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Andrews University
School of Graduate Studies

**SELECTED VARIABLES RELATED TO ALIENATION
FROM RELIGION AS PERCEIVED BY STUDENTS
ATTENDING SEVENTH-DAY ADVENTIST ACADEMIES
IN THE UNITED STATES**

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Roger Louis Dudley

April 1977

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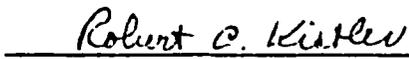
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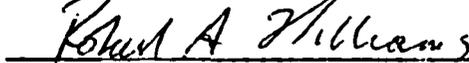

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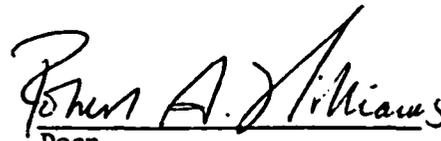
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ABSTRACT

**SELECTED VARIABLES RELATED TO ALIENATION FROM RELIGION AS PERCEIVED
BY STUDENTS ATTENDING SEVENTH-DAY ADVENTIST ACADEMIES
IN THE UNITED STATES**

by

Roger Louis Dudley

Chairperson: Mercedes H. Dyer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: SELECTED VARIABLES RELATED TO ALIENATION FROM RELIGION AS PERCEIVED BY STUDENTS ATTENDING SEVENTH-DAY ADVENTIST ACADEMIES IN THE UNITED STATES

Name of researcher: Roger Louis Dudley

Name and title of faculty adviser: Mercedes H. Dyer, Ph.D.

Date completed: April 1977

Problem

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

Method

Four hundred students were chosen by a stratified random method from among all students enrolled in Seventh-day Adventist secondary schools in the United States. Each young person was asked to respond to the Youth Perceptual Inventory, an instrument especially designed for this study. The Inventory consists of 154 statements divided into sixteen Likert-type attitude scales and six demographic items. One scale measured alienation from religion. The other fifteen measured the independent variables.

The data were collected in a manner which guaranteed complete anonymity to the responding students by a staff liaison person at each school. A response of 100 percent was secured. The major statistical method used in analyzing the data was multiple regression analysis.

Results

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

Items which elicited the most alienation concern Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the life-style.

Correlations between the alienation-from-religion scale and the other scales are all significant at the .01 level except one. The strength of these correlations ranges from .21 to .60. Therefore all but one of the research hypotheses are supported.

Among the parental and home influences studied, poor relationships with parents, authoritarianism in parents, lack of family

harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline are all positively correlated with alienation from religion. Parental noncompliance with church standards is not significantly correlated with religious alienation.

Among school influences examined, lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards are all positively correlated with alienation from religion.

The concept of religion as legalism rather than relationship and the expressed unbelief in Adventist doctrines are both positively correlated with alienation from religion. Of the demographic items, only sex was significant with a correlation of $-.14$.

The coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is $.72$. This is significant beyond the $.01$ level.

The stepwise solution selects seven of the variables as adding significantly to the prediction. In descending order, they are religious sincerity of teachers, relationships with parents, belief in Adventist doctrines, personal interest of teachers, concept of religion, length of time the family has been Adventist, and relationships with teachers.

Conclusions

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

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PREFACE

The journey that led to this completed research study began a long time ago. For twenty years I have been employed in some form of service for Seventh-day Adventist young people. This has included teaching, counseling, and directing church youth activities.

During this time, I have been acquainted with many spiritually motivated adolescents whose commitment to God and relationship with Him have been an inspiration to me. But I have also seen the other side. Too often, my heart has been heavy as I have witnessed the rebellion and hostility toward religion manifested in young lives. Because I have been in a position to get close to these youth and win their confidence, they have confided to me their real feelings and the reasons for them.

As I listened and watched, the conviction grew that the alienation observed was not a necessary function of growing up. I became convinced that parents, teachers, and youth leaders could change the picture if they could see adolescents through different eyes and behave according to the new understandings acquired.

Then the opportunity came for me to further my education. I had no hesitancy in deciding on a dissertation topic. In a sense, I felt that my life had been a preparation for this research. I now set forth the findings, not in the belief that the journey has ended, but with the feeling of assurance that an important milestone has been reached. There is still much to do, but I am confident that a door

has been opened, which, if entered, will result in the prevention or reduction of alienation from religion in a large majority of Adventist teenagers.

In pursuing this research, I have been greatly aided by the help and support of a number of people. I would like to especially thank the members of my doctoral program committee. Chairperson Mercedes Dyer, from whom I first took a class in 1958, has carried a major share of the guidance in this study. She has spent many hours in consultation and in a careful reading of the manuscript. Robert Cruise, my consultant for research methodology and statistical analysis, has also shared large blocks of his time with me. I am especially grateful for the experience of serving as his graduate assistant. George Akers is one whom I have long admired as an especially articulate spokesman on the redemptive nature of Christian education. To him goes credit for the idea of having a free-response question which infused additional vitality into the study. Robert Kistler has been a friend of many years. He shared with me numerous valuable literature references and helped to enlarge my perspective on the entire subject. Robert Williams has been my major professor. I owe him a great debt for the countless insights on understanding people that he shared with me in our class sessions together.

In addition to the committee, I must acknowledge the valuable service given by Wilfred Futcher, a great statistician who assisted me in developing the Youth Perceptual Inventory and my research proposal, and who has so graciously helped me untangle several difficult computer problems. Also I am most grateful for the very helpful assistance provided by the staff at the Andrews University Computing

Center, particularly that of Ruth Ann Plue, Director of Student Services.

Although they must remain nameless, I offer my gratitude to the judges who helped validate my inventory, to the principals and liaison persons of the selected academies, and of course, to the four hundred students who made the study possible.

Most of all, I thank my dear wife Peggy. All through this long project she has remained completely supportive though it has involved considerable personal sacrifice for her. She worked to provide our living so that I could attend school. And she did all of the typing of the manuscript, squeezing the task into her few and precious leisure moments. In every way, she deserves to be a co-holder of the degree.

Finally, I thank God who provided so many evidences of His loving care in opening up the way for me to attend Andrews University and who has so richly supplied strength and wisdom for this project.

My hope and prayer is that this study will not be viewed as simply an object of scholarly interest but as the foundation for a positive program for action.

CHAPTER I

INTRODUCTION

Youth who grow up in religious homes sometimes reject the religious faith of their parents upon reaching the adolescent years. In the earlier teens this rejection may be made manifest by an attitude that grumbles at restrictions, is antagonistic toward worship services and Bible classes, and disregards various church standards. In later adolescence and early adulthood, these youth, now free from parental control, may completely sever all church ties and turn their backs on their childhood faith. Even if they continue to maintain formal membership, they may adopt a life style quite foreign to the religious community in which they were reared. They may rarely attend services and openly violate church codes. Some, of course, will find their way back to a personal faith, and religion will become a part of their adult value system. But for many the rejection of religion will be permanent.

Some young people will make this rejection in a very overt manner. Their loud protests and open hostility leave no doubt as to where they stand in this matter of religion. They may appear actually to enjoy flaunting their violations of the way of life which seems to have such high value to their elders. Other youth may not be open at all about these feelings. They may go through all the motions of being a good church member, and onlookers might not suspect the

feelings of rebellion, frustration, or boredom that lie within.

What all of these youth share in common is an alienation from religion, a sense of estrangement. Religion may serve some purpose for their elders or even certain of their peers, but it has nothing for them. They do not see its values as relevant to their present concerns. They do not find in it any power to meet daily problems successfully. If it means ultimate salvation and eternal life for some, they are quite sure that they would not be fortunate enough to make it into that favored circle. Religion seems to be something which takes most of the joy out of present living and adds a burden of guilt to the contemplation of the future. These youth find that the religion of their fathers, like hand-me-down clothes, does not fit them.

Seventh-day Adventist young people are not exempt from the attitudes described above. In fact they may be more prone to such attitudes than other youth because, as will be developed later, the more fundamental a church and the greater the number of standards which constitutes its religious life style, the more likely it is that its youth will rebel. Adventism is a very fundamental faith which impinges noticeably on the daily behavior of its members, and thereby it provides more opportunity for friction with those who are not truly committed to its tenets.

It would be a mistake, however, to conclude that all adolescents are alienated from religion. It would be a further mistake to assume that such alienation is a natural part of adolescence or that young people are generally irreligious. Ausubel (1954) has said:

Just as adolescence brings no great upheaval in moral structure, it affects no revolution in religious belief or activity. Contrary to widespread opinion there is no rampant repudiation of religion during adolescence. (p. 268)

Actually the teen-age years are ones in which there may be a developing concern for religion and a real interest in finding a personal faith; as Rogers (1972) has pointed out:

Typically, the adolescent subscribes to traditional beliefs and, to a considerable degree, practices the ritualistic aspects of religion. His knowledge of his religious faith is probably low, although his concern for and interest in religion is quite high. (p. 215)

Statement of the Problem

Here then lies one of the more crucial problems facing those responsible for the guidance of Adventist teen-agers. Far too many of these youth are alienated from the church, are finding no personal meaning in its worship patterns, and are rejecting its teachings as guidelines by which to order their life styles. At the same time large numbers of other Adventist adolescents are finding a rich, personal religious experience or, at least, are open to such an experience. What makes the difference? Why are some positively oriented toward the church while their peers are hostile toward it? This problem deserves the most careful consideration of every Adventist educator, youth leader, counselor, and parent.

Purpose of the Study

The purpose of this study is to investigate the phenomenon of alienation from religion among Seventh-day Adventist adolescents. This involves an attempt to discover relationships that may exist between alienation from religion and certain other variables. Among those

variables are the following: (1) belief in Adventist doctrines, (2) concept of religion, (3) family harmony, (4) perception of authoritarianism in the home and the school, (5) perception of emancipation from parents, (6) perception of parents' and teachers' relations to church standards, (7) perception of personal interest of teachers in students, (8) perception of severity of discipline by parents and school administrators, (9) perception of the religious sincerity of parents and teachers, (10) relationships with parents and teachers, and (11) dormitory versus non-dormitory experience.

The findings will hopefully give parents, educators, and counselors a better understanding of how Adventist youth feel and will provide solid clues as to why some youth reject religion. This in turn may provide suggestions for changes in practices that may prevent or reduce alienation.

Need and Significance of the Study

This study is needed first of all because of the importance of the subject. Adventists believe that this life is only a preparation for the life to come. People are granted a few short years in this world to develop characters that will prepare them for living in the realm of the redeemed. Their eternal destiny depends upon the preparation made here.

Adventists further believe that that preparation can only be made through the grace of God obtained by a personal relationship with Him. Therefore youth who reject religion make a total failure of the whole purpose of life. Nothing else they might gain will really matter. White (1903) sets this out clearly:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,--this was to be the work of redemption. This is the object of education, the great object of life. (pp. 15, 16)

If those charged with responsibility for guiding youth believe the foregoing, they must place an understanding of alienation from religion high on their concern list. Action is needed here, but right action can come only from correct understanding of the underlying reasons for the alienation.

Secondly, this study is needed because there is very little solid information available. There is a general feeling that the problem is serious, but only estimates and guesses have been made as to how serious. There are theories and hunches as to why adolescents reject religion but little research evidence is available.

The latest available figures on youth apostasy from any national Adventist source are those found in the Mid-Century Report of the Department of Education and the Young People's Missionary Volunteer Department (1951). The report, issued by the church's world headquarters, states that among children from Adventist homes, 18.7 percent of those age fourteen, 14.6 percent of those age sixteen, 19 percent of those age eighteen, and 24.6 percent of those age twenty had not joined the church. The survey further found that of those baptized between the ages of ten to fourteen, 26.8 percent had withdrawn from the church five years after baptism, and of those baptized between the ages of fifteen to eighteen, 21.8 percent had withdrawn from the church five years after baptism.

The trouble with statistics such as these, aside from being

outdated, is that they are based only on external observation. While it might be granted that failure to join the church or withdrawal from church membership is an indication of alienation, it does not follow that joining the church at an early age and continuing in membership throughout the teen years means that youth are not alienated. This study is based on the premise that it is necessary to go behind external criteria and to probe the attitudes and feelings of the youth involved to learn the true facts.

Several more recent studies which are reviewed in chapter II have attempted to survey the religious attitudes of Adventist teenagers. However, they have either been quite limited geographically or the alienation factor composes only a small part of a global concern picture expressed by adolescents. In this study the intention has been to focus entirely on alienation from religion.

Finally, this study is needed because it focuses on reasons for rejection of religion. It is not enough to know that a certain proportion of Adventist youth are rejecting the church. Adventist parents, educators, and counselors need to know why youth are rejecting the church so that changes can be made which will provide a climate for optimal acceptance of the faith. By correlating important variables in the home and school life of youth with alienation from religion, patterns have developed. Thus research evidence can now undergird the attempts to develop a theory of religious guidance for Adventist adolescents.

Theoretical Basis of the Study

The selection of the independent variables and the formulation

of the specific research hypotheses have been based on a broad theory of adolescent alienation from religion. This theory has been developed by study of various authorities in the fields of adolescent psychology, personality development, and sociology; by a careful review of the pertinent material in the writings of Ellen White; and by personal experience and observation.

Some of the supporting literature is reviewed in chapter II. This section contains a brief summary of the background theory under the headings (1) the process of emancipation, (2) the autocratic and rigid authority, (3) the relationship between religion and rigidity, and (4) the gap between adult religious profession and practice.

The process of emancipation. One of the most important tasks of adolescence is the achieving of independence. The child has been largely dependent upon his parents. Major decisions have been made for him. He has lived by the values and rules of his parents' home. But now he is about to become an adult. He will have to make his own decisions. He will have to determine for himself the values he will live by. He will no longer be an extension of his parents. He is to be his own person.

Achieving this independence or emancipation is a gradual process. As the youth attempts to differentiate between himself and his parents, he may reject some of their values or customs as a way of seeing himself as his own person. This idea has been expressed well by Rogers (1972):

The adolescent's rebellion relates to his quest for identity. It is his declaration of independence and, on his level, corresponds to the two-year-old's negativism, in his more primitive stage. (p. 277)

This does not mean, of course, that the youth doesn't want values, but only that the values must be his values. He must internalize the principles and think through to his own personal conclusions. Even if his values eventually agree with those held by his parents, they are now his because he has decided on them rather than simply accepting without question what has been handed down to him.

The autocratic and rigid authority. If parents and other authority figures understood the necessity and nature of the emancipation process, they could actually aid its taking place with wise and understanding guidance. But if parents fight the process by attempting to force their value system on the adolescent, thus allowing him no separate identity, the result may well be alienation from the parents' religion.

This alienation then may not be really directed against the religion itself but against the authority that holds that religion. It may be the way the young person fights to free himself from the restraints which are keeping him from becoming a separate person. Therefore the more rigid and autocratic a manner in which religious authority is applied, especially when that authority is combined with harshness and impatience, the more likely the youth is to reject the religion. Ausubel (1954) says:

We have noted that in certain instances of parent-youth conflict, displaced aggression toward the parent may be directed against the church, resulting in a characteristic type of adolescent heresy. (p. 271)

Tageson (1962) points out that religious rebellion is generally "an extreme but effective way of 'getting even' with the demanding and arbitrary authority-figures to whom they have been subject in

the past and against whom they finally rebel" (p. 149).

It is very important to note that conformity to the autocratic authority is no proof that alienation is not present. While some youth may outwardly rebel, others may submit and be obedient to all requirements. Internally, however, they may reject the value system. This may lead to an eventual break with the church after they are free from parental and school control, or it may produce weak, dependent personalities lacking any self-guiding principles.

The relationship between religion and rigidity. A number of studies, including the classic by Adorno, Frenkel-Brunswick, Levinson, and Sanford (1950), have shown that the more "religious" the home, the more likelihood it will be rigid and autocratic. "Religious" is used here to mean the certainty that one is in possession of ultimate truth. If a person is certain he is right, there is a logical tendency to want to be sure that others accept what is "right" also. This has been the basis of much religious persecution and of many "holy wars" in human history.

In addition, many people cover up their own basic insecurities by dogmatically insisting they are right through the mechanism of reaction formation. There may be a tendency for insecure people to adopt religious faiths that are highly certain and fundamental. Such people cannot tolerate divergence on the part of one under their authority. They are unconsciously afraid that if they do not protect their beliefs against all questioning, these beliefs may crumble to pieces and leave them with nothing to cling to.

Seventh-day Adventists must pay special heed to these

possibilities for they believe the Bible to be all-sufficient truth and claim to be God's last day movement to prepare the world for the second advent of Christ.

Fortunately this pitfall can be avoided for there is a difference between conventionalized religion, which is rigid, and intrinsic religion, which is loving. True religion is based on love, not force. Theologians generally agree that even God would not force man to do right but gave him a choice. When a person's religion is centered in a personal relationship to God, he ceases to be rigid and thus he will not cause the youth to reject his religious values.

The gap between adult religious profession and practice.

Closely related to the preceding reasoning is the inconsistency between profession and practice observed by youth in the lives of parents and religious leaders. Often youth perceive that the very parents and teachers who are so insistent that the young people conform to their standards do not themselves always conform, or they violate other principles which the youth see as even more vital. Phony lives of adult church members is one of the reasons most often given by youth who reject religion.

Statement of the Hypotheses

The underlying hypothesis of this study is that alienation from religion in Adventist adolescents is related to their relationships with parents and other authority figures, and especially to those relationships which concern religious values. This broad working hypothesis is divided into the following research hypotheses:

1. Alienation from religion is correlated with concepts of

religion held by the adolescents as differentiated between legalism and relationship with a personal God.

2. Alienation from religion is correlated with the adolescents' perceptions of intrafamily harmony in their parental homes.

3. Alienation from religion is correlated with the adolescents' perceptions of authoritarianism versus democracy in their parents' behavior.

4. Alienation from religion is correlated with the adolescents' perceptions of authoritarianism versus democracy in their school administrators' behavior.

5. Alienation from religion is correlated with the adolescents' perceptions of the degree of emancipation from parental control successfully achieved.

6. Alienation from religion is correlated with the adolescents' perceptions of the degree to which their parents live up to the standards of the Seventh-day Adventist Church.

7. Alienation from religion is correlated with the adolescents' perceptions of the degree to which their teachers live up to the standards of the Seventh-day Adventist Church.

8. Alienation from religion is correlated with the adolescents' perceptions of the degree to which their teachers personally care about them.

9. Alienation from religion is correlated with the adolescents' perceptions of the severity and harshness of the discipline used by their parents.

10. Alienation from religion is correlated with the adolescents' perceptions of the severity and harshness of the discipline

used by their school administrators.

11. Alienation from religion is correlated with the adolescents' perceptions as to the genuineness and sincerity of their parents' personal relationship with God.

12. Alienation from religion is correlated with the adolescents' perceptions as to the genuineness and sincerity of their teachers' personal relationship with God.

13. Alienation from religion is correlated with the adolescents' perceptions of good interpersonal relationships, including the feeling of acceptance and the ability to discuss personal concerns, with their parents.

14. Alienation from religion is correlated with the adolescents' perceptions of good interpersonal relationships, including the feeling of acceptance and the ability to discuss personal concerns, with their teachers.

15. Alienation from religion is correlated with the adolescents' residential status--that is, the difference in correlation between students who live in a dormitory and students who live at home.

16. Alienation from religion is not correlated with the adolescents' expressions of belief in the doctrines of the Seventh-day Adventist Church.

Definition of Terms

Certain words used quite often in this study are to be understood as follows:

Alienation means estrangement or withdrawal from. It is a

feeling of not belonging to or not having a fit place in a society and is often accompanied by anxiety and sometimes by resentment or hostility.

Religion as defined in this study is the total life style taught and espoused by Seventh-day Adventists which results from their understanding of God's will. Faulkner and DeJong (1966) constructed behavioral descriptions for each of Glock's five dimensions of religiosity. In this study, the term "religion" does not necessarily include the ideological dimension (belief in the distinctive doctrines of Adventism) or the intellectual dimension (religious knowledge). That is to say that a person may have a good knowledge of what Seventh-day Adventists believe and even accept these teachings as true and still be alienated from religion.

