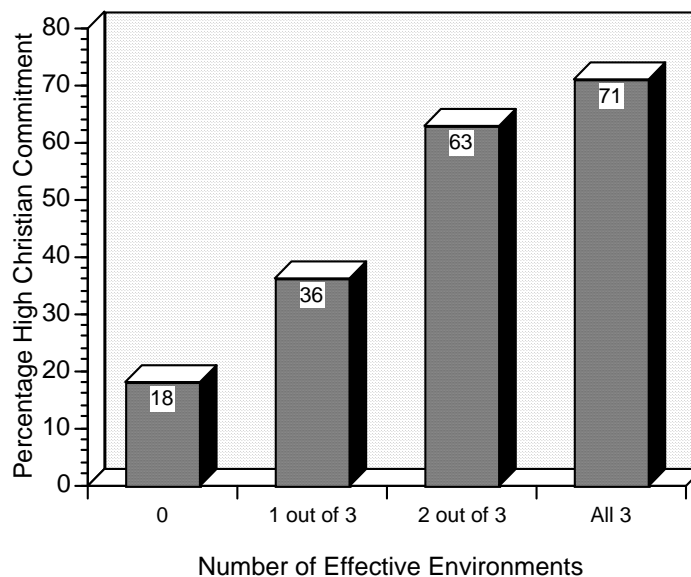


Figure 7.2 shows that if a young person does not experience any effective environments the probability of demonstrating high Christian commitment is 18 out of 100. The graph also shows that 71 per cent of students whose home, church and school are effective rated high in the area of Christian commitment. Students with one or two effective environments were placed in between.

Figure 7.3 and 7.4 present a similar pattern. Social Responsibility and Loyalty to the Church increase as the number of effective environments increase from zero to three. There were intermediate scores for those who had one or two effective environments. These figures clearly show that there is an increasing probability that young people will develop high commitment, high social responsibility and high loyalty to the Church if they have the benefits of effective homes, effective churches and effective Adventist schools.

Figure 7.3

Percentage of Students with High Social Responsibility related to the Effectiveness of Family, Church and Adventist School

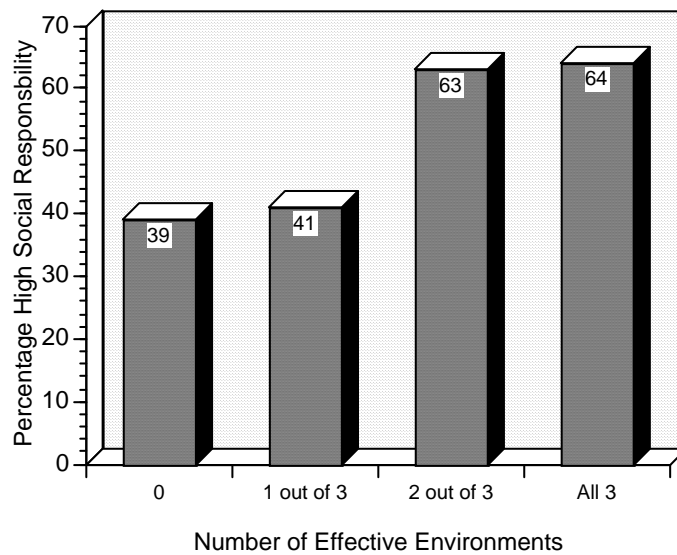
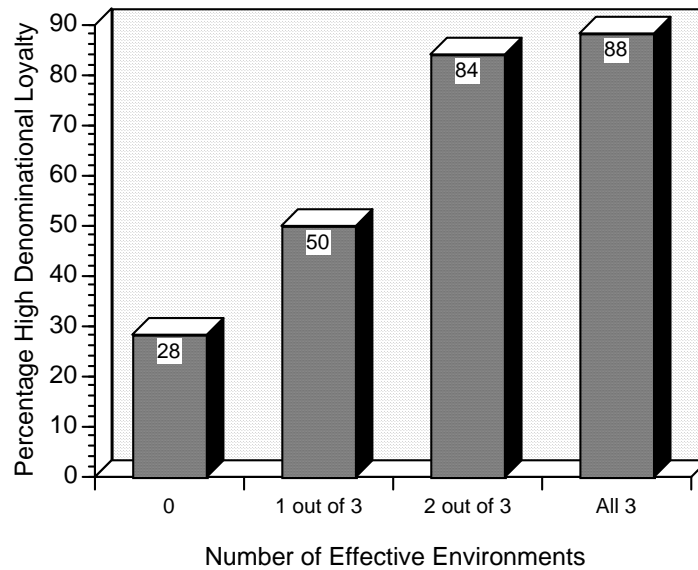