As used here, rather, the term "religion" encompasses elements of the other three dimensions. In the ritualistic dimension it means that the individual values Bible reading, prays regularly, attends church voluntarily, enjoys worship services, and desires to communicate his faith to others. In the experiential dimension it means that the individual finds purpose for life in religious commitment, puts full confidence in God, feels "close" to the Divine, at least at times, and finds a sense of security in his religious experience. In the consequential dimension it means that the individual orders his daily life in harmony with his beliefs or at least attempts to. Specifically, he follows Adventist teachings on Sabbath observance, moral standards, honesty in business dealings, modest and simple dress, healthful living, church financial support, and choice of recreation and amusement.

Academy refers to a secondary school offering grades nine through twelve owned and operated by the Seventh-day Adventist Church. If these academies serve only those students who live at home, they are called day academies. If they also have dormitories and a portion of the student body lives at the school, they are called boarding academies.

Adolescents may include persons from twelve to twenty. In general discussion of theory the term is used interchangeably with youth or young person. However in terms of the actual population being studied, it refers to students attending an academy.

Delimitations of the Study

Due to practical considerations, the population of the study has been restricted to students in grades nine through twelve attending Adventist academies in the United States.

Basic Assumptions

It is assumed in this study that:

1. Alienation from religion does exist in some Adventist adolescents, and that it can be measured.
2. Feelings and attitudes are a better measure of alienation from religion than external criteria such as church membership or attendance.
3. Youth can and will report their attitudes honestly and accurately if they are free from threat of reprisals and if the significance of the study is conveyed to them.
4. An understanding of the reasons for adolescent alienation

from religion is vital to an effective youth ministry within home, church, or school.

Limitations of the Study

1. The research data in this study are limited to correlational information. Therefore, causation cannot be proved. Nevertheless, correlation trends do suggest practical approaches which may later prove to make a difference if these approaches are used in attempting to solve problems.

2. There is no claim that the independent variables selected for this study are the only ones that may affect alienation from religion. Undoubtedly there are others. These have been selected as of interest because they fit into the overall theory developed from related literature and personal experience.

3. This study measures the perceptions that youth have of parents and school leaders and does not measure the adults directly. The perceptions may or may not correspond to fact, but this study assumes that perceptions are more influential on behavior than actual facts.

4. This study is limited to students in Adventist academies. Therefore, it cannot be directly applied to adolescents below or above academy age, to adolescents in other schools, to adolescents not in school, or to non-Adventist adolescents.

Outline of the Study

Chapter I has introduced the problem of alienation from religion in Seventh-day Adventist youth. The importance and the theoretical basis of the study have been discussed. Sixteen research

hypotheses have been formulated. Important terms have been defined, and the assumptions and limitations of the study have been stated.

Chapter II reviews related literature on the subjects of adolescence, alienation, and religion.

Chapter III explains the methodology used in the study of four hundred students attending Seventh-day Adventist academies.

Chapter IV presents the findings of the study.

Chapter V contains a summary of the study and lists conclusions and recommendations.

Appendices and a bibliography complete the report of this research.

CHAPTER II

REVIEW OF RELATED LITERATURE

No studies have been found which attempt to test the hypothesis that alienation from religion in Adventist adolescents is related to their relationships with parents and other authority figures--especially as these relationships concern religious values. However there is an abundance of material relating to various aspects of this subject which when woven together forms the framework for the major hypothesis.

Literature has been selected which appears to be representative of that existing within the related fields. It will be reviewed under the following six subdivisions:

1. Studies conducted to determine the religious attitudes of Seventh-day Adventist youth
2. Studies conducted to determine the attitudes toward religion and authority figures of non-Adventist church-related youth
3. Literature on alienation of adolescents as related to the process of emancipation
4. Literature on alienation of adolescents as related to the degree to which home and school is autocratic and rigid
5. Literature on the relationship between religion, rigidity, and prejudice
6. Literature on alienation of adolescents as related to the

gap between adult profession and practice.

Adventist Youth Studies

Martin (1963) surveyed the perceived problems of young people in four Midwestern Adventist academies. He found the majority quite positive in their attitudes toward the church, but over 20 percent were not sure that they wanted to attend church and felt that the church has too many restrictions.

Ten years later Hardt (1973) made a study to determine if attitudes had changed over this period of time. He administered the Martin questionnaire to adolescents in two different Adventist academies in the Midwest. He found changes of attitude in the direction of more alienation from religion significant at the .01 level.

Lee (1968) studied the differences between well-adjusted and maladjusted students at three Midwestern Adventist academies. Degree of adjustment was determined by teacher ratings. He found the maladjusted pupils significantly less satisfied with the practices, program, and teachers of Adventist schools and showing a preference for attending non-Adventist colleges and engaging in a life work not connected with the church. He also found that the well-adjusted group appeared to be more moral and ethical than the maladjusted group.

However he found no significant differences between the groups in frequency of family worship held at home during their childhood or in the type of elementary school attended and completed. He concluded that "mere exposure to religious teachings at home and in school does not seem to have a significant bearing on adjustment in school" (p. 70).

Bartlett (1970) surveyed more than two hundred graduates of Adventist academies to determine the effect of dormitory versus non-dormitory experience. He found no significant differences in post-academy behavior in most of the areas covered by the research.

Of special interest to the present study is his finding that there is no significant difference between continued church attendance following graduation from college for the academy dormitory and nondormitory subjects.

Noble (1971) surveyed twelfth-grade students in nine Adventist academies in the Pacific Northwest. He found that students tend to believe church doctrines less than they know them and practice the principles of Adventist religion less than they believe them. Also students in these schools tend to be critical of the religion instruction program and, to a lesser degree, of other aspects of the academic program. The students tended to rate their families stronger than themselves as church members.

Kroncke (1970) surveyed 252 seventh- and eighth-grade students to discover the place of religion in their lives. The students were enrolled in Adventist, Catholic, Lutheran, and public schools. She found that 73 percent of the Adventist students believed religion to be a source of happiness. This was about the same as the public school youth, lower than the Lutheran (90 percent), and higher than the Catholic (49 percent).

She also observed that 61 percent of the Adventists attended church because they want to. This ranked third behind the Lutheran and public school students. Only 51 percent of the Adventists were satisfied with the activities their church provided. This was lower

than all three of the other groups.

Kroncke (1973) administered the Kroncke (1970) questionnaire to 359 students in the ninth and twelfth grades with the students divided into the same four groups as the earlier study. He found that 65 percent of the ninth graders and 58 percent of the twelfth graders declared religion to be a source of happiness. Ninth graders who were satisfied with the activities their church provided constituted 61 percent compared to 42 percent for twelfth graders. Both differences were significant at the .05 level.

On the other hand there was no significant difference between the 78 percent of ninth graders and the 72 percent of twelfth graders who indicated that they attended church because they wanted to. Results were not reported separately for the four types of schools.

Kroncke concluded that the positive response toward religion and the church does decline significantly through the teens.

Zbaraschuk (1973) interviewed youth who had severed relationships with the Adventist church. Among reasons given for leaving were the following:

1. Church membership without personal conversion
2. Impersonal, not-caring attitude on part of older members
3. Phony-appearing lives of adult members
4. No sense of relevance to needs
5. No difference seen in own life (Didn't want to be a hypocrite.)
6. Absence of thinking for oneself (Everything is handed out.)
7. Misplaced emphasis ("Non-essentials" too important to some adults.)

8. Academy disciplinary methods

9. Preoccupation with organization and establishment on part of leaders

10. Quality of sermons

Dixon (1974) surveyed Adventist secondary students in Bermuda. She found no significant difference between Adventist children attending public schools and those attending the church school as to their degree of positive attitude toward the church. She also noted that many youth were sensitive to adult inconsistencies and did not perceive adult church leaders as having sufficient concern for the needs of the youth.

Agnetta (1975) found that among students expelled from Adventist academies, a substantial majority were rated by their principals as having hostile attitudes toward religion. He also found that the expelled student tends to be hostile towards authority. Attitude toward religion was positively correlated with attitude toward authority, with a correlation coefficient of .61. These attitudes, however, were all inferred from ratings of the school principals and not from self-report.

Non-Adventist Church-Related Youth

Putney and Middleton (1961) studied the religious convictions of 1,088 college and university students. On the basis of their responses, subjects were classified as atheists, agnostics, deists, modernist Christians, or conservative Christians. Students were also asked to respond as they perceived their parents would.

The strongest finding was that students tended to conform to

a religious ideology held jointly by their parents. When the parents disagreed with each other, the students inclined toward the parent closest to the modernist Christian position or toward the position of the mother.

Students who rejected parental beliefs, whether Christian or skeptical, scored lower on conservatism than conformist students. Christian students scored higher on authoritarianism than skeptics whether or not they accepted parental positions.

Allen and Hites (1961) report a study in which

A questionnaire made up of 27 religious attitude items, a Biblical knowledge test and three rating scales for marking the extent of Bible reading, church attendance, and family devotions was administered to 100 Methodist adolescents, ages 16 to 18, who were present at the morning or evening church school meetings. Correlations between all items . . . were computed and the resulting matrix was factor-analyzed by the centroid method. Twelve factors were present after rotation and of these, nine were of sufficient length to describe. The presence of these nine factors gives evidence that the religious aspects of our culture are multi-dimensional rather than unidimensional. (p. 272)

Elkind and Elkind (1963) report a study in which 144 ninth-grade students wrote compositions regarding their religious experiences. The question "When do you feel closest to God?" was felt to have evoked recurrent (strengthening and maintaining) experiences, and the responses were classified into the six types of: church experiences, solitary experiences, anxiety and fear experiences, worry experiences, prayer experiences, and moral action experiences.

The question "Have you ever had a particular experience when you felt especially close to God?" was felt to have evoked acute (testing) experiences, and the responses were classified into the five types of: appreciation experiences, meditation experiences,

lamentation experiences, initiation experiences, and revelation experiences.

Thus the majority of young people not only revealed a wide variety of religious experiences, but they showed that religion is a significant aspect of their lives.

Personal religion, the individual apprehension of the Divine, apparently remains an important force in the adolescent's life during the very period in which institutional religion is losing its hold on his interest and participation. (p. 260)

Johnstone (1966) surveyed 584 Lutheran youth to determine the differences that Lutheran parochial education made in their beliefs, attitudes, and behavior patterns. For young people from families active in the church, the amount of parochial education made no significant difference in the extent of their congregational involvement or doctrinal understanding, except direct Biblical knowledge. Only in students from "marginal" families were significant differences found between those in public and parochial education.

No differences traceable to parochial education were discovered in youth evaluations of their congregations and pastors or on a large variety of religious attitudes except attitudes in the sphere of interfaith dating and marriage.

Bealer and Willets (1967) reviewed the results of recent research on the religious interests of American High School Youth using Glock and Stark's five dimensions of religion as a framework.

On the ritualistic dimension, more than 85 percent were members of a church or temple, 70 percent attended regularly, and more than half indicated that they prayed regularly.

On the experiential dimension, a number of studies have

attempted to probe the concern youth have for religion. The authors generalize from these studies that "while American adolescents may see other problem areas as more pressing or crucial, they are not religiously unconcerned" (p. 438).

However, in looking at faith as a feeling of closeness and of personal interaction with the divine, the data seem to indicate that "unswerving trust and faith is not the norm for American adolescents" (p. 439).

On the ideological dimension, the evidence suggests that adolescents are quite traditional.

American teenagers either overwhelmingly accept the orthodox point of view or, at the very most, they express some doubts about it. Almost none, however, reject the traditional position. (p. 440)

On the intellectual dimension, it appears that the average adolescent has little knowledge of the factual information concerning his religion and especially of the Bible.

The consequential dimension measures how religious commitment influences the behavior or feelings of an individual. Here, the authors feel, the research is not clear, but some studies have found a negative association between religiousness and delinquency. Longitudinal studies are needed.

In summary, the authors recognize that there is wide variation in religious experience from deep commitment to almost no religiosity. But for the typical teenager, the best label they can apply "is 'hedging.' He appears to embrace neither nihilism nor firm commitment" (p. 441).

And in this, he is not unique but reflects the same stance as

most adults. The adolescent, contrary to popular myths, "tends strongly to accept rather than reject parental values. What is true in other areas is probably equally true for religion" (p. 442).

Zuck and Getz (1968) report an in-depth study of more than three thousand evangelical teenagers. The authors found that religious values were of significance to 88 percent of evangelical teens and of intense import to 42 percent. Four out of five attended Sunday services every week, two out of three said they prayed, at least once a day, and more than half said they gave at least 10 percent of their income to the church. Three out of five youths indicated they believed unquestioningly certain doctrines common to most evangelical churches.

More than half expressed satisfaction and only one in ten expressed dissatisfaction with the various services and activities of the church. However, one in five expressed discontentment with the adults in the church, especially with their failure to live up to the truths they profess to believe.

Heath (1968), in his study over several decades of the effects of college life on the development of maturity, noted the changes in values observed in entering freshmen. He found the religious beliefs of college students in the 1960s to be less orthodox than those of students in the late forties and the fifties. He noted a growing degree of secularization:

The entering freshmen have changed most in their religious and aesthetic values. Within the past ten years, the students have declined very consistently in their interest in and appreciation of religious values and just as consistently increased in their appreciation of aesthetic activities. (p. 57)

Rosenbloom and Dobinsky (1968) measured students' attitudes in a Jewish religious school. The majority of students had positive feelings about God, but attitudes toward prayer were mixed. There was considerable vagueness about the Bible and its meaning to them. Attitudes toward the congregation and the institutions of Judaism declined in importance as the students got older. The survey included students in grades four through nine.

Propper, Kiaume, and Murray (1970) compared students in Roman Catholic high schools with students in public high schools on three separate measures of the alienation syndrome. This syndrome consists of the five dimensions of egocentricity, distrust, pessimism, anxiety, and resentment. Catholic-school students showed no significant differences from public-school students on any of the three measures. The researchers concluded that Catholic high schools are not immune to the winds of change sweeping universities and public high schools.

The Board of Christian Education of the United Presbyterian Church in the United States of America (1970) surveyed 611 high-school youth and divided them into active Presbyterians, inactive Presbyterians, and non-Presbyterians. They found that active Presbyterian youth were highly familiar with the traditional language of the church but that they were not as explicit when indicating their negative feelings toward the church as were inactive youth.

Active youth appear to be ambivalent, they describe the church as providing a potentially unifying force, but also as empty, waiting for people, and not presently fulfilling the role which it ought to be. (p. 88)

In ranking their main life goals, the active youth placed self-development, careers, and personal well-being in the first three places

with religious attitude a distant fourth. However, inactive youth placed it in the seventh and last place. Though active youth have generally had a lengthy experience with worship, they tend to be critical of its forms and ritual.

Havighurst and Keating (1971, pp. 714-15), after reviewing the recent research on the religion of youth, believe the following generalizations are supported:

1. Youth are concerned about what they do with and about their religious beliefs.
2. Youth reflect the values of adults.
3. Youth tend to have a small world of concerns.
4. Youth's priorities of concern tend to differ from what adults expect.
5. Religion is a factor in the life of youth, but religious knowledge and activities are not consistently related to their day-to-day experience and choices.
6. The adult image of the religious concerns and values of youth tends to be one of "hedging" and "drifting."

Strommen, Brekke, Underwager, and Johnson (1972) reported a study of five thousand Lutherans between the ages of fifteen and sixty-five. They found significant differences between youth and the older generation on forty-five of the fifty-two dimensions measured (e.g., beliefs, values, attitudes, opinions, and life styles).

More youth than adults have feelings of alienation from God and from the church, and more youth are disappointed with their church. Close to half of the young people do not feel they are a part of their church family. The area of greatest tension centers in the distrust

many youth have of adults. This attitude of distrust is a serious one because youth generally see the local congregation as run by adults.

On the other hand, among these five thousand Lutherans there are no contrasts between youth and adults in their belief in the divinity of Christ and their knowledge of the Bible.

Schvaneveldt (1973) surveyed Mormon adolescents and their parents to determine areas of conflict between them. The major problems seemed to center around the need for more and better communication, understanding, tolerance, trust, and freedom.

Hooley (1974) tested the differences in attitudes toward the Mennonite ideal between Mennonite youth who attended a church-related school and those who did not. On most of his twenty scales and clusters there were no significant differences. Where significant differences were found, those youth who had attended the church-related school had values, beliefs, or attitudes more aligned with the Mennonite ideal than those who did not.

Strommen (1974) reports one of the most extensive surveys ever made of church youth. A questionnaire of 420 items was administered to 7,050 high-school students selected from more than a dozen denominations and Young Life groups. He found that lack of parental understanding, too-strict parents, and distrustful parents were associated with youth rebellion.

He also found a distinction between an intrinsic and an extrinsic or between a committed and a consensual religious experience. Those youth with the extrinsic or consensual experience were more likely to have a do-it-yourself religion and to exhibit prejudice.

Parental influence was found to be most important in the

fostering of the religious development.

Strommen identified 30 percent of the youth as very committed. The three most important factors in commitment were identification with a personal God, participation in the life of the congregation, and motivation to grow and develop in Christian experience.

Zaenglein, Vener, and Stewart (1975) surveyed the orthodox beliefs of adolescents between the ages of thirteen and seventeen in the same community over the three-year period, 1970-1973. On the eight-item scale, six of the items showed an increase in orthodoxy, one remained the same, and one declined.

In 1970, all eight items declined in orthodoxy when comparing ages thirteen and seventeen. In 1973, this was true of six items.

Most changes were statistically significant, but the actual percentage change was small, only 3 to 8 percent. A majority of students did agree with about 75 percent of the orthodox statements.

The Process of Emancipation

Schiamberg (1973) sees the rejection of parental values and adolescent alienation in general to be a part of the struggle on the part of the young person to find his own identity and to achieve independence from his parents. This leads him to question previously accepted guidelines for his behavior--especially those stressed by his parents.

Complicating this process is the failure of parents to accord recognition to adolescent achievement. Among the reasons he suggests for conflict between generations is "the lack of clearly defined steps marking the recession of parental authority over children" (pp. 29-30).

Allport (1961) has also tied-in rebelliousness with the search for identity:

The well-known rebelliousness of the adolescent has an important relationship to his search for identity. It is his final bid for autonomy. Rejecting one's parents, in whole or in part, may be a necessary, if cruel, stage in the process. It is the adolescent counterpart of the toddler's negativism. (p. 125)

Keeley (1976) investigated freshmen sociology students at a Midwestern university and their parents to determine if there were intergenerational differences in religious belief and religion-related behavior. The students represented five major religious denominations or identified themselves with no religious organization at all.

On twenty-three of the forty-three items presented on an investigating instrument, Keeley found significant differences between the students and both parents, on six items there were significant differences between students and fathers, on seven items between students and their mothers, and on seven items there were no significant differences.

The adults were more oriented toward tradition, conformity, or structure, whereas the youth were more oriented toward spontaneity, change, and newness. The differences also pointed to the youth as having greater feelings of alienation and more widespread disenchantment with the church.

Wagner (1970) points out that the lengthened educational period required in modern society that delays economic and emotional independence from parents at a time when youth are physically and sexually mature and anxious to achieve their own identity has created many of the adolescent-parent conflict problems. He also feels that

the delay in the establishment of a family, the delay in the realization of vocational goals, and the increase in the horizon of choices delays the "final conceptualization of self-identity and the formation of ethical values" (p. 343).

In an older, but still important, paper, Davis (1940) examines reasons for the high incidence of parent-adolescent conflict in Western civilization. Some of the factors operating are:

1. The rate of social change which creates a hiatus between one generation and the next.

2. The physiological differences between parent and offspring which vary radically from youth to adulthood and result in each generation having different needs.

3. The contrast between adult realism and youthful idealism.

4. The distribution of social status and office partly on the basis of age. Regarding the established institutions (including the church), the adolescent

looks at them from the point of view of the outsider (especially since they affect him in a restrictive manner), either failing to imagine himself finding satisfaction in such patterns or else feeling resentful that the old have in them a vested interest from which he is excluded.
(p. 529)

Parental authority, even though it controls most aspects of life, is not necessarily seen as despotic because the child is socialized within the family; there is ordinarily an empathic identification, and the child has ways in the intimate interaction of a primary group to exert the pressure of his will. However, the factors listed above have combined in Western society and they produce conflict for the following reasons:

1. Rapid change develops the two generations with conflicting norms.
2. A number of competing authorities now dispute the once exclusive domain of the parents to socialize the child.
3. Society provides little explicit institutionalization of the progressive readjustments of authority between parent and child.
4. The move from the extended to the nuclear family and the shearing away of many common activities from family life results in a concentration of family sentiment among a few individuals who are so important to the emotional life of each other that complexes easily develop.
5. Many choices affecting the future life, especially socioeconomic position, present themselves during adolescence when there is often a conflict of interest between parents and youth.
6. The postponement of economic independence and marriage at a time when the youth are sexually mature creates sex tensions.

Davis concludes that the presence of parent-youth conflict is a "specific manifestation of the incompatibility between an urban-industrial-mobile social system and the familial type of reproductive institutions" (p. 535).

Mitchell (1974) sees early adolescence as a time when decisions must be made because of the conflicting demands of personal and inner needs as opposed to social expectations. Decisions, except when unusually clear-cut, create moral dilemmas. Dilemmas faced are sexual behavior, independence, conscience, double standards, and conformity. Counselors best help youth by "encouragement, support, and a perspective on self that allows them to acknowledge the fact that they are

experiencing normal growth pains rather than psyche-shattering traumas" (pp. 21-22).

Stewart (1967) analyzed the data obtained from a longitudinal study of thirty youth from birth to early adolescence with concentrated interviewing and testing of six of the young people. He was interested in finding factors which influenced their religious beliefs, attitudes, practices and experiences.

He found that "young adolescents are at various levels in their thinking about religious beliefs," and that "personal religion is playing a widely different role in the lives of young people" (p. 168). In describing the turn that the crisis of adolescence may bring in religious behavior, he states:

The adolescent self-in-process, while still in his primary family, must discover his identity, begin to function with integrity, and find his ultimate loyalties. In response to his challenge, he may accept the traditional ideology and values of his parents and church, or he may conform to the conventional tastes and values of his peer world. Both are conformity. (p. 268)

However, there is another way out if he can find autonomy and if the roots of real faith have been carefully nurtured:

Autonomy calls him out of the security of his parents' home--and within the established church he may find through reflection, emotional struggle, and commitment a faith of his own. (pp. 268-69)

Stewart is especially concerned about "early conversion practices" which can "commit the child to an unexamined faith from which he may later recede" (p. 294).

Tageson (1962) found that what may appear to be rejection of adult values may actually be a search for independent values related to personal identity:

Adolescents are no longer satisfied with arbitrary appeals to authority on questions of moral or religious doctrine and practice. They are increasingly interested in the meaning of religion for their lives. (p. 140)

In their classic study on the authoritarian personality, Adorno et al (1950, p. 740) found that those people who reject the Christian tradition altogether are often the children of religious parents, and these rejecters are really displacing their rebellion against the family upon their religion.

Rook (1973) proposes that rebellion in the adolescent is basically the expression, on a conscious level, of unconscious envy. Envy is the resentful or angry feeling one has when another person possesses or enjoys something desirable that is not experienced by oneself. The child sees the parent as the possessor of all goodies and attributes upon which the child is dependent but which he does not possess. At the same time the child realizes his own feelings of smallness, helplessness, and dependency. The rebellious adolescent "unconsciously feels that the help that the parent is giving must be spoiled and devalued . . . to narrow the gap he feels between himself and parent" (p. 58).

The rebellious youth is unable to accept the helpless, dependent, frail part of himself which is common to all people, so he projects these feelings on others, especially his parents, and introjects the powerful, controlling attributes of the parents into himself. Thus he attempts to switch roles with his parents. The parent and the Christian leader "need to respond to this rebellion by identifying with Christ so that the approach will not be one of domination and control, but one of understanding and forgiveness" (p. 56).

Yates (1969), after examining the implications for religious education in Erickson's theory, concluded that:

1. Youth leaders need to help youth in their identity crisis by helping them overcome identity diffusion, by confirming them at their best, and by serving as adult guarantors of their identity.
2. Parents need to function as dynamic models for their children.
3. Adult society needs to concentrate on improving itself rather than criticizing youth.

Psychologist Rogers (1972) emphasizes that the success of this emancipation experience depends largely on the parents:

Emancipation is almost as crucial a test for the parent as for the adolescent himself. On both sides there should be preparation for the time when the fledgling adult leaves the nest. (p. 279)

The Autocratic and Rigid Authority

Lewin (1944) was a pioneer in studying the effects of type of leadership on group dynamics. He contrasts autocracy, democracy, and laissez-faire and points out that they do not constitute a continuum with democracy occupying some point between the other two. Rather they should be perceived as a triangle. A survey of the research conducted indicates that real democracy is more efficient than the other methods.

However, real democracy is not merely a disguise for autocratic manipulation or a softening of autocracy. It must involve decision and not merely discussion. It must be real group decision based on dealing with the individual as a group member.

True democracy necessitates both leaders and followers being

educated for their democratic roles. It is also important to realize that democratic behavior cannot be learned by autocratic methods but only by democratic living.

Lewin feels these studies have much significance for education.

The objective of our educational system is customarily defined as twofold. It is to give knowledge and skills to the coming generation and to build the character of the citizens-to-be. The experiments indicate that democratic education does not need to impede the efficiency in regard to the first objective but can be used as a powerful instrument toward this end. The experiment also indicates that, for educating future citizens, no talk about democratic ideals can substitute for a democratic atmosphere in the school. The character and the cultural habits of the growing citizen are not so much determined by what he says as by what he lives. (p. 200)

Baumrind (1966) contrasted three modes of parental control: permissive, authoritarian, and authoritative. "The permissive parent attempts to behave in a nonpunitive, acceptant, and affirmative manner toward the child's impulses, desires, and actions" (p. 889).

The authoritarian parent, by contrast, "attempts to shape, control, and evaluate the behavior and attitudes of the child in accordance with a set standard of conduct, usually an absolute standard" (p. 890). Between these, the authoritative parent "attempts to direct the child's activities in a rational, issue-oriented manner" (p. 891).

Baumrind feels that the authoritative approach may best enable children to conform to social standards with minimum jeopardy to individual autonomy or self-assertiveness.

Havighurst and Taba (1949) found that most young people are eager to respond to moral values, and that even those who rebel seem to cherish an inward ideal of desirable conduct. They concluded that "rebellion and bad conduct are usually rooted in causes other than

rejection of moral values themselves" (p. 96).

Rogers (1969) finds the roots of alienation in early family conflict particularly where there is not forgiveness and an attempt at reconciliation and understanding. The child does something the parents do not like. They punish. The child feels misunderstood and hurt and refuses to cooperate. The parents feel frustration. Alienation grows. Rogers feels the situation calls for "understanding the frame of reference of the other person and . . . the need for forgiveness . . . [and] a recognition of the rights and point of view of the other person" (p. 56).

In looking for the roots of alienation, Bronfenbrenner (1972) says:

I spoke of alienation as a feeling of rejection of and by the outside world. This would seem to suggest that the rejection expressed by the alienated person is a retort in kind, that he feels estranged and hostile because he has been deserted and denigrated by his society. (p. 24)

Hanssen and Paulson (1972) compared establishment with anti-establishment youth on twenty-three factors of their childhood home life as measured by the Parent Attitude Research Instrument. They found that anti-establishment youth are more likely to come from homes characterized by parental fighting, irritability, authoritarianism, and inconsistency. There is instability in the family system. Eventually these children often "get even" with their parents by becoming exactly like them. The researchers believe that the current youth dissent is not a revolution but an evolution from the cultural system.

Paulson, Lin, and Hanssen (1972) found that students who were sympathetic with the establishment tended to recall more positive,

intrafamily harmony while students who were anti-establishment recalled lack of motherhood assurance as well as family discord and parental irritability.

Southard (1970, p. 27-28) reports a good deal of bitterness in persons who have been overdisciplined. One study showed that college girls with a high degree of prejudice ordinarily profess love and respect for their parents. But deeper study shows that the much buried hostility toward their parents that marks their lives is really passed on to others.

Elder (1963) states that the difference between legitimate and coercive parental power lies in a willingness to explain the reasons behind restrictions. He found that young people from the seventh through the twelfth grade were more likely to model themselves after their parents and to associate with parent-approved peers if their parents tended to explain various decisions and restrictions. He compared autocratic, democratic, and permissive parents and found that the most attractive parents as models tended to be the democratic ones.

The young people with democratic or permissive parents tended to be confident about their own ideas and opinions and to be independent in their own decision-making. On the other hand, those with autocratic parents had little confidence and independence in their decision-making.

Elder concluded that "the legitimizing of parental dominance has the effect of making this power more acceptable, and, in doing so, heightens dependency needs as well as self-confidence," but "the effects of parental explanation . . . are generally modified by the level of parental power--whether the parent is autocratic, democratic,

or permissive" (p. 65).

Eckerson (1969) sees rebelliousness and alienation as cries for help to which adults respond with indifference, confusion, resentment, or active antagonism. Traditional status groups have always moved slowly, if at all, toward granting the "subgroup" certain rights that have validity in a viable twentieth-century society. They do not understand that rebelliousness is a cry for help to correct injustices. She quotes Ashley Montagu as saying, "There is, of course, a teenage problem, but that problem is not the teenager but the adult" (p. 852).

Weigert and Thomas (1970) studied youth in the United States and Latin America to determine relationships between parental behavior and religiosity (belief, experience, knowledge, and practice) on the part of the youth. Parental behavior was classified according to the four dimensions possible of high and low control and support. With some exceptions there was moderate verification of the hypothesis that a high degree of control and support produced the highest measures of religiosity with support contributing most highly for the Anglo subjects.

The control measure was based on the adolescents' perceptions and included only four rather mild items which the authors concede would be included in the induction type of discipline.

Johnson (1973) investigated the relationship between student religious commitment and perceived parental religiosity, family warmth, and acceptance. He found that religious commitment was significantly, but not highly, correlated with a warm, supportive family and significantly and highly correlated with religious influences in the home. He concluded that students report their parents as generally similar

to themselves in religious commitment, and that religious students tend to perceive their families as more happy, warm, and accepting than do nonreligious students.

Hoffman (1970) reviewed and summarized seventeen studies correlating the four child-rearing practices of power assertion, love withdrawal, induction, and affection with various indices of moral development. The strongest finding was that a negative relation between power assertion and moral development holds up consistently for both sexes and throughout the entire age range of the children studied.

There did not seem to be any correlation between love withdrawal and moral development. Induction (giving reasons and pointing out consequences) was the discipline most conducive to moral development. Some studies showed positive correlations and some showed none, but no studies showed negative correlations. Affection also contributes to moral development, but the evidence in most cases is not as strong as for induction.

Grinder (1973), after a survey of relevant studies, believes that intergenerational conflict emerges for two general reasons: parental cultural impoverishment and personality constrictions.

Cultural impoverishment refers to the parents' inability to anticipate future events and thus their tendency to make ill-advised or unduly restrictive agreements with the adolescent. Fearing that traditional social values may not last, these parents become authoritarian and insist that the adolescent hew the line. Personality constrictions refer to the parents' inability to cope with the adolescent's growing need for freedom because of their own need to keep him dependent. Conflict over their own responsibilities often engenders self-doubt and loss of self-esteem, which makes parents less able to respond to the adolescent's need for independence. Investigators have confirmed that, on the whole, an adolescent who is granted autonomy by his parents

will maintain close relations with them. When friction is engendered between the adolescent and his parents, he may either run away from home or commit delinquent acts, perhaps to express his defiance of parental expectations. (pp. 399, 400)

The longitudinal study done by Peck and Havighurst (1960) focused on the factors that go into developing different character types. They found that:

Stable, mature character is highly associated with those family traits of parental trust and faith in the child, the child's readiness to share confidences with his parents, parental approval of the child and of his peer activities, and good interparental relations. (p. 106)

They also noted the importance of consistency of parental control, regularity in the home, democratic family practices, and common participation in activities by parents and children.

They noted that severe, autocratic discipline produces children who "toe the mark" but who eventually feel more hostile even if they do not show it in an open manner. While a dictatorship looks more efficient, "the effect on character is to arrest the development of rational judgment and to create such resentments as prevent the growth of genuinely altruistic impulses" (p. 191).

The result of severe punishment is a hatred which breeds "either antisocial behavior or a grudging, resentful conformity to convention which has no real ethical intent in it" (p. 192).

Babin (1969) examines the problem of Catholic youth who are alienated because the church itself appears to them as the prime obstacle to their faith. While the majority of adolescents seem indifferent to religion, an elite group are uneasy because "they cannot connect what the church presents with what they themselves experience within the world as true and good and vital" (p. 19).

He recommends that in spite of the dangers involved one must invite diverse responses to explosive issues and then allow the students to discover their own truths.

A faith which today has to lean on authoritarianism and abstractions will collapse tomorrow under the pressure of cultural change. . . .

The teacher who has an answer for everything can force his students into either complacent stasis or a complete rejection of him and all his answers.

There will never be a time when most students accept answers for everything, when they cease to question dogma and morality, but they might be better off tomorrow, better prepared to continue their quest, if the teacher has shared his search with them. (p. 81)

In concluding this section, it will be interesting to compare these findings of modern authorities with the writings of Ellen White, one of the founders of the Seventh-day Adventist Church who is considered by its members to be a divinely inspired authority in child rearing and education.

In writing to the manager of a hospital who had a number of adolescents under his care and supervision (1932), she said:

Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these ironclad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do. . . .

Provoke not the youth to wrath. Stir not up in them, by unjust charges and harsh treatment, the impulse to act rashly. Often those who ought to know how to deal with the youth drive them away from God by injudicious words and actions. (p. 180)

To ministers and other religious workers (1915) she counseled:

In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. (p. 120)

To parents (1952) she had some rather pointed statements:

Christ is grieved with every harsh, severe, and inconsiderate word spoken to children. Their rights are not always respected, and they are frequently treated as though they had not an individual character which needs to be properly developed. (p. 358)

In her sweeping outline of the philosophy of Christian education (1903), she was very definite concerning manner of treatment:

Those who desire to control others must first control themselves. To deal passionately with a child or youth will only arouse his resentment. (p. 292)

The course of no parent or teacher is justifiable if it is unlike that which under similar circumstances the Saviour would pursue. (p. 295)

In a work directed to both parents and teachers (1913), she rules out impatience:

How unbecoming for us to be impatient with the errors of the inexperienced youth! So long as God bears with them, dare we, fellow sinners, cast them off? (p. 97)

Finally in discussing the education of youth (1954), she points out that the rigid, autocratic method, even when it seems to be a success, eventually leads to character disaster:

The severe training of youth--without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform--will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. (p. 227)

Though quoted from a later compilation, this statement was originally made in 1872 and thus was far in advance of its time.

The Relationship between Religion, Rigidity, and Prejudice

Adorno et al. (1950), after extensive studies, published the definitive work on authoritarianism and prejudice. They concluded

that:

There seems to be no doubt that subjects who reject organized religion are less prejudiced on the average than those who, in one way or another, accept it. (p. 209)

But this study (pp. 730-31) also distinguished between two kinds of religious experience. On the one hand there is the conventionalized religious rigidity which tends to correlate with ethnocentrism. On the other hand there is personally experienced belief--an internalized religion. People with this type of religion are likely to be opposed to ethnocentrism or prejudice.

Allport (1962) considered the studies which had been done on relating religious belief to prejudice and authoritarianism and divided religion into two values--intrinsic and extrinsic. The one who has intrinsic religion has internalized his beliefs. His total creed, including love for his neighbor, is knit into the fabric of his personality. Human-heartedness for him is as essential as his belief in God.

The one with extrinsic religion, however, uses it to serve himself. It confers status and provides sociability as well as comfort and support in time of trouble. An exclusionist philosophy is actually encouraged.

He hypothesizes that a fully interiorized, intrinsic faith makes for low prejudice; whereas an extrinsic religious orientation makes for high prejudice.

Feagin (1964) surveyed Southern Baptists using Allport's concept of intrinsic-extrinsic religious style. He found that racial prejudice was significantly related to extrinsic religion rather than intrinsic religion. He found no correlation between orthodoxy of beliefs and the intrinsic-extrinsic variable, but there was a

significant positive relation between orthodoxy of beliefs and prejudice.

Allen and Spilka (1967) compared subjects who were religious and extremely prejudiced with subjects who were religious and unprejudiced as to whether their religious experience was committed or consensual. The committed-consensual dichotomy was measured on five cognitive components:

1. Content--abstract or concrete
2. Clarity--discerning or vague
3. Complexity--differentiated or monopolistic-dichotomous
4. Flexibility--candid-open or restrictive
5. Importance--relevant or detached

Strong correspondence was demonstrated between prejudice and consensual religion and between absence of prejudice and committed faith with significance found for each cognitive component.

Cole and Hall (1970) in trying to explain the relationship between religion and prejudice describe the type of person who feels the need for a church connection in order to bolster his ego.

He is uncertain of himself, confused, unsuccessful in many phases of life, and already hostile toward a world that he thinks has treated him badly. Probably he has been using projection for many years as a means of escape from his own insufficiency. And he doubtless brings to the church a degree of rigidity that cannot be modified by religious experiences. He seeks the help of religion because he has an inadequate personality structure, and those with inadequate personalities are the ones who also easily become fanatics. Both his prejudice and his "religion" are projections, by means of which he tries to escape from himself. (p. 486)

Southard (1970, pp. 91-92) builds on Allport's distinction between intrinsic and extrinsic religion. Extrinsic churchgoers are indiscriminately pro-religious. For them religion is not a value but

a tool that serves their dependent needs. They score highest on a test for prejudice. This is consistent with their anxieties. They want to be close to the accepted group.

Intrinsic people are oriented toward a living religion. Service to God is their master motive. They reject the use of religion for their own sake or safety. They score lower in prejudice than either nominal churchgoers or those who report no church attendance at all.

Daves (1971) quotes a seventeen-year-old boy who said, "Parents are hard on senior highs because they aren't too sure themselves what they believe. So they yell a little louder to keep up their courage" (p. 10).

The Gap between Adult Profession and Practice

Rogers (1969, p. 60), in discussing alienation in general, pointed out that many of the alienated young people in society today are concerned with deep and complex moral issues. These students are often calling attention to areas of dishonesty, hypocrisy, injustice, and repression in the adult culture.

Keniston (1965) speaks of a "new alienation" in contrast with that which has always existed. By this he means,

first, that the roots of alienation in America lie in a new kind of society, and, second, that in such a society alienation characteristically takes the new form of rebellion without a cause, of rejection without a program, of refusal of what is without a vision of what should be. (p. 6)

He finds the complexities of the subject so great that he cannot identify the cause or even the causes of alienation.

I cannot summarize my conclusions in a sentence or a paragraph, except to say that the new alienation is intimately

bound up with the technological society in which we live, and we cannot understand alienation or our society without understanding both together. (p. 11)

Alienation seems to have a great deal to do with orientation to time dimensions.

Virtually every alienated outlook can be seen as a rejection of (often unstated) American assumptions about life and the universe. Where Americans have traditionally lived for the future, and still sometimes see history as progressive, the alienated value the present and see history as retrograde, moving downward or backward. (p. 79)

Indeed, their philosophies "emphasize the irrelevance of the past and their pessimism about the future" (p. 180).

In looking at the context of a society which produces alienation, he identifies several pertinent factors:

1. Rapid social change which leads to historical dislocation
2. The fragmentation of tasks resulting from the ascendancy of technological values
3. The shattering of community
4. The reduction and isolation of the family
5. The decline of Utopia

In a thought-provoking passage, he states that "any social order in which a goodly proportion of its citizens do not fit is in that measure a society whose demands have outpaced its ability to prepare men to meet them" (p. 387).

Bronfenbrenner (1974) finds that the origins of alienation lie in the evolutionary changes taking place in the structure of the American family, particularly those changes which tend to isolate young people from their parents and other adults. Among these changes, he cites:

1. Fathers' work taking them away from the home for extended periods

2. The high increase of working mothers

3. The spectacular rise in the divorce rate

4. The increase in single-parent families

5. The decline of the extended family

6. The changing physical environment in the home such as family rooms, playrooms, and master bedrooms

7. The replacement of the adult by the peer group ("The vacuum created by the withdrawal of parents and other adults has been filled by the informal peer group" [p. 55]).

8. The isolation of children from the world of work

9. The insulation of schools from the rest of society (This has caused the schools to become "one of the most potent breeding grounds of alienation in American society" [p. 60]).

Research indicates that these forces of social disorganization arise primarily from the circumstances in which the family finds itself in our society and from the way of life imposed upon it by those circumstances. And "literally thousands of investigations" (p. 56) point to this family disorganization as the overriding factor in the developmental antecedents of behavior disorders and social pathology.