Figure 7.4

Percentage of Students with High Denominational Loyalty related to Effectiveness of Family, Church and Adventist School



### Key Findings

- A broad spectrum of church, family, youth and Adventist school initiatives are helpful in the development of faith.
- Family influences, the Sabbath school and attending and Adventist school were the most significant influences listed.
- Seventy one per cent of students who have effective homes, churches and Adventist schools rated high in the area of Christian commitment. Only 18 per cent of students had high Christian commitment scores where the home, church and school were not rated as effective.
- Christian commitment, social responsibility and denominational loyalty scores are highest among Adventist young people who experience the combined presence of an effective home, church and Adventist school.

# **Appendix 1**

## Validity and Reliability





## Validity of the Questionnaire

The questionnaire used to gather information in this study was derived partly from the North American Division Valuegenesis instrument, partly from developmental literature and some sub-scales were developed especially for the purpose of this project. How appropriate are the sub-scales for the purpose?

Pages 49 to 51 of the NAD Valuegenesis Report 1 discusses the validity of the Maturity of Faith and Denominational Loyalty sub-scales. This study has relied on the procedures used in that study to establish the validity of these sub-scales.

The doctrinal orthodoxy sub-scale was submitted to a number of Adventist theologians and minor changes to the items appearing in the NAD version of the test were incorporated.

The measures of school effectiveness were based on the quality schools index for private schools developed in the US after a review of the effective schooling literature.

The family care and protection is a reformatted version of G. Parker's Parental Bonding Instrument (Refer: British Journal of Psychiatry, 1979a, 134, 138-147 and British Journal of Medical Psychology, 1979, 52, 1-10).

Before use the questionnaire was submitted for scrutiny to the following consultant groups - Research Management Committee, Research Advisory Committee and Search Institute and was widely circulated within the Church Ministries and Education Departments at the South Pacific Division offices. Modifications to the questionnaire were made as a result of each of these consultations.

Internal evidence of the validity of the various sub-scales can be observed in the degree of inter-correlation between the various sub-scales. A correlation matrix incorporating each of the sub-scales is included at the conclusion of Appendix 1.

### **Reliability**

Reliability coefficients for each of the sub-scales are included with the sub-scale descriptions presented in Appendix 3. Principal components analysis was used to group items of the various sub-scales. Items were discarded with factor loadings below .4 or if there was a difference of less than .2 between other factors. Items were deleted one at a time until an appropriate balance was reached between validity and reliability for each sub-scale. Reliability coefficients (Cronbach's alpha) range between .71 and .93.