Peck and Havighurst (1960) concluded:

Since character structure, and even specific, detailed ways of acting, appear largely learned by emulation of the attitudes and behavior of those few people who are emotionally essential to the growing child, it seems evident that moral preaching which is not backed by consonant behavior is largely a waste of time and effort. . . .

Children do as we do, not as we say. Their character tends to be an accurate reflection of the way their parents act toward them, no matter what contrary pretenses some parents try to present to society. (p. 189)

White (1903) brings the application even closer to religious values:

It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth. (p. 259)

Torkelson (1970) feels that youth alienation is largely a result of adult hypocrisy. The young people have noted the gap between the preaching and the practice of their elders in such areas as sex, drugs, and justice. He quotes a poll by the National Sunday School Association in which respondents in two thousand conservative Protestant parishes, when asked why they had severed connections with the church, gave as their second most frequent reason, "hypocrisy by adults."

Cole and Hall (1970) point out that:

Adolescents want to find something in religion, but many of them fail to do so. Their reactions to failure often take the form of intolerance, cynicism, and withdrawal from contact with church activities. (p. 503)

Summary of the Literature

Many sources concerning religious attitudes of young people and adolescent alienation in general have been reviewed. While not all studies are in complete agreement, an attempt will be made to synthesize the major themes which appear in the literature which has been cited.

A wide range of religious attitudes and experience has been found among church-related youth. Some share a deep commitment to

the faith of their parents, and personal religion plays a major role in their lives. Others reject religion entirely. The largest number compose an in-between group. They usually choose the same church affiliation as their parents, but these adolescents hold specific values and interpretations of religion quite different from the older generation. Young people often manifest an interest in religion, but religious knowledge and activities are not consistently related to their day-to-day experiences.

Among non-Adventist young people, parochial education tends to make a difference in religious attitudes only where the family religious commitment is marginal.

Researchers have found that a range of 20 to 50 percent of Adventist young people are unhappy with the church and its activities. Those youth who sever connections with the church often do so for reasons which relate to unpleasant experiences with the older generation.

Much research supports the concept that adolescent rebelliousness is closely related to the search for personal identity. Modern technological society with its lengthened period of economic and emotional dependence aggravates this rebelliousness, for it delays formation of a separate identity and thus increases the period of conflict.

The adolescent must decide between, on the one hand, conformity to either adult or peer values, or, on the other hand, thinking through to personal values. Those who decide on a separate identity may reject some adult values as a way of finding themselves.

Democratic leadership in the home and school has been shown to be superior to either autocratic or laissez-faire leadership in

facilitating maturity and reducing rebellious feelings. Family harmony, warmth, and acceptance has been associated with positive moral development while harsh, punitive discipline has been strongly correlated with negative moral development.

Many studies have discovered a relationship between strict fundamental religious attitudes and personal rigidity on the part of parents and leaders. However, this relationship only seems to hold where the religion is of the extrinsic, self-serving type. An intrinsic religious experience leads an individual to be warm, accepting, and flexible.

CHAPTER III

METHODOLOGY

Type of Research

This study employs a correlational research design. It investigates the extent to which variations in one factor, alienation from religion, correspond with variations in a number of other factors. These other factors, the independent variables, have been selected because they represent facets of the broad hypothesis which this study proposes to test--that alienation from religion in Adventist adolescents is related to their relationships with parents and other authority figures especially as these relationships concern religious values. This study seeks to determine what proportion of the variance in the alienation scores is accounted for by these predictors taken both together and separately.

Population and Sample

The population for this study is all students enrolled in Seventh-day Adventist academies in the United States at the time that the sample was drawn in the autumn of 1976.

The sample for this study is four hundred students drawn by a stratified random method from the population. From a list of all seventy-eight academies in the United States, twenty were selected to proportionally represent six regional groupings. Student rosters were secured from each of these twenty academies, and from each roster the

names of twenty students, ten male and ten female, were randomly drawn. This total of four hundred names constitutes the sample for the study.

The number for the sample was selected after performing a power analysis. Power is defined as the probability of getting a significant result if the null hypothesis of no correlation in the population is indeed false. Power is a function of (1) the significance criterion, (2) the sample size, and (3) the population-effect size.

The significance criterion for this study was set at the .05 level. The population-effect size in a correlational study is the coefficient of correlation. This was set at .20, which means that there was no interest in any significant correlations smaller than $\pm .20$ since they would account for less than 4 percent of the variance and would have no practical value. Desired power for this study was .95 which would give a 95 percent probability of finding statistical significance if a correlation greater than $\pm .20$ does actually exist in the population.

According to the standard formula for power analysis (Welkowitz, Ewen & Cohen, 1971, chapter 13), the sample size needed to provide for power .95, significance criterion .05, and effect size .20 would be 325 subjects. The number four hundred was then chosen to provide some safety margin. This provided for a power of .98.

Research Instrument

To measure the variables involved it was necessary to select or design an appropriate instrument. Many published scales (Robinson & Shaver, 1969; Shaw & Wright, 1967) were consulted and found helpful. However the unique nature of this study seemed to call for

a measuring instrument specifically designed to meet its needs.

This instrument, The Youth Perceptual Inventory, was developed over a six-month period during the first half of 1976. It consists of one major scale to measure the dependent variable, alienation from religion, fifteen minor scales to measure the independent variables, and six demographic items (see appendix A).

The inventory utilizes the Likert-type attitude scale. Each student was presented with a list of items relating to the various scales and asked to respond with one of five possible choices: (1) Strongly Agree, (2) Agree Somewhat, (3) Undecided, (4) Disagree Somewhat, and (5) Strongly Disagree. Each item was then scored one to five, and the respondent's score for a particular scale is the sum of the scores he received for each item. Approximately half of the items are stated in positive form; the remainder are stated in negative form. Reverse scoring is used for the negative-form items. The students recorded their responses on OpScan answer sheets which provided room for responses to 160 items with five choices per item.

In building the inventory, approximately two hundred items were selected or prepared and divided into sixteen scales. The dependent variable was assigned to Scale A--Alienation from Religion. In addition, there were the following fifteen scales to measure the predictors:

Scale B--Belief in Adventist Doctrines

Scale C--Concept of Religion--Legalism versus Relationship

Scale D--Perception of Authoritarianism in Parents

Scale E--Perception of Authoritarianism in School Officials

Scale F--Perception of Parents' Compliance with Church Standards

Scale G--Perception of Teachers' Compliance with Church Standards

Scale H--Perception of Parental Discipline

Scale I--Perception of School Discipline

Scale J--Relationship with Parents

Scale K--Relationship with Teachers

Scale L--Perception of Emancipation from Parents

Scale M--Perception of Personal Interest of Teachers

Scale N--Perception of Religious Sincerity of Parents

Scale O--Perception of Religious Sincerity of Teachers

Scale P--Perception of Family Harmony

Before proceeding with the validation of the scales, it was discovered that the area of family harmony was well covered by an already-tested instrument--the Family Concept Inventory of Ferdinand van der Veen. Its Factor I--Consideration versus Conflict--was selected as being suitable to measure this content area and was inserted in place of the original Scale P.

The remaining scales were examined for content validity by a panel of judges, used in a pilot study, and submitted to an item analysis to determine reliability.

Content validity. Judges were asked to inspect each item and to decide if in their judgment it measured the attitude of the scale in which it was included. They were also invited to give suggestions concerning the wording of items and other material which might be

incorporated. Judges were chosen on the basis of their knowledge of the various facets of adolescence. The panel of judges included (1) an academy Bible teacher, (2) an academy counselor, (3) an editor of academy Bible textbooks, (4) a youth pastor, (5) a college counselor, (6) a seminary professor, (7) a church director of youth activities for a four-state area, (8) a professor of education who is a former academy principal, (9) a sociologist, and (10) an ordained minister with teaching experience of the Grace Gospel Fellowship.

On the basis of the judges' comments, some items were deleted, some new items were added, and a number of items were rewritten to achieve better clarity.

Item analysis. A pilot study of the inventory was administered to forty-three students at Andrews University Academy in May 1976. It was found that most students could complete the inventory within a forty-minute class period. A computer item-analysis program was performed on the responses. This program determines internal consistency by yielding a reliability coefficient alpha for each of the scales.

For the Alienation from Religion Scale, the coefficient alpha was .97. Eight of the remaining scales were between .82 and .87. Three others were between .72 and .76 and one was .68. The other two were .54 and .38.

The program also supplies a point multiserial coefficient between each item and the scale of which it is a part. Items which did not correlate well with the overall scale were deleted.

A factor analysis was performed on the independent variable scales taken all together to determine if better groupings could be

obtained. From this analysis some new scales were formed, each incorporating several of the old scales. These were submitted to the item-analysis program. Reliabilities on these new scales were lower so it was decided to retain the original groupings.

After the weakest items were deleted, the four scales having the lowest reliability coefficient alphas were submitted to a new item analysis. The final reliability coefficients obtained in the pilot study are shown in table 1.

TABLE 1
RELIABILITY COEFFICIENTS OBTAINED IN PILOT STUDY

Scale	Reliability Coefficient Alpha
A--Alienation from Religion	0.972
B--Belief in Doctrines . . . . .	.754
C--Concept of Religion . . . . .	.722
D--Authoritarianism in Parents . . . . .	.876
E--Authoritarianism in School Officials . . . . .	.874
F--Parents and Church Standards . . . . .	.769
G--Teachers and Church Standards . . . . .	.379
H--Parental Discipline . . . . .	.745
I--School Discipline . . . . .	.855
J--Relationship with Parents . . . . .	.852
K--Relationship with Teachers . . . . .	.851
L--Emancipation from Parents . . . . .	.662
M--Personal Interest of Teachers . . . . .	.871
N--Religious Sincerity of Parents . . . . .	.824
O--Religious Sincerity of Teachers	0.863

Final constitution of instrument. In the edited form the sixteen scales contained a total of 154 items. The remaining six spaces on the 160-item OpScan sheet were used to collect six pieces of demographic information as follows (see appendix A):

Item 155--Sex of student

Item 156--Housing in dormitory or home

Item 157--Parents' marital status

Item 158--Adventist connection of student and parents

Item 159--Length of time parents have been Adventists

Item 160--Urban or rural upbringing

It was also decided to include one qualitative question which could not be analyzed by statistical methods. Each student was instructed to turn his answer sheet over and on the reverse side complete the sentence, "The feelings I have when I think of my religion are _____."

A page of detailed instructions was prepared, and after final editing the Youth Perceptual Inventory was typed as a nine-page instrument and photocopied to obtain sufficient quantities for the study.

Procedures for Collecting Data

The seventy-eight academies which constitute the population were each assigned to one of five regional areas of the United States. Within each region the academies were subdivided into boarding and day academies. The four black academies were assigned to a separate grouping in order to assure that they would be proportionately represented. The percentage of the population constituted by the academies in each subdivision was determined and multiplied by twenty, the desired sample number of academies, and then rounded to the nearest whole number. This procedure was followed in order to assure that the sample would be approximately representative of the thinking of Adventist youth from all major areas of the United States. Table 2 indicates the number and type of academies from each region.

The actual selection of academies from the appropriate

subdivision was done by random drawing. This drawing and all later random drawings of students from school rosters were accomplished by using a program in the Andrews University Computing Center. This program assures that every student has an equal chance of being chosen in the sample.

TABLE 2
SELECTION OF ACADEMIES BY REGION

Region	Total Number of Academies	Number Boarding	Number Day	Total Number Selected	Boarding Selected	Day Selected
Northeast .	13	7	6	3	2	1
North Central	14	11	3	4	3	1
South . . .	12	8	4	3	2	1
Mountain . .	6	5	1	2	1	1
Far West . .	29	9	20	7	2	5
Black . . .	4	1	3	1	0	1
Total .	78	41	37	20	10	10

On September 13, 1976, a letter was sent to the principal of each of the twenty selected schools asking for the cooperation of his academy in the study (see appendix B). Each principal was asked to do two things--(1) have his secretary send a copy of the current student roster to the investigator, and (2) name a faculty member as a liaison person who would be responsible for receiving, distributing, collecting, and mailing the twenty inventories. Enclosed with the letter was a special designation form (see appendix B) on which the principal could indicate the chosen faculty liaison person and request an abstract of the findings when the study was completed. Also included

was a covering letter from Dr. Charles Taylor, associate director of the Department of Education of the General Conference of Seventh-day Adventists, assuring the principals that the project had the support of his department (see appendix B). Each principal was provided with a pre-addressed, stamped envelope in which to return the roster and the designation form. He was promised that in analyzing the data neither students nor schools would be identified.

The first approval came very quickly, arriving on September 17, 1976. By the end of September, ten of the principals had returned the roster and designation form without further prompting. The remaining ten were sent a follow-up letter (see appendix B). This garnered six more replies. The final four principals were telephoned, one twice-- a total of five phone calls. The last roster was delivered on October 25, 1976.

As each student roster was received, the students were numbered consecutively with each sex receiving a separate numbering. Then with the aid of the computer, twelve males and twelve females were drawn. The first ten names of each sex that were drawn were typed on a list as the students who would complete the inventory. The other two males and two females were listed as alternates in the event that one or two of the original students had dropped out of school or were otherwise unavailable to participate in the study.

This list of names, twenty copies of The Youth Perceptual Inventory, a supply of OpScan sheets, a pre-addressed, stamped envelope, and full instructions were sent by United Parcel Service to the designated faculty liaison person (see appendix B). This staff member was asked to collect the OpScan sheets, in a way that would guarantee

complete anonymity to the students, and return them within a week or two in the postage-paid mailing envelope.

The first complete set of data was returned on October 18, 1976. Seven of the liaison persons returned all data without further prompting. Ten were sent a follow-up letter (see appendix B), and in two of these cases a second special letter was needed. Letters proved to be sufficient in five of these cases, but it was necessary to phone eight of the faculty members one or more times for a total of twenty-eight calls. This included eight calls to one individual and seven to another.

Part of the follow-up problem was that six liaison persons returned fewer than twenty OpScan sheets. These people had to be written to or phoned again to secure complete data. Two of them had to be sent more response sheets and one, a whole new package of materials.

By December 3, 1976, all data had been received except six response sheets from one school. Finally on January 4, 1977, the last six arrived making the full four hundred. The goal of 100 percent response had been achieved.

Statistical Analysis

The completed response sheets were translated into a computer file by the OpScan reader at the Andrews University Computing Center. The first 154 items which constitute Scales A through P were then submitted to an item-analysis program. This procedure not only yielded a new reliability coefficient for each scale in the main study, but it also scored and wrote out a total for each scale. A new file was then

created which contained for each student his total score on each scale plus his responses to the six demographic items. This file was the one used in the further analyses.

The major statistical method for examining the data was multiple regression analysis. First an intercorrelation matrix, which allows examination of the Pearson product-moment coefficients of correlation between all pairs of variables in the study, was set up. This makes clear all correlations between the dependent and independent variables and also reveals any intercorrelations among the predictors.

Then through the multiple regression analysis, a multiple-correlation coefficient was calculated which indicates how well the predictors taken together correlate with the dependent variable. It was also determined how much influence each independent variable had on the dependent variable when the influence which the independent variables hold in common was partialled out. In other words, what percent of the variance of the dependent variable can be explained by any predictor in addition to the percent explained by predictors already in the equation.

Since the percent of variance explained by a predictor is related to the order in which predictors are entered into the equation, several orderings were tried. In addition to the regular program, a stepwise regression program was also used. Finally, the findings were tabulated and are presented in chapter IV.

Summary of Chapter III

Chapter III has presented the research design and methodology

of a study of alienation from religion among Adventist adolescents. The construction and validation of an appropriate instrument, the Youth Perceptual Inventory, has been discussed. Procedures for selecting the sample, gathering the data, and performing the statistical analysis have been explained.

CHAPTER IV

FINDINGS

The first three chapters have described the rationale and the methodology for a research study on the subject of alienation from religion in Seventh-day Adventist teenagers. This chapter presents the findings of the research.

The population selected for the study consisted of all students enrolled in Seventh-day Adventist academies in the United States. From these students a sample of four hundred young people was selected by a stratified-random method. Data were collected from each of these four hundred students and analyzed to determine the findings in the present chapter.

The major hypothesis upon which the research was based is that alienation from religion in Adventist adolescents is related to their relationships with parents and other authority figures, especially as these relationships concern religious values. From this broad major hypothesis, sixteen research hypotheses were set forth. Most of these concern the correlations expected between alienation from religion and various facets of the interaction between the youth and their parents or other authority figures.

An instrument was needed to collect the data required to test the various hypotheses. The Youth Perceptual Inventory was designed to meet this need. This instrument consists of 160 items divided

into sixteen scales and six demographic questions.

An item-analysis program was performed on each of the sixteen scales to secure the total score of all the items on that particular scale as well as to determine other information about the scales themselves.

Information about the Scales

The item analysis performed on the responses of the four hundred academy students yielded some interesting information about the properties of the sixteen scales as they functioned in this study. These findings are presented in table 3.

TABLE 3
PROPERTIES OF SCALES ADMINISTERED TO FOUR
HUNDRED STUDENTS IN THE SAMPLE

Scale	No. of Items	Range	Mean	Standard Deviation	Reliability Coefficient
A--Alienation from Rel. . .	27	28-124	59.4	20.1	0.93
B--Belief in Doctrines . .	9	9-45	41.0	4.7	.74
C--Concept of Religion . .	8	8-33	19.8	6.0	.65
D--Auth. in Parents . . .	12	12-59	29.7	9.9	.85
E--Auth. in School	10	10-50	27.2	9.0	.87
F--Parents & Standards . .	9	9-45	19.8	8.9	.86
G--Teachers & Standards .	3	3-15	7.8	2.3	.50
H--Parent Discipline . . .	9	9-45	24.5	7.1	.74
I--School Discipline . . .	9	9-45	24.7	7.4	.81
J--Relations with Parents	10	10-49	25.3	9.3	.87
K--Relations with Teachers	9	9-45	25.2	7.2	.82
L--Emancipation from Par.	7	7-35	17.3	5.8	.69
M--Interest of Teachers .	6	6-29	14.2	5.4	.81
N--Sincerity of Parents .	7	7-35	15.9	6.3	.86
O--Sincerity of Teachers .	7	7-35	16.9	5.5	.81
P--Family Harmony	12	12-60	30.9	10.3	0.89

On any one item, a student's score may range from one to five. Therefore, on any scale a student's score could range from a number equal to the number of items in the scale to a number five times the number of items in the scale.

Looking at the actual ranges reported in table 3, it may be seen that eleven of the sixteen scales actually occupy the full range possible. This means that in these cases, at least one student had all ones and another had all fives. Since the items were stated in both positive and negative directions, the student described checked both ones and fives, but the scoring system converted all of his responses to one of the extremes.

Three additional scales come within one point of occupying the full range of scores, leaving only Scales A and C somewhat constricted at the upper end. The inventory seems to have identified a wide spread of attitudes.

In order to correctly interpret the scores, it is necessary to know to which end of the attitude continuum a high score refers. In every case, except Scale B, a high score reveals the negative attitude involved. Thus on Scale A, the student with the score of 124 revealed the most alienation from religion, while the student with the score of twenty-eight showed the most favorable attitude toward it. On Scale C, the score of eight indicates a strong understanding of religion as a relationship with a personal God, while the high of thirty-three leans in the direction of understanding religion in a legalistic, rule-oriented framework. A student scoring nine on Scale H perceives parental discipline to have been mild and reasonable, while one scoring forty-five perceives it as harsh and unfair. A low score on Scale P is

indicative of a happy home. A high score suggests conflict and turmoil.

As mentioned above, Scale B is the one exception. Here the high score represents belief in the truthfulness of major doctrines held by the Adventist Church, and the low score, a stated disagreement.

The reported means help to make clear the area within the range where the bulk of the scores fall. If students on the positive end of the scale were exactly balanced by students on the negative end of the scale and some took the middle or undecided position, the mean for any scale would be a number three times the number of items.

For example, if on Scale A students were equally balanced between alienation and non-alienation and any number of students were undecided, the mean for the scale would be three times twenty-seven, or eighty-one. Since the actual mean is 59.4, it would appear that the majority of the students should not be considered as alienated from religion.

A more extreme example is found in Scale B. If students had been balanced between belief and unbelief in Adventist doctrines, a mean of twenty-seven would have been expected. The mean of forty-one, only four below the maximum score possible, reveals a very strong intellectual acceptance of Adventist teachings on the part of the sample. Indeed, 119 students received the maximum score of forty-five, an indication that they strongly agreed with each of the nine doctrinal statements presented.

Using this formula, an inspection of the column reporting means reveals that in every case the mean lies on the positive side of the

attitude continuum. However, in some cases there is a closeness to balance. Closest is Scale K where the actual mean of 25.2 is only 1.8 points from the expected mean of twenty-seven. A large minority of students are perceiving poor relationships with their teachers.

It will be of interest to compare the reliability coefficients obtained for each scale in the main study and reported in the last column of table 3 with those obtained in the pilot study and reported in table 1. In general, a similar pattern is found. The relative ranking of reliabilities from the main study agrees quite well with that from the pilot study.

Proportion of Alienated Students

When the research design for this study was constructed, no hypothesis was formulated concerning the amount of alienation from religion to be found in Adventist adolescents or the proportion of young people who might be labeled alienated. The assumption made was that alienation from religion does exist in varying degrees in some Adventist adolescents, and that it could be measured. The only hypotheses that were formulated concerned the possible correlations between the alienation that does exist and other variables.

Now, however, with the results of the study in hand, it is of interest to note what the student responses reveal about the attitudes of Adventist youth toward religion and the church. The key document in this inquiry is Scale A--Alienation from Religion. As noted in table 3, it contains twenty-seven items with a possible range of 27-135, but an actual range of 28-124. A high score on the scale indicates alienation from religion. A mean of 59.4, a standard

deviation of 20.1, a median of 55, and two modes of 48 and 50 suggest that the distribution is centered on the non-alienation side of the continuum but is slightly skewed toward the right. A very high reliability coefficient of 0.93 was obtained.

It is impossible to assign a dividing point on the scale above which students may be labeled alienated. Alienation and non-alienation do not constitute a dichotomy but a continuum. Not only that, but students who feel very positive toward some aspects of religion may feel very hostile toward other aspects. An inspection of the individual-item scores which make up the total score on Scale A shows that a student who has mostly ones and twos may have several fours and fives sprinkled among them. Keeping these difficulties in mind, it may still be helpful to make some assessment of the problem.

On each individual item, after allowing for the reverse scoring of negatively stated items, a score of one indicates a very positive attitude toward religion while a score of five indicates a very negative attitude. In the same manner, a two suggests a mildly positive attitude and a four, a mildly negative attitude. A three represents indecision.

Therefore, if a student was favorable or undecided on each item of the twenty-seven-item scale, the maximum score he could receive would be eighty-one. A score higher than eighty-one suggests that the balance has been tipped toward obtaining item scores of four or five.

An inspection of the total scores on Scale A reveals that sixty-three of the 400 students received scores of eighty-two or higher. These constitute 16 percent of the sample. Since it is quite

rare for a student to have many threes on his record, a score of eighty-two or higher usually consists of quite a number of fours and fives. Among these high scoring students, only twenty-three chose response number three more than five times. Only two of these students chose three more than ten times. None chose three more than twelve times. It would therefore seem conservative to suggest that 16 percent of the young people might be considered alienated from religion in varying degrees.

A less conservative approach would be to suggest that any student whose record contains one or more fives is alienated from some area of his religious experience. A five is secured by strongly agreeing with a negative statement about religion or by strongly disagreeing with a positive statement. If, therefore, a student has mostly ones and twos in his record and a relatively low score and also has one or more fives, he is revealing alienation from those particular areas of religion covered by the items in question even though he may be generally positive toward his religious experience.

An item by item inspection of Scale A reveals that 206 of the 400 students have one or more fives in their records. This suggests that 52 percent of the young people are alienated from some aspect of their religion.

Because of the proportional representation and the random drawing of the sample, it would seem reasonable to conclude that these figures are a fair approximation of the proportion of alienation from religion in the population.

Alienation in the Individual Items of Scale A

In view of what has been discovered about alienation from some particular aspects of religion even when the total alienation score is relatively low, it may be of interest to inquire which items elicited the most alienation. In other terms, which items received the highest mean scores.

It should be remembered that Scale A was designed to give a total alienation-from-religion score. No claim was or is made that the twenty-seven items subdivide alienation and measure twenty-seven aspects of it. Yet it may be of interest to take each statement on face validity alone and notice how the average student responded to it.

Responses to every item covered the full range possible of one to five. Here the twenty-seven statements will be arranged in the descending order of alienation elicited. Following each statement the mean will be enclosed in parentheses.

- 18. Most Sabbath sermons are quite interesting (2.91).
- 20. Church membership is not essential to living life at its best (2.71).
- 12. I am not happy about my experiences with my church (2.58).
- 21. Bible class is the most important class in an Adventist school (2.57).
- 8. The Adventist Church is too strict (2.54).
- 22. I feel that the Christian life has too many restrictions (2.48).
- 4. Prayer is becoming an increasingly important part of my life (2.45).

24. I don't enjoy the youth activities planned by the church (2.40).

1. Standards of the Christian life such as diet, dress, recreation and so forth, are not important to me (2.37).

2. The Adventist church really cares about its young people (2.24).

10. I go to church because my parents or deans make me (2.24).

19. Religion interferes far too much in my personal life (2.23).

5. Bible classes do nothing for students (2.22).

7. Keeping the Sabbath has been a real blessing in my life (2.21).

9. Christ's love is a living reality in my experience (2.21).

13. Religion is forced upon me by my parents (2.09).

14. My religion gives me a sense of security in facing the problems of my life (2.08).

23. I am happy to give tithes and offerings to support the church (2.08).

26. I wouldn't go to church if I didn't have to go (2.01).

11. My religious values are very important to me (1.97).

16. The Bible is dull and irrelevant (1.94).

27. I'd like guidance in finding out what God's will is for my life (1.90).

15. Most of the requirements of the Christian life are reasonable (1.82).

3. When I get out on my own, I'll probably leave the church (1.81).

17. I plan to remain a Seventh-day Adventist after I am on my own (1.80).

25. I want to learn to speak naturally and intelligently about my faith (1.80).

6. I am glad to be able to attend an Adventist school (1.69).

The low position of items three and seventeen in the ranking may be cause for some encouragement. Apparently Adventist youth, for the most part, are not planning to leave the church. Yet fifty-four of the youth in the sample did choose a response of four or five (after reverse scoring on item three) to one or both of these statements. That means that 13.5 percent admit that they are considering leaving the church. This would still seem reason enough for concern.

Correlations among the Variables

So far this chapter has been occupied with a direct examination of some information gathered from the scales. The major purpose of this study, however, is to explore the relationships that exist between the dependent variable and the predictors. Table 4 presents the correlation matrix for the twenty-two variables.

Of key interest is the top row which presents the Pearson product-moment coefficient of correlation between Scale A and each of the other variables. The remaining rows show the intercorrelation between any two variables. All coefficients have been rounded to two decimal places.

The coefficients of correlation listed in the top row will be used to test the hypotheses set forth in chapter I. It is recognized that this rather simple approach is immensely complicated by the

TABLE 4
INTER-CORRELATION MATRIX FOR THE TWENTY-TWO VARIABLES OF THE YOUTH PERCEPTUAL INVENTORY

Variable	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	17	18	19	20	21	22
A--Alienation from Religion	1.00	-.34	.34	.37	.46	.09	.34	.21	.49	.40	.53	.22	.57	.27	.60	.29	-.14	.06	.03	.07	.02	-.02
B--Belief in Doctrines	-.34	1.00	-.31	-.14	-.08	-.22	-.14	-.07	-.15	-.07	-.11	-.07	-.17	-.24	-.23	-.08	.03	-.15	-.10	-.14	.14	.07
C--Concept of Religion . . . . .	.34	-.31	1.00	.23	.17	.01	.14	.10	.20	.14	.23	.21	.25	.13	.28	.03	-.09	.12	.04	.13	-.08	-.06
D--Authoritarianism in Parents . . . . .	.37	-.14	.23	1.00	.33	.13	.14	.64	.25	.74	.32	.57	.30	.43	.27	.63	.00	.11	.02	.11	-.07	.02
E--Authoritarianism in School . . . . .	.46	-.08	.17	.33	1.00	-.06	.32	.21	.74	.30	.63	.24	.68	.10	.58	.18	-.08	-.02	-.10	.01	.06	-.02
F--Parents and Church Standards . . . . .	.09	-.22	.01	.13	-.06	1.00	-.01	.22	.00	.16	.05	.09	.00	.69	.04	.30	-.06	.04	.09	.33	-.33	.03
G--Teachers and Church Standards . . . . .	.34	-.14	.14	.14	.32	-.01	1.00	.19	.37	.16	.40	.07	.39	.07	.51	.09	-.06	.06	.00	-.01	.02	-.10
H--Parental Discipline . . . . .	.21	-.07	.10	.64	.21	.22	.19	1.00	.24	.67	.26	.48	.17	.48	.16	.61	.05	.11	.09	.14	-.14	-.07
I--School Discipline . . . . .	.49	-.15	.20	.25	.74	.00	.37	.24	1.00	.28	.70	.18	.71	.15	.65	.19	-.10	-.05	-.06	.05	.02	-.05
J--Relationship with Parents . . . . .	.40	-.07	.14	.74	.30	.18	.16	.67	.28	1.00	.37	.57	.30	.49	.28	.69	.01	.07	.03	.13	-.06	.03
K--Relationship with Teachers . . . . .	.53	-.11	.23	.32	.63	.05	.40	.26	.70	.37	1.00	.28	.69	.21	.67	.27	-.11	-.01	-.08	.06	.01	.02
L--Esauicipation from Parents . . . . .	.22	-.07	.21	.57	.24	.09	.07	.48	.18	.57	.28	1.00	.20	.30	.17	.48	-.04	.16	-.05	.04	-.07	.02
M--Personal Interest of Teachers . . . . .	.57	-.17	.25	.30	.66	.00	.39	.17	.71	.30	.69	.20	1.00	.16	.73	.19	-.17	.00	-.07	.03	.01	.01
N--Sincerity of Parents . . . . .	.27	-.24	.13	.43	.10	.69	.07	.48	.15	.49	.21	.30	.16	1.00	.22	.50	-.03	.11	.07	.27	-.28	.01
O--Sincerity of Teachers . . . . .	.60	-.23	.28	.27	.58	.04	.51	.16	.65	.28	.67	.17	.73	.22	1.00	.20	-.13	.02	-.03	.07	-.04	-.05
P--Family Harmony . . . . .	.29	-.08	.03	.63	.18	.30	.09	.61	.19	.69	.27	.68	.19	.50	.20	1.00	.02	.13	.04	.20	-.14	.01
17--Sex of respondent	-.14	.03	-.09	.00	-.08	-.06	-.06	.05	-.10	.01	-.11	-.04	-.17	-.03	-.13	.02	1.00	-.02	-.07	-.02	.06	-.01
18--Housing status . . . . .	.06	-.15	.12	.11	-.02	.04	.06	.11	-.05	.07	-.01	.16	.00	.11	.02	.13	-.02	1.00	.09	.05	-.05	-.22
19--Marital status of parents . . . . .	.03	-.10	.04	.02	-.10	.09	.00	.09	-.06	.03	-.08	-.05	-.07	.07	-.03	.04	-.07	.09	1.00	.10	-.11	-.01
20--SDA family connections . . . . .	.07	-.14	.13	.11	.01	.33	-.01	.14	.05	.13	.06	.04	.03	.27	.07	.20	-.02	.05	.10	1.00	-.39	-.01
21--Time of family as SDA . . . . .	.02	.14	-.08	-.07	.06	-.33	.02	-.14	.02	-.06	.01	-.07	.01	-.28	-.04	-.14	.06	-.05	-.11	-.39	1.00	.06
22--Urban--rural upbringing	-.02	.07	-.06	.02	-.02	.03	-.10	-.07	-.05	.03	.02	.02	.01	.01	-.05	.01	-.01	-.22	-.01	-.01	-.06	1.00

numerous substantial intercorrelations among the predictors. This will be discussed later when concepts such as partial correlation are taken up under the multiple regression framework.

For this part of the analysis, each variable will be examined as if it were the only one under study. The focus is on the influence that each independent variable would have on alienation from religion if there were no other variables present. This is called the zero-order correlation.

One of the most important assumptions underlying the use of the Pearson coefficient of correlation is that the two variables are linearly related. If there is some other type of relationship, for example, a curvilinear one, the Pearson coefficient would not detect it or, at best, would underestimate it.

Therefore, to determine any other relationship that might exist, the bivariate distribution of Scale A with each of the other variables has been plotted. No other relationships were found. To the extent that relationships do exist, they are of a linear nature.

Significance of the Correlations

In order to test the hypotheses of chapter I, it must be determined which of the correlations between Scale A--Alienation from Religion--and the independent variables are statistically significant. In other words, how likely is it that the correlations observed in the sample of four hundred students reflect true correlations in the population of all academy students in the United States?

For the scales, every correlation is significant beyond the .01 level except that of Scale F--Perception of Parents' Compliance

with Church Standards--which only reaches to the .07 level.

For demographic items 17-22, no correlations are significant except that of sex which is significant at the .01 level. The correlation is $-.14$. Since males checked response one and females response two, the negative correlation indicates that males are likely to be more alienated from religion than females. The correlation is statistically significant and therefore represents the population, but the relationship is weak. The factor of sex actually explains only about 2 percent of the variance in the alienation scores.

For any of the correlations it will be necessary to determine not only the statistical significance but also the strength of the relationship. There are significant correlations with fifteen of the variables, as pointed out above. But in some cases the relationship is so weak that the variables have little practical value as predictors or explainers of alienation from religion.

The actual amount of variance in the alienation scores explained by any independent variable in this study may be determined by squaring the coefficient of correlation between that variable and Scale A--Alienation from Religion. Table 5 presents the correlations in descending order with the amount of variance explained by each one. All numbers have been rounded to two decimal places.

Of the six demographic items, the only significant one, the sex variable, has already been discussed. The housing variable enters into one of the hypotheses and will be discussed in that connection. The other four are not significant, and even in the sample none of them explains as much as .5 percent of the alienation variance.

TABLE 5

ORDERED CORRELATIONS BETWEEN SCALE A--ALIENATION
FROM RELIGION AND THE OTHER VARIABLES

Variable	Coefficient of Correlation	Percent of Variance Explained
O--Sincerity of Teachers . . . . .	.60	36%
M--Personal Interest of Teachers . . . . .	.57	32%
K--Relationship with Teachers . . . . .	.53	28%
I--School Discipline . . . . .	.49	24%
E--Authoritarianism in School . . . . .	.46	21%
J--Relationship with Parents . . . . .	.40	16%
D--Authoritarianism in Parents . . . . .	.37	14%
B--Belief in Doctrines	-.34	12%
C--Concept of Religion . . . . .	.34	12%
G--Teachers and Church Standards . . . . .	.34	12%
P--Family Harmony . . . . .	.29	8%
N--Sincerity of Parents . . . . .	.27	7%
L--Emancipation from Parents . . . . .	.22	5%
H--Parental Discipline . . . . .	.21	4%
17--Sex of respondent	-.14	2%
F--Parents and Church Standards . . . . .	.09	1%
20--SDA family connections . . . . .	.07	0%
18--Housing status . . . . .	.06	0%
19--Marital status of parents . . . . .	.03	0%
21--Time of family as SDA . . . . .	.02	0%
22--Urban--rural upbringing	-.02	0%

Neither marital status of the family, Adventist make-up of the home, length of time parents have been Adventists, nor urban versus rural upbringing has been shown in this study to have any appreciable influence as perceived by the students on adolescent alienation from religion.

Testing of the Hypotheses

The hypotheses set forth in chapter I will now be examined one by one. They are here stated in the null form so that a determination can be made whether they should be retained or rejected from a

statistical standpoint.

Hypothesis 1. Alienation from religion is not correlated with concepts of religion held by the adolescents as differentiated between legalism and relationship with a personal God.

The correlation with Scale C--Concept of Religion--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who see religion as a system of rules and regulations are more likely to be alienated from it than those who understand religion as consisting of a personal relationship with God. At .34 the relationship is accounting for 12 percent of the variance.

Hypothesis 2. Alienation from religion is not correlated with the adolescents' perceptions of intrafamily harmony in their parental homes.

The correlation with Scale P--Family Harmony--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their homes as conflict-ridden are more likely to be alienated from religion than those who perceive their homes as happy and harmonious. At .29 the relationship is accounting for 8 percent of the variance.

Hypothesis 3. Alienation from religion is not correlated with the adolescents' perceptions of authoritarianism versus democracy in their parents' behavior.

The correlation with Scale D--Authoritarianism in Parents--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their parents as authoritarian are

more likely to be alienated from religion than those who perceive them as democratic. At .37 the relationship is accounting for 14 percent of the variance.

Hypothesis 4. Alienation from religion is not correlated with the adolescents' perceptions of authoritarianism versus democracy in their school administrators' behavior.

The correlation with Scale E--Authoritarianism in School Officials--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their school administrators as authoritarian are more likely to be alienated from religion than those who perceive them as democratic. At .46 the relationship is accounting for 21 percent of the variance.

Hypothesis 5. Alienation from religion is not correlated with the adolescents' perceptions of the degree of emancipation from parental control successfully achieved.

The correlation with Scale L--Emancipation from Parents--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive themselves to be still heavily under parental control are more likely to be alienated from religion than those who perceive themselves as able to largely direct their own affairs. At .22 the relationship is accounting for 5 percent of the variance.

Hypothesis 6. Alienation from religion is not correlated with the adolescents' perceptions of the degree to which their parents live up to the standards of the Seventh-day Adventist Church.

The correlation with Scale F--Parents' Compliance with Church Standards--is not significant. Therefore the null hypothesis is retained. It has not been shown that students who perceive their parents as lax in keeping church standards are more likely to be alienated from religion than those who see their parents as scrupulous in this regard.

Hypothesis 7. Alienation from religion is not correlated with the adolescents' perceptions of the degree to which their teachers live up to the standards of the Seventh-day Adventist Church.

The correlation with Scale G--Teachers' Compliance with Church Standards--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their teachers as lax in keeping church standards are more likely to be alienated from religion than those who see their teachers as scrupulous in this regard. At .34 the relationship is accounting for 12 percent of the variance. However, it should be noted that Scale G had the lowest reliability coefficient (.50) of any of the scales.

Hypothesis 8. Alienation from religion is not correlated with the adolescents' perceptions of the degree to which their teachers personally care about them.

The correlation with Scale M--Personal Interest of Teachers--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who feel that their teachers do not care about them are more likely to be alienated from religion than those who perceive their teachers as caring. At .57 the relationship is accounting for 32 percent of the variance.

Hypothesis 9. Alienation from religion is not correlated with the adolescents' perceptions of the severity and harshness of the discipline used by their parents.

The correlation with Scale H--Parental Discipline--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive the parental discipline used in their rearing as severe are more likely to be alienated from religion than those who perceive it as mild and reasonable. At .21 the relationship is accounting for 4 percent of the variance.

Hypothesis 10. Alienation from religion is not correlated with the adolescents' perceptions of the severity and harshness of the discipline used by their school administrators.

The correlation with Scale I--School Discipline--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive the discipline used at their schools as severe are more likely to be alienated from religion than those who perceive it as mild and reasonable. At .49 the relationship is accounting for 24 percent of the variance.

Hypothesis 11. Alienation from religion is not correlated with the adolescents' perceptions as to the genuineness and sincerity of their parents' personal relationship with God.

The correlation with Scale N--Religious Sincerity of Parents--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their parents as insincere and hypocritical in their relationship with God are more likely to be alienated from religion than those who view their parents as genuine and

sincere. At .27 the relationship is accounting for 7 percent of the variance.

Hypothesis 12. Alienation from religion is not correlated with the adolescents' perceptions as to the genuineness and sincerity of their teachers' personal relationship with God.

The correlation with Scale O--Religious Sincerity of Teachers--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive their teachers as insincere and hypocritical in their relationship with God are more likely to be alienated from religion than those who view their teachers as genuine and sincere. At .60 the relationship is accounting for 36 percent of the variance. This makes the relationship the strongest one found in the study.

Hypothesis 13. Alienation from religion is not correlated with the adolescents' perceptions of good interpersonal relationships including the feeling of acceptance and/or the ability to discuss personal concerns with their parents.

The correlation with Scale J--Relationship with Parents--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive poor relationships with their parents, do not feel accepted by them, and/or do not feel free to discuss personal concerns with them are more likely to be alienated from religion than students who have positive feelings about these areas. At .40 the relationship is accounting for 16 percent of the variance.