## Correlation Coefficients

	ACULTURE	ADVSCHIN	ASTNDNDS	CAREFATH	CAREMOTH	CHAPPEAL
ACULTURE	1.0000	.1980**	.4939**	.0989**	.0922**	.3641**
ADVSCHIN	.1980**	1.0000	.2405**	.1005**	.0996**	.3147**
ASTNDNDS	.4939**	.2405**	1.0000	.1777**	.1890**	.4268**
CAREFATH	.0989**	.1005**	.1777**	1.0000	.5594**	.2819**
CAREMOTH	.0922**	.0996**	.1890**	.5594**	1.0000	.2681**
CHAPPEAL	.3641**	.3147**	.4268**	.2819**	.2681**	1.0000
CHCLMATE	.2078**	.1960**	.2381**	.2287**	.1956**	.6256**
CHIMPACT	.3261**	.2932**	.3771**	.2891**	.2605**	.9198**
CHURCHIN	.3624**	.3992**	.3490**	.1823**	.1584**	.6503**
CMMTMENT	.4691**	.3567**	.4860**	.2309**	.1962**	.6424**
FAMILYIN	.2845**	.3218**	.3477**	.3170**	.2831**	.4494**
FBOND	.0202	.0258	.1111**	.2894**	.2362**	.1276**
LOYALTY	.4406**	.3040**	.6090**	.2216**	.2212**	.6238**
MBOND	.0198	.0190	.1132**	.2382**	.2798**	.1815**
MFAITHSH	.4131**	.3715**	.4092**	.1648**	.1455**	.5801**
MISS100	-.0230	.0550	-.0669*	-.0562	-.0522	-.0396
MISSVALS	-.0439	.0274	-.0970**	-.1151**	-.1033**	-.0348
ORTHDOXY	.2888**	.1845**	.4705**	.1731**	.1794**	.3735**
PROTFATH	-.0161	-.0290	-.1197**	-.3500**	-.2578**	-.1403**
PROTMOTH	-.0113	-.0157	-.1233**	-.2723**	-.3331**	-.2016**
RELEVNCE	.1262**	.3009**	.1168**	.1965**	.2008**	.3265**
RIGIDITY	.0251	-.1447**	-.1162**	-.2654**	-.2894**	-.2145**
SCLIMATE	.2335**	.2835**	.2508**	.1887**	.2031**	.3084**
SELFWRTH	.0979**	.0569	.1473**	.2781**	.2699**	.3384**
SERVICE	.1733**	.2916**	.1685**	.0488	.0736*	.2999**
SXIMPACT	.0786*	.4474**	.1714**	.0837**	.0868**	.1837**
TEACHQAL	.2454**	.3074**	.2234**	.2807**	.2691**	.4026**
VIEWSGOD	.2572**	.1695**	.4165**	.1566**	.2098**	.3837**
YUTHATIN	.1628**	.4644**	.2437**	.1126**	.0708*	.4200**

	CHCLMATE	CHIMPACT	CHURCHIN	CMMTMENT	FAMILYIN	FBOND
ACULTURE	.2078**	.3261**	.3624**	.4691**	.2845**	.0202
ADVSCHIN	.1960**	.2932**	.3992**	.3567**	.3218**	.0258
ASTNDNDS	.2381**	.3771**	.3490**	.4860**	.3477**	.1111**
CAREFATH	.2287**	.2891**	.1823**	.2309**	.3170**	.2894**
CAREMOTH	.1956**	.2605**	.1584**	.1962**	.2831**	.2362**
CHAPPEAL	.6256**	.9198**	.6503**	.6424**	.4494**	.1276**
CHCLMATE	1.0000	.8626**	.4393**	.3428**	.2541**	.1445**
CHIMPACT	.8626**	1.0000	.6146**	.5591**	.4144**	.1579**
CHURCHIN	.4393**	.6146**	1.0000	.5591**	.5265**	.0299
CMMTMENT	.3428**	.5591**	.5591**	1.0000	.4403**	.0451
FAMILYIN	.2541**	.4144**	.5265**	.4403**	1.0000	.0576
FBOND	.1445**	.1579**	.0299	.0451	.0576	1.0000
LOYALTY	.3685**	.5591**	.5173**	.6675**	.4165**	.0442
MBOND	.1541**	.1899**	.1058**	.1055**	.1112**	.5309**
MFAITHSH	.2846**	.4936**	.5203**	.9237**	.3873**	-.0391
MISS100	.0198	-.0166	.0261	-.0370	.0305	-.0234
MISSVALS	.0411	.0025	.0453	-.0496	.0312	-.0217
ORTHDOXY	.2140**	.3327**	.3363**	.4383**	.3306**	.0454
PROTFATH	-.1404**	-.1661**	-.0479	-.0715*	-.0860**	-.9061**
PROTMOTH	-.1527**	-.2044**	-.1205**	-.1167**	-.1342**	-.5175**
RELEVNCE	.3089**	.3662**	.2807**	.3187**	.2374**	.1267**
RIGIDITY	-.1998**	-.2308**	-.1271**	-.1387**	-.1447**	-.2409**
SCLIMATE	.2722**	.3327**	.2373**	.2859**	.1730**	.1276**
SELFWRTH	.2871**	.3534**	.2053**	.2821**	.2682**	.1559**
SERVICE	.1057**	.2416**	.2683**	.5101**	.1732**	-.1169**
SXIMPACT	.1005**	.1725**	.1169**	.2423**	.1571**	.0471
TEACHQAL	.3250**	.4184**	.2892**	.3335**	.2565**	.1863**
VIEWSGOD	.2418**	.3531**	.3386**	.4651**	.3202**	.1114**
YUTHATIN	.2053**	.3634**	.4526**	.4168**	.3757**	-.0011