Hypothesis 14. Alienation from religion is not correlated with

the adolescents' perceptions of good interpersonal relationships including the feeling of acceptance and/or the ability to discuss personal concerns with their teachers.

The correlation with Scale K--Relationship with Teachers--is significant at the .01 level. Therefore the null hypothesis is rejected. Students who perceive poor relationships with their teachers, do not feel accepted by them, and/or do not feel free to discuss personal concerns with them are more likely to be alienated from religion than students who have positive feelings about these areas. At .53 the relationship is accounting for 28 percent of the variance.

Hypothesis 15. Alienation from religion is not correlated with the adolescents' residential status--that is, the difference in correlation between students who live in a dormitory and students who live at home.

The correlation with the housing variable is not significant. Therefore the null hypothesis is retained. It has not been shown that dormitory versus home residence has any influence on alienation from religion.

Hypothesis 16. Alienation from religion is not correlated with the adolescents' expressions of belief in the doctrines of the Seventh-day Adventist Church.

The correlation with Scale B--Belief in Adventist Doctrines--is significant at the .01 level. Therefore the null hypothesis is rejected. The negative correlation means that students who express doubts concerning the truth of Adventist doctrinal statements are more likely to be alienated from religion than students who express

agreement with them. At $-.34$ the relationship is accounting for 12 percent of the variance.

It may be recalled that a significant correlation on this item was not expected since it was felt that alienation from religion was largely on an emotional level and would not preclude an intellectual acceptance of the truth of doctrinal statements. A partial answer is suggested by noting that scores on Scale B are very heavily grouped toward the belief end of the continuum with a mean of 41.0 in a range of 9-45 (see table 3). This may mean that even most alienated students believe the truth of Adventist doctrines, but what variance in belief does exist is moderately related to alienation from religion.

Strongest influences. Before a new line of analysis is taken up, it will be interesting to note that of all the correlations between Scale A and the predictors listed in table 5, the five highest have to do with school experiences. Home experiences do not rank higher than six and seven on the list. This may indicate that factors which shape religious attitudes may be quite different for youth who attend Adventist academies than for those who do not.

Intercorrelations between the Predictors

The testing of the hypotheses was performed by examining the zero-order correlations. That is, each independent variable was considered as if it were the only one in the study. But, of course, the variables do not operate in a vacuum, and it will be necessary to determine how their joint influence affects alienation from religion.

The last column of table 5 (p. 77) lists the percentages of the variance in the alienation scores accounted for by each of the

twenty-one independent variables. If the percentages are added, the total is 234 percent of the variance accounted for. This is impossible. Attitude studies always fall considerably short of explaining the maximum variance of 100 percent.

The answer is that several variables are accounting for the same proportion of the variance. The independent variables are related to each other, and therefore their explanation of the dependent variable cannot be unique. While the listed proportions of variance explained are correct, they are not additive.

If all correlations among the predictors were .00, then it would be possible to add the last column of table 5 and arrive at the variance accounted for by a combination of all the independent variables in the study. However, an inspection of table 4 (p. 74) reveals that there are substantial intercorrelations.

The correlations between several scales having to do with school influences are: E with I (.74), E with K (.63), E with M (.68), I with K (.70), I with M (.71), I with O (.65), K with M (.69), K with O (.67), and M with O (.73).

The correlations between several scales having to do with home influences are: D with H (.64), D with J (.74), D with P (.63), H with J (.67), H with P (.61), and J with P (.69). A separate correlation involving home influences is F with N (.69).

All of the above intercorrelations are higher than the highest correlation obtained between any one of the predictors and the dependent variable (.60). This means that there is much overlap in the influence of the predictors on alienation from religion. It will be helpful to look at the unique influence of each predictor after the

influence of the other variables has been partialled out. Multiple regression provides the statistical tool for such a look.

The Coefficient of Multiple Correlation

An important function of the multiple regression program is to predict a score for each respondent on the dependent variable based on a combination of his scores on the independent variables. Each predictor score is multiplied by an appropriate weight, and the linear combination of the resulting products yields the predicted score. The weights are determined by the principle of least squares which means that the squared errors of prediction are minimized for the particular data being analyzed.

Once a predicted score has been obtained for each subject, the predicted scores for all subjects are correlated with the actual scores received on the dependent variable. The resulting statistic is called the coefficient of multiple correlation.

In the present study, the coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is .72. This is a substantial correlation for an attitude study. Not only is the relationship strong, but an analysis of variance for the multiple-linear regression shows it to be significant beyond the .01 level. It can be concluded that the combination of variables selected in this study is strongly related to alienation from religion in the population.

The square of the coefficient of multiple correlation is called the coefficient of determination. In this study the coefficient of determination is .52. This means that 52 percent of the

variance in the alienation-from-religion scores is being accounted for by a combination of the twenty-one variables selected for this particular research design.

The Partial Regression Coefficients

It was mentioned above that each predictor score must be multiplied by an appropriate weight to determine its influence in the regression equation which predicts the score on the dependent variable. These weights are called partial regression coefficients or b weights. Each weight indicates the change in the dependent variable with each unit change in the independent variable with which it is associated when the other independent variables in the regression are held constant. Table 6 shows the regression coefficients for each variable and their computed t values. All numbers have been rounded to two decimal places.

A significant t value indicates that those regression coefficients are truly different from zero in the population and that the variable with which they are associated contributes significantly to the regression after the influence of the other predictors is taken into account.

From this viewpoint only Scales B, C, H, J, M, and O make a significant difference. Two of these scales (M and O) have to do with school influences. They apparently account for such a large portion of these influences that the other school variables are unable to make a significant contribution. The same is true of Scales H and J concerning home influences. The other two (B and C) concern different areas and therefore are able to make a significant contribution even

TABLE 6

REGRESSION COEFFICIENTS ASSOCIATED
WITH THE VARIABLES

Variable	Regression Coefficient	Computed t Value
B--Belief in Doctrines	-0.81	-4.69**
C--Concept of Religion . . . . .	.39	2.91**
D--Authoritarianism in Parents . . . . .	.10	.77
E--Authoritarianism in School . . . . .	.11	.89
F--Parents and Church Standards	-.01	-.11
G--Teachers and Church Standards . . . . .	.30	.79
H--Parental Discipline	-.36	-2.33*
I--School Discipline . . . . .	.02	.13
J--Relationship with Parents . . . . .	.48	3.43**
K--Relationship with Teachers . . . . .	.30	1.83
L--Emancipation from Parents	-.24	-1.48
M--Personal Interest of Teachers . . . . .	.52	2.21*
N--Sincerity of Parents . . . . .	.13	.68
O--Sincerity of Teachers . . . . .	.81	3.64**
P--Family Harmony . . . . .	.16	1.51
17--Sex of respondent	-2.29	-1.55
18--Housing status	-.03	-.03
19--Marital status of parents . . . . .	.74	1.02
20--SDA family connections	-.14	-.22
21--Time of family as SDA	1.22	1.97*
22--Urban--rural upbringing	-0.10	-0.20

* Significant at the .05 level

** Significant at the .01 level

in the presence of the school and the home variables.

Curiously enough, the length of time the family have been Adventists is significant at the .05 level in the regression even though it accounted for no noticeable variance when taken by itself.

Partial Correlations and Cumulative Variance

One way to look at the unique influence that each independent variable has on alienation from religion is to compute partial

coefficients of correlation. This coefficient shows the relationship between the dependent variable and any particular independent variable when the influence of all the other variables is removed from both variables of the correlation. Table 7 lists partial correlation coefficients for the regression. All numbers in the table have been rounded to two decimal places.

TABLE 7
PARTIAL CORRELATION COEFFICIENTS AND PROPORTION
OF VARIANCE EXPLAINED IN THE REGRESSION

Variable	Partial Correlation Coefficient	Proportion of Variance Explained
B--Belief in Doctrines	-0.23	0.11**
C--Concept of Religion . . . . .	.15	.06**
D--Authoritarianism in Parents .	.04	.08**
E--Authoritarianism in School .	.05	.11**
F--Parents and Church Standards	- .01	.00
G--Teachers and Church Standards	.04	.02**
H--Parental Discipline	- .12	.00
I--School Discipline . . . . .	.01	.02**
J--Relationship with Parents . .	.17	.04**
K--Relationship with Teachers .	.09	.02**
L--Emancipation from Parents . .	- .08	.00
M--Personal Interest of Teachers	.11	.02**
N--Sincerity of Parents . . . . .	.04	.00
O--Sincerity of Teachers . . . . .	.18	.02**
P--Family Harmony . . . . .	.08	.00
17--Sex of respondent	- .08	.00
18--Housing status . . . . .	.00	.00
19--Marital status of parents .	.05	.00
20--SDA family connections . . .	- .01	.00
21--Time of family as SDA . . .	.10	.00
22--Urban--rural upbringing . .	-0.01	0.00

** Significant at the .01 level

With the exception of two non-significant demographic items, the partial correlations are lower than the zero-order correlations.

In some scales there is a drastic reduction. This is because the areas of overlap in the explanation of the variance in the alienation scores have been removed. It is now possible to see only the unique influence of the predictor upon the dependent variable.

Table 7 also lists the proportion of variance explained uniquely by each variable. These figures are not obtained by squaring the partial-correlation coefficients. Rather they are the squares of the semipartial-correlation coefficients. Semipartial-correlation coefficients represent the correlation between the dependent variable and a particular independent variable after the influence of other independent variables already in the equation has been removed from the variable about to be entered. Therefore, the squares of these coefficients, listed in the last column of table 7, indicate the increase of variance explained as each variable is entered into the regression equation.

Notice for example, that Scale B--Belief in Doctrines--accounts for 11 percent of the variance. This is, within rounding error, the same as the 12 percent listed in table 5 for the zero-order correlation. Since Scale B is being entered into the regression first, all of the variance accounted for by it is unique at this point.

Next Scale C--Concept of Religion--is entered. Originally it accounted for 12 percent of the variance. But some of that is shared with Scale B since these two scales are correlated $-.31$. This overlap must be removed so that it will not be counted twice. Since B is already in the equation, the full overlap is removed from C, and the variance explained by it drops to 6 percent.

So it goes down the line. Originally Scale O--Sincerity of

Teachers--accounted for the most variance in the alienation scores, 36 percent. Now, however, it is the fourteenth variable entered and can only explain what has not been covered by the first thirteen. The result is the drop to only 2 percent.

Earlier it was explained that if the variance accounted for by each zero-order correlation and listed in table 5 were totaled, it would add to 234 percent. This is because of the overlapping. It was also pointed out that the multiple-correlation coefficient between alienation from religion and a combination of all other variables was .72, which means that 52 percent of the variance is being accounted for by the combination. Therefore when all the overlapping influence is removed, the variance explained uniquely by each independent variable should total 52 percent rather than 234 percent. The last column of table 7 actually totals to 50 percent which agrees within rounding errors with the multiple coefficient of determination.

It should be noticed that all of the variables which explain enough of the variance to be listed at more than .00 when rounded to two decimal places (at least .5 percent) are significant at the .01 level. This means that Scales B, C, D, E, G, I, J, K, M, and O add significantly to the prediction of alienation from religion in this regression equation.

The Stepwise Solution

It must be obvious by now that the amount of variance accounted for by any independent variable in a regression analysis depends upon the particular order in which the variables are entered into the equation. The figures of table 7 are based upon the entering

of the variables in the order in which they appeared in the inventory. A different order would weight the amounts of variance explained differently although the total would always come to 52 percent.

It must also be obvious that the addition of variables to the regression equation results in decreasing prediction payoff. The variables entered early have a better chance to account for a good share of the total variance explained. There may be little unexplained variance left by the time later variables reach the equation.

This raises the question, what is the best order in which to enter the variables? There is no right answer; it depends upon the purpose of the research. One helpful order is provided for by the stepwise solution.

In the stepwise method, the independent variable with the highest zero-order correlation with the dependent variable is entered first into the equation. In this study Scale O--Perception of Religious Sincerity of Teachers--with a correlation of .60 was picked. Then calculations are performed on the remaining variables to determine their partial correlations with Scale A after removing the influence already accounted for by Scale O. Also an F value is calculated for each variable to test whether or not it would add significantly to the prediction of alienation from religion if added to the regression equation.

The program provides for a prespecified F level to be set. No variable can be entered into the equation unless it exceeds this level. For this study the F for entering was set at 2.00. At each step all values are recalculated, and one variable is added to the regression equation. The variable added is the one which has the

highest partial correlation with the dependent variable partialled on the variables which have already been added. Equivalently, it is the variable which, if it were added, would have the highest \underline{F} value, providing it exceeds the prespecified \underline{F} to enter.

At each step the program also examines the variables that are already in the equation, calculating the \underline{F} value that each would have if it were entered last. The program provides for a prespecified level below which a variable will be removed from the equation. For this study the \underline{F} for removal was set at 1.00. No variables which were selected for the regression equation later had to be removed.

After Scale O was selected in step one and the recalculations were performed, Scale J--Relationship with Parents--had the highest partial correlation (.30) and the highest \underline{F} to enter (39.02) and was selected in step two. In the zero-order correlations presented in table 5, Scale J was in sixth place with five school-related scales having higher correlations. But because of the overlap in the school influences, Scale O has explained a major share of this area, and therefore, Scale J, a home-influence scale, was selected for second place.

The selection continued for eleven steps at which point no other variable exceeded the \underline{F} for entering level. Actually these eleven variables account for nearly the full 52 percent of the variance accounted for by the entire twenty-one variables. In fact, the last four to enter the equation made no significant increase in the amount of variance explained. The first seven accounted for more than 50 percent of the variance. Table 8 presents a summary of the step-wise program with all numbers rounded to three decimal places.

TABLE 8

SUMMARY OF STEPWISE REGRESSION PROGRAM

Step Number	Variable Entered	Multiple Correlation Coefficient	Proportion of Variance Explained
1	Scale O--Sincerity of Teachers	0.597	0.357**
2	Scale J--Relationship with Parents . .	.644	.414**
3	Scale B--Belief in Doctrines . . . . .	.676	.457**
4	Scale M--Personal Interest of Teachers	.694	.482**
5	Scale C--Concept of Religion . . . . .	.701	.491**
6	21--Time of families as SDA . . . . .	.705	.498*
7	Scale K--Relationship with Teachers . .	.709	.503*
8	Scale H--Parental Discipline . . . . .	.712	.507
9	17--Sex of respondent . . . . .	.714	.510
10	Scale P--Family Harmony . . . . .	.716	.513
11	Scale L--Emancipation from Parents . .	0.718	0.516

* Significant at the .05 level

** Significant at the .01 level

By comparing table 8 with table 6, it may be seen that the same seven variables that were significant in the stepwise solution also had significant regression coefficients in the regular regression program with the exception of Scale K--Relationship with Teachers--replacing Scale H--Parental Discipline--in the stepwise program. Three school-influence scales (O, M, and K) are making a significant contribution. One home-influence scale (J) continues to rank high. The relatively independent Scales B and C are still important predictors. And the length of time the family has been Adventists is significant, as shown in table 6, but the contribution is too minute (.7 percent of variance explained) to be of any practical value.

Solution with Deleted Variables

The first three variables selected in the stepwise program were Scales O, J, and B. Together they accounted for nearly 46 percent of the variance in the alienation scores as compared with 52 percent for all twenty-one variables. If these three variables were not present, what would happen to the other independent variables? A stepwise multiple regression was performed deleting these three and the six non-significant variables.

From the remaining twelve predictors, eight were selected before the prespecified stop-level was reached. All were significant at at least the .05 level. Table 9 presents the summary with all numbers rounded to three decimal places.

TABLE 9
SUMMARY OF STEPWISE REGRESSION PROGRAM
WITH NINE VARIABLES DELETED

Step Number	Variable Entered	Multiple Correlation Coefficient	Proportion of Variance Explained
1	Scale M--Personal Interest of Teachers	0.567	0.322**
2	Scale D--Authoritarianism in Parents . . . . .	.604	.364**
3	Scale C--Concept of Religion . . . . .	.626	.392**
4	Scale K--Relationship with Teachers . . . . .	.645	.415**
5	Scale P--Family Harmony . . . . .	.651	.423*
6	Scale G--Teachers and Church Standards	.656	.431*
7	Scale H--Parental Discipline . . . . .	.661	.438*
8	Scale N--Sincerity of Parents	0.666	0.444*

* Significant at the .05 level

** Significant at the .01 level

Notice that this regression only explains 44 percent of the alienation variance as compared with 52 percent in the original regression. So there is a real loss in predicting power by dropping Scales O, J, and B. Still the 8 percent loss here seems small compared to the 46 percent accounted for by the three scales when they were entered first. Other variables have been able to make a larger contribution.

Scale M now becomes the strongest of the school-related influences, but Scale K strengthens, and Scale G now becomes a significant predictor. With Scale J--Relationship with Parents--gone, Scale D suddenly becomes the strongest home influence and P, H, and N add significantly, though in small amounts.

Therefore the power of any variable to predict alienation from religion is related to what other variables may also be operating. A variable cannot predict more variance than the square of its zero-order correlation with the dependent variable, but it can predict far less if other related predictors have already been taken into account.

Solution with Home-Influence Variables

The strongest correlations with Scale A--Alienation from Religion--in this study are with school-related variables. It may be of interest to ask what could be learned about the relationship of alienation from religion with home influences if the school influences were not present. Therefore, another stepwise program was performed with only the six variables directly relating to home and family (Scales D, H, J, L, N, and P) included. Scale F--Parents' Compliance with Church Standards--was omitted because its zero-order correlation

was not significant. Table 10 presents the summary with all numbers rounded to three decimal places.

TABLE 10
SUMMARY OF STEPWISE REGRESSION PROGRAM
WITH SIX HOME-INFLUENCE VARIABLES

Step Number	Variable Entered	Multiple Correlation Coefficient	Proportion of Variance Explained
1	Scale J--Relationship with Parents	0.397	0.158**
2	Scale D--Authoritarianism in Parents	.411	.169*
3	Scale H--Parental Discipline	.428	.183**
4	Scale N--Sincerity of Parents	0.439	0.193*

* Significant at the .05 level

** Significant at the .01 level

Only four of the variables were selected before the prespecified stop-level was reached. All are significant at at least the .05 level.

The coefficient of multiple correlation is .44 compared with .72 in the regression of all twenty-one variables. The proportions of variance accounted for are 19 percent and 52 percent, respectively. This study has not shed as much light on what influences in the home are related to alienation from religion as it has on the related school influences.

In spite of this, the regression on the six home variables is significant beyond the .01 level. Scale J--Relationship with Parents--continues to be a high-ranking predictor in all of the regressions performed.

The Free-Response Item

After the young people in the sample had completed the 160 Likert-type items of the Youth Perceptual Inventory, they were requested to turn their answer sheets over and on the back complete the sentence: "The feelings I have when I think of my religion are _____."

These responses, of course, could not be subjected to statistical analysis in the same manner as the responses to the Likert-type attitude scales. However, it was felt that the responses to an open-ended statement of this kind would add a special value to the research.

In responding to most of the items on the Youth Perceptual Inventory, the student could not choose the areas in which to express himself. But in the free-response item, the young person could cover any facet in the broad area of religion that he chose. Here was his opportunity to give his interpretation of the subject. The combined answers yield a rich field for understanding the teen-age mind.

Of the four hundred young people, 117 left this page blank. The other 283 wrote some response. The feelings expressed range from one-word completions such as "good," "great," "happiness," "joyful," "fantastic," "nothing," "restrictions," "depressing," "undecided," "mixed," and "confusing" to thoughtful statements several paragraphs in length.

The 283 responses may be roughly divided into the three classifications of (1) those that are generally positive toward religion--173, (2) those that are generally negative toward religion--42, and (3) those that express ambivalence or confusion--68. Samples of the various types of responses have been selected and are quoted in an

attempt to give a bit of the flavor of adolescent feelings on this subject.

Positive statements. Some of the young people interpreted the statement as asking for their feelings concerning the correctness of their church affiliation.

"I think that there is no religion as good as mine."

"I am glad that I am in this religion and have been since I was a baby."

"I am glad to be an SDA. It is a good religion."

"I'm happy I'm an Adventist."

"Deeply, happy feelings for knowing our wonderful message and being a part of it."

Several even indicated their desire to stay with the church.

"I hope to remain a Seventh-day Adventist."

"I don't think I would ever change."

A number thought of religion in terms of its helpfulness in meeting the pressing problems of everyday living.

"It helps me the most in just getting through each day. I know I can always talk to God about things, just small things too."

"A loving God who we can turn to with our problems, and He is always willing to help if we only ask."

"I'd be a nervous wreck or maybe even insane, literally, if it weren't for my religion and God's love."

"I know it'll be there when I need it."

"It would have been impossible to make it this far with my family problems if I had not had God."

"Helps you to become a better person."

"Very essential to my life, worthwhile."

"If I didn't have my religion, I wouldn't ever have peace of mind to live in. My life would be a very tense and nerve-racking thing."

A few thought in terms of solemn responsibility.

"I have an obligation to the Man who died on the cross for me."

"Responsibility for what happened to Christ on the cross."

Some youth described their personal experiences with the Divine.

"My Lord is everything. He comes first in whatever I do. He's my personal friend. I can tell Him anything."

"A personal relationship with God."

"A loving Savior and the fellowship we have in the church."

"I feel very safe with Christ."

"When I find comfort in no other, I always have Jesus. When I need love, He's always there."

"The thought of being able to be in heaven with my Savior."

Several had something to say about the positive influence of the academy and of other church members on their spiritual lives.

"I believe that I've improved spiritually since I've been going to this academy."

"I've come closer to God just because of the atmosphere that is evident around this campus. I really feel closer to God than I ever have before."

"I can see Christ distinctly in some of the people that have the same religion, and I pray that someday other people will be able

to say that about me."

Then there were those students who let deep emotions bubble up out of them.

"Happy, exciting, peaceful, love for people, fascinated and curious to know everything there is to know about the Bible. It makes me want to tell everyone about my religion and why. I also think of how God must really love us to die even just for me."

"Peace, love, security, and belonging."

"I love my God and my religion."

"I feel like the Lord has really blessed me."

"Happy, comforting, open and arms open, helpful."

"I'm very excited about my religion."

"Conviction, happiness, security, sorry that my parents don't know the lovely gospel truths, thankful for the rules that help me love Jesus and see His reflection through them."

"Leaves me feeling good."

"Beautiful--I love my religion very much."

Negative statements. The most common type of negative feelings concern the restrictive aspects of religion.

"It's just a bunch of do's and dont's."

"Too strict one to fit my ways."

"Being kind of tied down to rules."

"Stuff I am not supposed to do."

"Dull, and it gets in the way."

"No fun on Saturdays until the sun is down."

"Being a goodie, goodie."

Other types and shades of hostility were expressed.

"A ritual type thing. Emotional ups and downs."

"It gets old if you don't get variety."

"I will admit I don't like religion as it is now."

"Depressing."

"Not the ones that are pleasant."

"They're always being nosy--like right now. A waste of time."

The feeling that religion was being forced upon the students is a recurring theme.

"People like to cram it down me and that is what makes young people feel resentment."

"It seems it is pushed upon us instead of letting us find out for ourselves about it."

"Rebellious feelings toward my father for jamming religion down my throat."

"I could really care less about the religion I've been pushed in."

There is even a note of self-blame.

"Why do I hang on to it? Why am I so rotten? Am I weird for this set-up?"

But it is more common to see the gap between profession and practice in the lives of their elders.

"I haven't found anyone who is a real Christian. They are all a bunch of phonies. A bunch of hypocrits."

"People that get up in church and talk about how much they have done the week before."

"I feel frozen out of the church in _____."

"Last Saturday, Mom and Dad were talking about how much money for this and that (building a house). I walked by and sang 'Play that Funky Music,' and they jumped all over me about it. And sometimes you wonder!"

Finally there are those who seem to have already written off religion from their areas of personal concern.

"I don't have any feelings toward it."

"I don't think religion matters that much."

"Not really seriously thought of."

"Nothing."

"It's just not for me."

"I don't seem to need it too much right now."

"There's nothing interesting about it."

"None at all."

Ambivalent statements. Perhaps most poignant of all responses are those from the ambivalent adolescents. They often express the struggle and conflict between wanting a religious experience but not being quite able to bring it off.

"I feel a closeness to God at all times, but religion is not working. I agree with the doctrines of the church, but I find it very hard to keep them. My prayer life is zero, but yet I find myself just talking to God at odd times like a friend. I think a lot about not being saved, and it constantly makes me think of all the things I've done in the past good or bad."

"I believe in it. I understand it. But I don't know if I'll be able to stand up for it when the time of trouble comes! I'm afraid

of that time!"

"I have a lot of work to do if I want to be saved."

"I wish I could be completely good, but its not always easy."

"I wish I was not so hypocritical, one way inside and another out."

"Confusion. I want to serve God, but it's very hard."

Some students wrote that the conflict comes because they are not really sure whether or not they want a religious experience.

"Sometimes I think it's just a bunch of guff and a waste of time. But then it's good to know."

"I would like to do better, but it seems that most people don't care about what I do or say. Sometimes I feel like I don't care what the faculty does. Go jump. Other times I want to stick up for them. I'm just mixed up."

"Not really sure, but I think I want to become a part of it."

"I have no desire to remain a SDA, although this might change. I would like to want to go to heaven, but right now I don't. Not that I want to keep 'sinning.' I consider myself a 'nice little girl.' I just don't think I'm ready to decide right now."

"I want to do right, but I need to find my head first."

"Sometimes I feel joyful about being an SDA, and other times I wish I didn't know so much about the right way of life so I could do what I want to."

"They try and be too strict. You have to wear long dresses or they have to be mid-way of the leg. You can't eat this. You can't eat that. I couldn't go through life with all those do's and don'ts. But I guess I have to if I want to go to heaven."

"I know it's right, but I sometimes have a hard time accepting all the decisions and rules."

"I know it's right, but I want to have some fun or do just the opposite. You know how people are; they want to try the other side of the fence too."

"There are so many rules it seems. Like, you'll go to hell if your hair is too long. Sabbaths are such a bore, and we're told they are supposed to be a delight. Like I said, I have many questions, and I really hope I can find the right and best answers in time, before it is too late."

Some of the conflict and confusion seems to be generated as a result of experiences with older Christians.

"I would be a very good Christian if it were not for the faculty (mainly the principal) who cram the rules, more than love, down your throat."

"Sometimes I am mixed up because of the actions of 'church members.'"

"A lot of the people are waiting for Christ to come, but I feel there is a lot of disagreement in standards of dress, beliefs, etc. Before Christ can come we're going to have to square some of it away. I feel this is one of the reasons why people are leaving the church."

"My religion is fine, but sometimes it seems like our church and the people in it are not trying to follow Christ's example."

Finally, some youth appear to be too confused to even articulate their problems.

"Very confused."

"Sometimes I want to do what God says but other times not."

"I am very confused about certain ideas and religious topics."

"I'm not sure right now about how I feel about religion, or what I am going to do with my life."

"Sometimes I feel ashamed, other times proud. Then I just get confused."

"Very warm, but yet afraid."

"Mixed and confused."

There then, in the free-response item, it is possible to feel the very heartbeat of Adventist adolescents as they lay bare some of their deepest feelings on the subject of personal religion. These responses bring flesh and blood and life to the statistical skeleton presented earlier in the chapter. This study is concerned not merely with figures and tables. It is touching real people with all their hopes and fears, their joys and sorrows, their aspirations and disappointments.

Summary of Chapter IV

Chapter IV has presented the findings of a study on youth alienation from religion. The amount and type of alienation found has been discussed. Many significant correlations between the religious-alienation scores and various home and school influences have been discovered. It has been noted that the strongest relationships existing in this study are between the dependent variable and various influences at the religious secondary school.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary of the Problem

This study is concerned with alienation from religion in Seventh-day Adventist adolescents. That a portion of these youth should reject the teachings and life-style of the church is considered to be a problem of crucial concern for parents and spiritual leaders.

The research was conducted to discover relationships that may exist between alienation from religion and certain other variables. The other variables have been selected on the basis of a broad theory of adolescent alienation from religion. The theory states that religious alienation in Adventist adolescents is related to their relationships with parents and other authority figures, especially as these relationships concern religious values. This theory was developed after a careful review of relevant literature and some twenty years of personal experience and observation on the part of the researcher.

From the broad theory, sixteen research hypotheses were set forth. Seven of these dealt with various aspects of parental and home influences. Six were concerned with influences upon the students in religious secondary schools. Two have to do with concepts of and beliefs about religion. The final one sought to examine the difference between dormitory versus home residential status.

Summary of the Methodology

The population for this study is all students enrolled in Seventh-day Adventist academies in the United States. By a stratified random method, twenty academies were selected to proportionately represent boarding and day schools in six regional groupings. From each academy the names of ten male students and ten female students were randomly drawn. These four hundred young people constitute the sample for the study.

To collect the needed data, an appropriate instrument, the Youth Perceptual Inventory, was designed and validated. This inventory consists of 160 items divided into a number of Likert-type attitude scales. Responses were made on OpScan answer sheets.

One major scale was designed to measure alienation from religion. Fifteen other scales were devised to collect data needed to test fifteen of the research hypotheses. The inventory also includes six demographic items, one of which was used to test the final hypothesis. An additional free-response statement allows opportunity for the expression of deep feelings.

The data were collected over a period of three and a half months in the last part of 1976. A faculty member at each academy served as a liaison person for receiving, distributing, collecting, and mailing the inventories for his respective school. Complete anonymity was guaranteed to students in their responses.

The collected data have been analyzed at the Andrews University Computing Center. The major statistical method used was multiple regression analysis. Correlations between alienation from religion and other variables have been examined from several perspectives.

Both regular and stepwise regression programs have been utilized.

Summary of the Findings

A conservative interpretation of the alienation scores suggests that 16 percent of the population might be considered alienated from religion in general, while 52 percent of the young people are alienated from some aspect of their religion.

Items which elicited the most alienation concern Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the life-style.

Correlations between the alienation-from-religion scale and the other scales are all significant at the .01 level except one. The strength of these correlations ranges from .21 to .60.

Among the parental and home influences studied, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline are all positively correlated with alienation from religion. Parental noncompliance with church standards is not significantly correlated with religious alienation.

Among school influences examined, lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards are all positively correlated with alienation from religion.

The concept of religion as legalism rather than relationship is positively correlated with alienation. A negative correlation

between alienation and the expressed belief in Adventist doctrines is also significant.

Of the demographic items, sex of respondent is significant at the .01 level though the relationship is $-.14$. Neither housing status nor any of the other four demographic items are significant.

The five highest correlations all deal with influences of the religious school upon alienation from religion.

The coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is $.72$. This means that about 52 percent of the variance of the alienation scores is being accounted for by the variables selected for the study. This is significant beyond the .01 level.

Since there are many intercorrelations between the independent variables, the multiple regression program attempts to discover the unique influence added by each variable in the presence of the other variables. On this basis only ten of the variables add significantly to the prediction of alienation from religion in the regression equation. They are belief in Adventist doctrines, concept of religion, authoritarianism in parents, authoritarianism in school, teachers and church standards, school discipline, relationship with parents, relationship with teachers, personal interest of teachers, and religious sincerity of teachers.

The stepwise solution selects seven of the variables as adding significantly to the prediction. In descending order they are religious sincerity of teachers, relationship with parents, belief in Adventist doctrines, personal interest of teachers, concept of religion, time of family as Adventists, and relationship with teachers.

The coefficient of multiple correlation between alienation from religion and the six significant home-related variables is .44. This is significant at the .01 level and indicates that about 19 percent of the alienation variance in this study is being explained by home influences.

On the free-response item, 173 students expressed generally positive feelings toward their religion, 42 expressed generally negative feelings, 68 expressed ambivalent or confused feelings, and 117 did not respond at all.

Conclusions

An examination of the findings which have been presented suggests several conclusions. They are summed up as follows:

1. The young people in the population reveal a wide range in nearly all of the attitudes inventoried, but the majority are found on the positive side of each attitude continuum.
2. Most Adventist adolescents are not generally alienated from their religion, but about 16 percent might be considered to be so.
3. As many as 52 percent of Adventist adolescents may be considered alienated from or unhappy with one or more aspects of their religion.
4. Aspects of religion which elicit the most alienation are Sabbath sermons, the benefits of church membership, experiences with the church, Bible classes, and church restrictions on the life-style.
5. The broad theory which formed the background for this study is amply supported. Alienation from religion in Adventist adolescents is highly correlated (.72) with the quality of their relationships with

parents and other authority figures, especially as these relationships concern religious values. Since this was an expected finding, it may be well to note the sound insight provided by Lewin (1944): "Any experimental research in a new field at first seems to accomplish not more than 'proving scientifically' what the well-experienced practitioner has known" (p. 195).

6. Most of the variables studied make a significant contribution in their own right to understanding alienation from religion. Yet, there is considerable overlap among them. Therefore if control could be achieved over the right combination of several variables, those that remain would add little to the prevention or remediation of religious alienation.

On the other hand, perfect control over the types of variables being discussed is not possible. For example, it cannot be assured that teachers in Christian schools will always carry about with them an aura of religious sincerity even though that influence has the strongest correlation of any variable with the alienation scores. Therefore, it seems wise to conclude that efforts should be made to change every variable in a positive direction in hopes of making every reduction possible in the religious alienation. Where one effort may fail, perhaps another will succeed.

7. For students enrolled in Adventist academies, perceptions about the teachers and school administrators are more highly correlated with alienation from religion than are perceptions about the home and parents. It seems fair to conclude that for adolescents who attend academies, school leaders will play the major part in determining their attitudes toward religion. This places a tremendous responsibility

upon the faculties of Adventist academies.

8. The most important school-related variables are the adolescents' perceptions of the religious sincerity of their teachers, their perceptions of the personal interest their teachers have in them, and the quality of the relationships they have with their teachers.

9. The most important home-related variables are the quality of the relationships the adolescents have with their parents and their perceptions of authoritarianism versus democracy in the behavior of their parents.

10. The perceptions that an adolescent has are more important in influencing his attitudes and behavior than reality. Two young people may each perceive the same teacher differently, and on the strength of these perceptions, each develops different attitudes toward religion. Therefore, it seems important that parents and religious leaders take the responsibility of projecting those qualities or characteristics that are associated with a favorable attitude toward religion. For instance, it is not enough for a teacher to truly have a personal interest in the welfare of each student; he must communicate that interest so that the youth senses it.

11. The most fruitful area in which to work for the reduction or prevention of alienation from religion among Adventist adolescents is in improving the quality of the relationships between them and their parents and religious leaders.

It cannot be said whether unhappy relationships with authority figures cause religious alienation, or whether religious alienation causes the adolescent to perceive the relationships as unhappy, or whether both are caused by some other factor. It can only be said that

they are related. But in order to prevent or remediate alienation, one must ask, Where is the best place to break into the cycle?

Often the attention has been directed to the alienation itself. An attempt has been made to counteract it with promises, preaching, or punishment. A better conclusion may be to improve the quality of the relationships and thus in a positive way break the cycle.

12. Most Adventist young people believe the doctrines of the church are true. What unbelief is expressed is related to alienation from religion. It is probably unlikely that an intellectual rejection of the doctrines is leading to alienation from religion in these youth. A more plausible conclusion is that in some alienated adolescents emotional hostility builds up and causes them to strike out at the church by denying the truth of its teachings.

13. Adventist adolescents who understand religion to consist of a personal relationship with God and who view salvation as received only through the grace of God are more likely to hold favorable attitudes toward their religion than those who believe religion consists of getting to heaven by doing the right things. This suggests the importance of parents and teachers presenting the constructs of the faith in a true New Testament framework.

Specific Recommendations for Parents and Teachers

From the conclusions of the study, it will now be possible to crystalize several specific recommendations for those who carry the responsibility of guiding Adventist adolescents in the formation of their religious attitudes and values.

1. Sabbath sermons should be carefully planned so as to be

more interesting and relevant to teenagers. The item on whether Sabbath sermons were interesting provoked more negative reaction than any other item on the alienation-from-religion scale. Perhaps more input from the youth is needed in sermon planning.

2. Youth should be given a larger share of responsibility in the operation of the church. Their ideas for projects and programs should be solicited. When properly trained and guided, they should assume more leadership roles.

3. Bible classes should be restructured to reduce the emphasis on the learning of content material and to stress personal Christian growth and the relevance of scripture for today's needs.

4. Whether in the home or in the school, youth should share in formulating and in enforcing the rules and regulations under which they live.

5. It would be well for the schools to have study groups consisting of both students and faculty to study and set forth the principles underlying the rules and regulations of the school. These principles can then be the basis for adopting or modifying the school code. These study sessions should be approached with openness and there should be no attempt on the part of the faculty at manipulation. In the home, the whole family should constitute a similar study group.

6. Regulations that express only cultural mores and personal preferences should not be set forth as if they were religious principles.

7. Young people should be allowed increasingly large amounts of self-government as they demonstrate their readiness to assume this responsibility. Parents and school leaders should initiate planned

steps toward emancipation and independence.

8. All who have responsibility for youth development and leadership should strive to behave toward the young people in a way that will affirm their sense of self-worth, dignity, and autonomy as fully-functioning human beings.

9. In every academy, faculty study and discussion groups should be conducted with an end toward bringing better understanding of adolescent psychology and heightened awareness of youth feelings and attitudes to faculty members.

10. Churches should organize study and discussion groups for parents where principles of youth guidance can be fully explored.

11. Parents, teachers, and spiritual leaders should take the responsibility not only for caring about and seeking to understand adolescents but also for communicating that care and understanding so that the young people can discern their existence.

12. Religion should always be taught as personal communion with God, salvation by grace, and man's free choice and not as a legalistic system in which heaven is the never-to-be-reached reward for obeying a ponderous list of impossible rules. Religion will not be really accepted by young people until they see it as that which will add true joy to their lives.

13. Every adult charged with molding the spiritual values of adolescents should consider the solemn responsibility of being an authentic model. Adult leaders must be, in their inmost souls and in their outward lives, the kind of Christians that they wish the youth to be.

Comments on Data Collection

In this study, responses were secured from the entire four hundred young people selected for the sample. This fact allows for a strong claim that the sample truly represents the population of all students attending Adventist academies in the United States.

Future researchers in attitude studies may be inspired to likewise push for 100 percent response. A few comments on what to expect may prove helpful.

The actual procedures for collecting the data were described in chapter III. The experience of this researcher is that much time, money, hard work, and patience are necessary in order to collect complete data from a widely-scattered sample. Days of disappointment and even discouragement are part of the process.

It is relatively easy to collect the first 75 percent of the responses. The real grind comes when collecting the final 10 percent.

Some problems encountered in this study are as follows: The first hurdle was to obtain permission for the school's participation and a copy of the student roster from each school principal. One academy had changed principals and all material was forwarded to some far-off place by the academy to the former leader. By the time this was all resolved, this school was the last to grant permission.

At another academy, the principal simply misplaced the material and forgot about it. A third administrator sent the permission to the wrong address (in spite of the pre-addressed envelope which he did not use) and neglected altogether to include the roster. Another principal returned only a part of the roster.

One principal refused to cooperate because of strong

reservations about releasing the roster to any "outsider" and because of suspicions that the results might be used to cast unfavorable reflections upon the school. It took a ten-minute phone call and all the persuasion that the researcher could muster to assure cooperation. Collecting all twenty permissions consumed approximately six weeks.

The next step was to persuade the liaison persons at each academy to return all response sheets. In this particular study, this proved to be even harder than getting the permission from the principals. It took more than three months. Some typical problems might be cited.

One staff member ignored the original material and a follow-up letter. Finally, when telephoned, he claimed that the principal had instructed him not to administer the inventory. The principal, who had been one of the first to send permission, was called. He said that he was in agreement with the study and would so instruct the staff member.

In chapter III it was mentioned that six packets were returned with fewer than twenty OpScan sheets. In two of these cases the liaison person had informed the researcher over the telephone that the work had been done and that all twenty sheets were in the mail. But when the envelopes arrived, they contained only fourteen and fifteen sheets, respectively. Follow-up calls on these were, by their very nature, somewhat embarrassing confrontations which called for a combination of firmness and tact.

In one case a telephone call was placed across the continent because one response sheet was missing.

Sometimes a liaison person would promise that the data would

be in the mail by a certain date. Then as the days slipped by, the researcher would experience the sinking realization that the promise had not been kept.