	LOYALTY	MBOND	MFAITHSH	MISS100	MISSVALS	ORTHDOXY
ACULTURE	.4406**	.0198	.4131**	-.0230	-.0439	.2888**
ADVSCHIN	.3040**	.0190	.3715**	.0550	.0274	.1845**
ASTNDNDS	.6090**	.1132**	.4092**	-.0669*	-.0970**	.4705**
CAREFATH	.2216**	.2382**	.1648**	-.0562	-.1151**	.1731**
CAREMOTH	.2212**	.2798**	.1455**	-.0522	-.1033**	.1794**
CHAPPEAL	.6238**	.1815**	.5801**	-.0396	-.0348	.3735**
CHCLMATE	.3685**	.1541**	.2846**	.0198	.0411	.2140**
CHIMPACT	.5591**	.1899**	.4936**	-.0166	.0025	.3327**
CHURCHIN	.5173**	.1058**	.5203**	.0261	.0453	.3363**
CMMTMENT	.6675**	.1055**	.9237**	-.0370	-.0496	.4383**
FAMILYIN	.4165**	.1112**	.3873**	.0305	.0312	.3306**
FBOND	.0442	.5309**	-.0391	-.0234	-.0217	.0454
LOYALTY	1.0000	.1371**	.5983**	-.0614*	-.0763*	.4997**
MBOND	.1371**	1.0000	.0424	-.0223	.0318	.0429
MFAITHSH	.5983**	.0424	1.0000	-.0448	-.0442	.3646**
MISS100	-.0614*	-.0223	-.0448	1.0000	.7267**	-.0319
MISSVALS	-.0763*	.0318	-.0442	.7267**	1.0000	-.0610*
ORTHDOXY	.4997**	.0429	.3646**	-.0319	-.0610*	1.0000
PROTFATH	-.0562	-.5492**	.0144	.0103	.0112	-.0505
PROTMOTH	-.1470**	-.9057**	-.0568	.0312	-.0100	-.0498
RELEVNCE	.2023**	.1121**	.3047**	.0332	.0212	.1943**
RIGIDITY	-.1057**	-.2856**	-.1089**	.0515	.0482	-.0589
SCLIMATE	.2428**	.1320**	.2430**	-.0261	-.0672*	.1684**
SELFWRTH	.2174**	.1856**	.1930**	-.0113	-.0309	.1210**
SERVICE	.2638**	-.0420	.7476**	-.0116	-.0101	.1208**
SXIMPACT	.1925**	-.0070	.2347**	.0109	-.0396	.1270**
TEACHQAL	.2514**	.1698**	.3012**	-.0054	-.0244	.1864**
VIEWSGOD	.4998**	.1130**	.3861**	-.0490	-.0693*	.5149**
YUTHATIN	.3998**	.0182	.4301**	.0026	.0139	.2473**

	PROTFATH	PROTMOTH	RELEVNCE	RIGIDITY	SCLIMATE	SELFWRTH
ACULTURE	-.0161	-.0113	.1262**	.0251	.2335**	.0979**
ADVSCHIN	-.0290	-.0157	.3009**	-.1447**	.2835**	.0569
ASTNDNDS	-.1197**	-.1233**	.1168**	-.1162**	.2508**	.1473**
CAREFATH	-.3500**	-.2723**	.1965**	-.2654**	.1887**	.2781**
CAREMOTH	-.2578**	-.3331**	.2008**	-.2894**	.2031**	.2699**
CHAPPEAL	-.1403**	-.2016**	.3265**	-.2145**	.3084**	.3384**
CHCLMATE	-.1404**	-.1527**	.3089**	-.1998**	.2722**	.2871**
CHIMPACT	-.1661**	-.2044**	.3662**	-.2308**	.3327**	.3534**
CHURCHIN	-.0479	-.1205**	.2807**	-.1271**	.2373**	.2053**
CMMTMENT	-.0715*	-.1167**	.3187**	-.1387**	.2859**	.2821**
FAMILYIN	-.0860**	-.1342**	.2374**	-.1447**	.1730**	.2682**
FBOND	-.9061**	-.5175**	.1267**	-.2409**	.1276**	.1559**
LOYALTY	-.0562	-.1470**	.2023**	-.1057**	.2428**	.2174**
MBOND	-.5492**	-.9057**	.1121**	-.2856**	.1320**	.1856**
MFAITHSH	.0144	-.0568	.3047**	-.1089**	.2430**	.1930**
MISS100	.0103	.0312	.0332	.0515	-.0261	-.0113
MISSVALS	.0112	-.0100	.0212	.0482	-.0672*	-.0309
ORTHDOXY	-.0505	-.0498	.1943**	-.0589	.1684**	.1210**
PROTFATH	1.0000	.6170**	-.1369**	.2923**	-.1306**	-.1879**
PROTMOTH	.6170**	1.0000	-.1383**	.2982**	-.1458**	-.2232**
RELEVNCE	-.1369**	-.1383**	1.0000	-.1577**	.5133**	.3291**
RIGIDITY	.2923**	.2982**	-.1577**	1.0000	-.1544**	-.1702**
SCLIMATE	-.1306**	-.1458**	.5133**	-.1544**	1.0000	.2239**
SELFWRTH	-.1879**	-.2232**	.3291**	-.1702**	.2239**	1.0000
SERVICE	.1022**	.0167	.2292**	-.0612*	.1503**	.0696*
SXIMPACT	-.0344	-.0038	.3599**	-.0974**	.2934**	.0612*
TEACHQAL	-.1917**	-.1993**	.5750**	-.1834**	.6883**	.2663**
VIEWSGOD	-.1086**	-.1238**	.1920**	-.1733**	.1948**	.1565**
YUTHATIN	-.0082	-.0196	.2492**	-.0772*	.1655**	.1182**

	SERVICE	SXIMPACT	TEACHQAL	VIEWSGOD	YUTHATIN
ACULTURE	.1733**	.0786*	.2454**	.2572**	.1628**
ADVSCHIN	.2916**	.4474**	.3074**	.1695**	.4644**
ASTNDNDS	.1685**	.1714**	.2234**	.4165**	.2437**
CAREFATH	.0488	.0837**	.2807**	.1566**	.1126**
CAREMOTH	.0736*	.0868**	.2691**	.2098**	.0708*
CHAPPEAL	.2999**	.1837**	.4026**	.3837**	.4200**
CHCLMATE	.1057**	.1005**	.3250**	.2418**	.2053**
CHIMPACT	.2416**	.1725**	.4184**	.3531**	.3634**
CHURCHIN	.2683**	.1169**	.2892**	.3386**	.4526**
CMMTMENT	.5101**	.2423**	.3335**	.4651**	.4168**
FAMILYIN	.1732**	.1571**	.2565**	.3202**	.3757**
FBOND	-.1169**	.0471	.1863**	.1114**	-.0011
LOYALTY	.2638**	.1925**	.2514**	.4998**	.3998**
MBOND	-.0420	-.0070	.1698**	.1130**	.0182
MFAITHSH	.7476**	.2347**	.3012**	.3861**	.4301**
MISS100	-.0116	.0109	-.0054	-.0490	.0026
MISSVALS	-.0101	-.0396	-.0244	-.0693*	.0139
ORTHDOXY	.1208**	.1270**	.1864**	.5149**	.2473**
PROTFATH	.1022**	-.0344	-.1917**	-.1086**	-.0082
PROTMOTH	.0167	-.0038	-.1993**	-.1238**	-.0196
RELEVNCE	.2292**	.3599**	.5750**	.1920**	.2492**
RIGIDITY	-.0612*	-.0974**	-.1834**	-.1733**	-.0772*
SCLIMATE	.1503**	.2934**	.6883**	.1948**	.1655**
SELFWRTH	.0696*	.0612*	.2663**	.1565**	.1182**
SERVICE	1.0000	.1536**	.1976**	.1305**	.3092**
SXIMPACT	.1536**	1.0000	.3821**	.1219**	.0948**
TEACHQAL	.1976**	.3821**	1.0000	.1878**	.2046**
VIEWSGOD	.1305**	.1219**	.1878**	1.0000	.2333**
YUTHATIN	.3092**	.0948**	.2046**	.2333**	1.0000

\* - Signif. LE .05

\*\* - Signif. LE .01

(2-tailed)