In spite of the difficulties, however, the research demonstrated that it is possible to get a complete response, or at least a higher response than is generally thought possible. However, if future researchers strive for this, they must be prepared to pay the price.

Recommendations for Further Research

Several lines of further investigation are suggested by the present study:

1. It would be well to extend the research to young people below and above the academy age. Youth from ten to thirteen years of age in Adventist elementary schools could be studied to determine the pattern of development toward adolescent attitudes. Students in Adventist colleges could be the subjects of study in an effort to determine if the factors influencing alienation change in later adolescence. The Youth Perceptual Inventory could be used in both cases with perhaps minor language revisions for the younger age group.

2. It would be very enlightening to extend the study to Adventist adolescents not enrolled in Adventist schools. Of course, the school-related variables could not be used, but some substitutions might be made to refer to church spiritual leaders such as the pastor or Sabbath school teacher. It would be particularly interesting to compare the amount and type of alienation from religion between the academy and the non-academy groups. Also, it would be valuable to

know if the home-related variables carried more or less weight when there were no school-related variables present.

3. A valuable contribution might be made by selecting and measuring other variables to correlate with alienation from religion. The variables used in this study accounted for 52 percent of the alienation variance. There is need to identify other factors that will reduce the amount of unexplained variance.

4. It would be interesting to approach this problem by taking a direct measure of the attitudes and behaviors of the parents. The present study used the adolescents' perceptions of their parents as some of the independent variables. But parents could be measured directly for authoritarianism or accepting behavior. These measures could then be correlated with the youth scores on Scale A--Alienation from Religion--and comparisons could be made with the present findings. Such a study would, of necessity, have a more limited geographical scope than the present research, and the anonymity of the young person could no longer be preserved.

In short, this study should be only the first in a series. Some light has been shed on the factors which are operating where youth alienation from religion is found. Much more work is called for. Probably the problem can never be completely solved, but careful research will result in continued progress. The crucial nature of the problem demands the best efforts of Adventist scholars.

Summary of Chapter V

Chapter V has briefly summarized the problem, the methodology, and the findings of a study on youth alienation from religion. A number of conclusions have been drawn from the findings. Recommendations have been set forth for parents, teachers in religious schools, church youth leaders, and future researchers.

APPENDIX A

Youth Perceptual Inventory

Key to Youth Perceptual Inventory

YOUTH PERCEPTUAL INVENTORY

Roger L. Dudley

Do you feel kind of "special?" You should. You have been chosen by scientific selection methods to participate in a very important study. Leaders of your church need to know how the youth feel about things like religion, home, and school. With a more complete understanding of how you see things; ministers, teachers, and parents can do a better job of serving the youth of the church.

Therefore please be absolutely frank and honest in your answers. You need not put your name on the sheet, and no one will know how you responded. The faculty member who gave you this inventory will explain how the answer sheets will be collected, sealed, and mailed so that no one at your school but you will see your filled-out sheet. There are no "right" answers so answer each item according to how you feel about it, not how your friends feel, or how you think you should feel.

All responses are to be made on the special answer sheet. Please do not write on the inventory itself. Since your responses are read by machine, you must use a soft lead pencil. Please make your marks heavy and dark but stay within the little box as stray marks can result in a wrong reading. If you make a stray mark or wish to change an answer, please erase completely. Do not use pen!

The inventory consists of a number of statements to which you are to respond as follows:

On the answer sheet after each item there are spaces for five choices:

- If you STRONGLY AGREE with the statement, mark choice #1.
- If you AGREE SOMEWHAT with the statement, mark choice #2.
- If you are UNDECIDED about the statement, mark choice #3.
- If you DISAGREE SOMEWHAT with the statement, mark choice #4.
- If you STRONGLY DISAGREE with the statement, mark choice #5.

Please mark only one choice for each of the 160 items. Do not fold or wrinkle the answer sheet as it cannot then be machine read. IGNORE LINES AT TOP OF ANSWER SHEET.

Remember, you are indicating your feelings about your religion, your home, and your school. If only one of your parents is an Adventist and a statement does not apply to both of them in the same direction, answer for the one who is an Adventist. Be sure that the number of the item on the special answer sheet is the same as the number of the item on the inventory.

Now, on to item one!

1. Standards of the Christian life such as diet, dress, recreation, etc., are not important to me.
2. The Adventist Church really cares about its young people.
3. When I get out on my own I'll probably leave the church.
4. Prayer is becoming an increasingly important part of my life.
5. Bible classes do nothing for students.
6. I am glad to be able to attend an Adventist school.
7. Keeping the Sabbath has been a real blessing in my life.
8. The Adventist Church is too strict.
9. Christ's love is a living reality in my experience.
10. I go to church because my parents or deans make me.
11. My religious values are very important to me.
12. I am not happy about my experiences with my church.
13. Religion is forced upon me by my parents.
14. My religion gives me a sense of security in facing the problems of my life.
15. Most of the requirements of the Christian life are reasonable.
16. The Bible is dull and irrelevant.
17. I plan to remain a Seventh-day Adventist after I am on my own.
18. Most Sabbath sermons are quite interesting.
19. Religion interferes far too much in my personal life.
20. Church membership is not essential to living life at its best.
21. Bible class is the most important class in an Adventist school.
22. I feel that the Christian life has too many restrictions.
23. I am happy to give tithes and offerings to support the church.
24. I don't enjoy the youth activities planned by the church.
25. I want to learn to speak naturally and intelligently about my faith.
26. I wouldn't go to church if I didn't have to go.

27. I'd like guidance in finding out what God's will is for my life.
28. God created the world in six literal days.
29. Jesus will come back to earth again and take the saved with Him to heaven.
30. The Ten Commandments are still in force today.
31. The true Sabbath is the seventh day--Saturday.
32. The judgment in heaven began in 1844.
33. When people die they remain in the grave until the resurrection.
34. The wicked will not burn forever but will be totally destroyed.
35. Mrs. Ellen G. White fulfilled Bible predictions that God would speak through the gift of prophecy in the last days.
36. The Seventh-day Adventist Church is God's true last-day church with a message for the world to prepare them for the second coming of Christ.
37. God loves me more when I've been doing right than when I've given into temptation.
38. Young people can live with the assurance that they will go to heaven.
39. The way to be accepted by God is to try sincerely to live a good life.
40. The main emphasis of the Gospel is on God's rules for right living.
41. Salvation depends on how well one keeps the ten commandments.
42. Eternal life is based on being personally acquainted with God.
43. I don't have much of a chance of being saved because the requirements are too strict.
44. When Satan tempts me, the best thing to do is think about the punishment that might result if I yield.
45. My parents make all the rules at home. I have very little say.
46. At home we all work out the rules together.
47. My parents are usually willing to listen to my reasons about things I want to do.
48. Once my parents say something, nothing could make them change their minds.
49. My parents are usually ready to explain the reasons behind the requirements they ask of me.

50. The usual reason my parents give for the requirements they ask of me is "Because I said so!"
51. My parents encourage me to make my own decisions as to what is right and wrong after considering the basic principles involved.
52. I feel I have considerable influence in making the rules at home which affect me.
53. My parents are sure that they are never wrong about anything.
54. My parents are easily upset if someone disagrees with their opinions.
55. My parents respect the right of everyone to his own ideas and opinions.
56. My parents would consider obedience and respect more important than "thinking it out for yourself."
57. The faculty make all the rules at our school. The students have very little to say.
58. The faculty and student body work out the rules together at our school.
59. Our school administrators are usually willing to listen to students who have good reasons for changing the rules.
60. Once our faculty makes a decision, nothing could make them change their minds.
61. Our school administrators are usually ready to explain the reasons behind the school rules.
62. The usual reason the faculty gives for the requirements they ask of us is, "That's the rule!" or "You know why!"
63. Our school administrators are sure that they are never wrong about anything.
64. Most faculty members at our school will apologize to a student if they have made a mistake.
65. Our school administrators are easily upset if someone disagrees with their opinions.
66. Our school administrators respect the rights of each student to his own ideas and opinions.
67. My parents are careful in their Sabbath observance.
68. My parents try to live up to the health standards of the church in what they eat and drink.
69. My parents sometimes attend the movies.

70. My parents are faithful in paying their tithes and offerings.
71. My parents take an active part in church work.
72. My parents sometimes wear jewelry or other articles that would be prohibited for students at this school.
73. My parents drink coffee and "cokes."
74. My parents are careful to watch only those TV programs that are in harmony with Adventist standards.
75. My parents sometimes swear.
76. Most of our teachers live up to the standards of the Adventist church in such things as diet, dress, recreation, Sabbath keeping, etc.
77. In their private lives some of our teachers eat or drink things that are against Adventist standards.
78. Most teachers are careful to watch only those TV programs that are in harmony with Adventist standards.
79. I feel that my parents were quite mild in the punishment they used to control me.
80. My parents usually punish without showing anger.
81. When I have displeased my parents they sometimes will not speak to me for a while.
82. My parents almost never embarrass me in front of others.
83. As a method of discipline, my parents are most likely to reason things out with me, pointing out the consequences of wrong actions.
84. Sometimes my parents get angry and shout at me.
85. My parents have a very kind way of enforcing home rules.
86. My parents will really cut me down when they are angry at me for my actions.
87. My parents are very harsh and unfair in administering discipline.
88. The administrators of this school try to be fair in their discipline.
89. I feel that our school is usually careful to respect an offending student and does not embarrass him by making a public spectacle of the discipline procedure.
90. This school uses heavy punishments for minor offenses.
91. If a student has a discipline problem at this school, the administrators are usually ready to listen to his side of the story.

92. Our school administrators usually punish without showing anger.
93. Our administrators have a very kind way of enforcing school rules.
94. Our school administrators can be very harsh and insensitive to the feelings of those students they find it necessary to correct.
95. When it is necessary for our school administrators to punish a student, I get the feeling that they are doing it in love.
96. Some teachers are sarcastic and critical of what I do.
97. My parents seem to have forgotten how it feels to be young.
98. It's easy to discuss problems with my parents.
99. My parents nag me.
100. My parents do not understand my dating problems.
101. I am not afraid to confess a wrong-doing to my parents for I know they will forgive me.
102. I have trouble getting along with my parents.
103. Even when I have disappointed them, I know my parents still love me.
104. My parents are too strict.
105. Whatever else goes wrong, I can count on my parents to accept me.
106. I feel free to talk frankly about personal concerns with my parents.
107. Most teachers act as though a teenager knows practically nothing.
108. I feel free to talk frankly about personal concerns with my teachers.
109. Many of my teachers are unfair.
110. My teachers do not seem to understand me.
111. It's easy to discuss problems with my teachers.
112. My teachers are too strict.
113. My teachers really trust me.
114. I have trouble getting along with my teachers.
115. I am not afraid to confess a wrong-doing to my teachers for I know they will forgive me.

116. My parents still make most of my decisions for me.
117. I need to get permission from my parents before going away from home for more than an hour or so.
118. My parents do not make an issue over my hair style.
119. As long as I come home at a reasonable hour, my parents don't set exact time limits on me.
120. My parents still treat me like a small child.
121. I am allowed the final word in choosing most of my clothes.
122. I can ask my parents for reasons for what they ask me to do without being thought rebellious.
123. Teachers in Adventist schools care less about the students than teachers in public schools.
124. Adventist schools are more interested in rules than they are in students.
125. Teachers at this school are people to whom students may come with their problems.
126. Most teachers are really interested in me personally.
127. Our teachers will often sacrifice their personal time after school and on weekends to help a student.
128. Teachers at this school are more interested in a pay check than they are about the good of the students.
129. My parents are very close to God.
130. Personal prayer is very important in my parents' lives.
131. My parents don't practice what they preach about letting religion control all behavior.
132. My parents are genuine and sincere in their religious convictions.
133. To my parents religion seems to be mostly a set of "Thou shalt nots!"
134. My parents don't seem to find much joy and happiness in their religion.
135. My parents are examples of what real Christians should be.
136. The teachers at this school are genuine Christians.
137. The teachers at this school are religious phonies.
138. I have really seen Christ in the life of some of my teachers.

139. Our teachers know what it is to have a personal religious experience.
140. Our teachers see religion as a set of rules to be kept.
141. Our teachers don't seem to find much joy and happiness in their religion.
142. Somehow, I don't think of most of my teachers as being deeply spiritual people.
143. In our family each of us tries to be the kind of person the others will like.
144. In our family each of us wants to tell the others what to do.
145. There are many conflicts and disagreements in our family.
146. Our family members are usually calm and relaxed when we are together.
147. In our family we respect each other's privacy.
148. Our family members make many demands on each other.
149. The members of our family are considerate of each other.
150. In our family we often become angry at each other.
151. Our family members are critical of each other.
152. In our family we have respect for each other's feelings and opinions even when we differ strongly.
153. We do not forgive each other easily in our family.
154. The members of our family hardly ever hurt each other's feelings.

Thank you so much for your frank answers. In order to make this study as complete as possible, we need several pieces of information. The last six questions are for this purpose. Remember--no one will know how you answer! Please mark only one choice for each question as you did for the first 154 items.

155. If you are a male, mark choice #1.
If you are a female, mark choice #2.
156. If you live in the dormitory, mark choice #1.
If you live at home with your parents during the school year, mark choice #2.
If you have some other living arrangements (relatives, faculty, etc.), mark choice #3.
157. If your original parents are still married and live together, mark choice #1.
If your parents are separated or divorced and you live with only one parent when you are home, mark choice #2.
If your parents are divorced and you have a step-parent, mark choice #3.

If one of your parents has died, and the other parent has remained single, mark choice #4.

If one of your parents has died and the other parent has remarried, mark choice #5.

If both of your parents have died, do not mark anything on question 157.

158. If your father, your mother, and you are baptized Adventists, mark choice #1.
If your father and you are Adventists, mark choice #2.
If your mother and you are Adventists, mark choice #3.
If your father and mother are baptized Adventists, but you are not, mark choice #4.
If neither your father nor mother are Adventists, but you are, mark choice #5.
159. How long have your parents been Adventists? Answer for the parent who has been an Adventist the longer time.
If within the last year, mark choice #1.
If between one and five years, mark choice #2.
If between five and ten years, mark choice #3.
If over ten years, but not all of their lives, mark choice #4.
If all of their lives, mark choice #5.
160. Where did you live for the majority of your early years (age 1-13)?
If in a large city (over 100,000) or its suburbs, mark choice #1.
If in a medium-sized city (50,000 to 100,000) or its suburbs, mark choice #2.
If in a smaller city (10,000 to 50,000), mark choice #3.
If in a small town (2,000 to 10,000), mark choice #4.
If in a rural area (under 2,000), mark choice #5.

Thanks again. Would you do one more thing? Turn your answer sheet over and on the back complete this sentence:

The feelings I have when I think of my religion are _____

(do not write on this page--back of answer sheet)

Now please check to be sure that the marks on your special answer sheet are heavy and black, that they do not go outside the boxes, and that you have answered only one choice for each question.

Your faculty advisor will tell you how to seal your answer sheet so that no one who knows you will read it. You have made a real contribution to an important study.

KEY TO YOUTH PERCEPTUAL

INVENTORY

Scale A--Alienation from Religion	Items	1-27
Scale B--Belief in Adventist Doctrines	Items	28-36
Scale C--Concept of Religion--Legalism versus Relationship	Items	37-44
Scale D--Perception of Authoritarianism in Parents . . .	Items	45-56
Scale E--Perception of Authoritarianism in School Officials	Items	57-66
Scale F--Perception of Parents' Compliance with Church Standards	Items	67-75
Scale G--Perception of Teachers' Compliance with Church Standards	Items	76-78
Scale H--Perception of Parental Discipline	Items	79-87
Scale I--Perception of School Discipline	Items	88-96
Scale J--Relationship with Parents	Items	97-106
Scale K--Relationship with Teachers	Items	107-115
Scale L--Perception of Emancipation from Parents	Items	116-122
Scale M--Perception of Personal Interest of Teachers . .	Items	123-128
Scale N--Perception of Religious Sincerity of Parents .	Items	129-135
Scale O--Perception of Religious Sincerity of Teachers .	Items	136-142
Scale P--Perception of Family Harmony	Items	143-154
Demographic Information	Items	155-160

APPENDIX B

Introductory Letter to Academy Principals

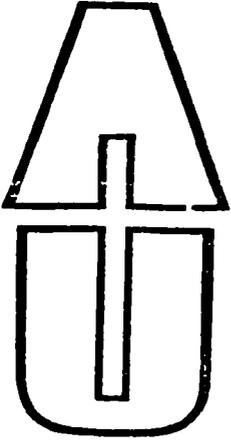
Designation Form

Covering Letter from Charles R. Taylor

Follow-up Letter to Academy Principals

Letter of Instructions to Staff Liaison Persons

Follow-up Letter to Staff Liaison Persons



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

September 13, 1976

(Personal letter sent to
20 academy principals in
the United States)

Dear _____:

Please, sir. WAIT JUST A MINUTE before you pitch this letter into the handiest waste basket. Having been an academy principal, I know how busy you are and right now with all the duties involved in starting a new school year; the last thing you need is to have to bother with somebody's doctoral study.

But I'm not going to ask you to fill out any questionnaires or get involved in lengthy evaluations. I am only asking you to perform TWO simple tasks that will occupy just a few brief minutes of your precious time. And your cooperation could be the key to unlock a new understanding of how we can better hold our young people for Christ and His church.

You see, I'm doing my doctoral study at Andrews University on the subject of youth alienation from religion. I think we all want to know why many of our teenagers get turned off to religion so that parents and teachers can do a more effective holding job. Having spent twenty-two years as a minister, teacher, school administrator, and youth leader; I have a tremendous personal burden for this subject. If I can make a contribution here, I will consider the thousands of dollars that I am investing and the many months that I am spending as well worth the while.

My research design calls for me to randomly select ten young ladies and ten young men from your academy and have them fill out a specially designed inventory. The Youth Perceptual Inventory contains a scale for alienation from religion and fifteen other scales measuring variables which will be correlated with the alienation scale. Most young people can complete this scale within a forty-minute class period.

Now about those two things I'd like you to do:

1. Have your secretary send me a copy of your current school roster in the enclosed stamped and addressed envelope. If it is not clear from a student's first name whether the student is a male or a female, please have your secretary

Academy Principals
Page 2
September 13, 1976

so designate. Also would you please have your secretary mark out the names of any students who are not Adventists themselves or come from a home where neither parent is an Adventist, as I do not wish to consider these names.

2. On the enclosed designation form give me the name of one of your faculty members who can serve as liaison person for the distribution and collection of the inventories. The form can be sent to me in the same envelope as the roster. Then please share this letter with the designated faculty member. While I will be happy to work with any faculty member that you designate, may I suggest that a logical choice might be your guidance counselor. This will not take a great deal of time on his part, but I need an individual who is responsible for getting things done and who, preferably, has an interest in educational research.

When I receive the roster, I will randomly draw the names of ten young ladies and ten young men. I will send a list of these names to the faculty member you have designated with twenty copies of the inventory and complete instructions. He will have the students fill out the inventories and will mail them back to me in an addressed and stamped envelope. Strict precautions to preserve anonymity will be taken, and at no time will the results of individual students or individual academies be identified. DATA WILL NOT BE ANALYZED BY ACADEMY!

However, I will be glad to send you an abstract of the overall findings, if you desire, when the study is completed.

This study is being undertaken under the direction of the Department of Education at Andrews University, and yes, I do have permission from the General Conference Education Department as the enclosed letter from Dr. Charles Taylor will reveal.

Thank you so much for your help. I'll appreciate it if the roster and designation form can be returned to me right away.

Sincerely your co-worker,

Roger L. Dudley, Doctoral Candidate
Andrews University
11-70 Maplewood Apartments
Berrien Springs, Michigan 49103
(616) 471-6791

RLD:md

Enclosures

P.S. In case you are curious about my background, here are a few of the positions I have held in the denomination: Superintendent of Education--New Jersey Conference, Superintendent of Education--Chesapeake Conference, Principal--Mount Vernon Academy, Counselor--Thunderbird Academy

RLD

DESIGNATION FORM

From:
(sample copy sent to
each of 20 academies
in the United State)

To:
Roger L. Dudley

Our academy will cooperate in this important youth research project.

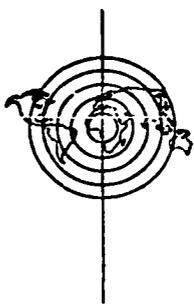
The faculty member who will act as liaison person for the inventories
is _____.

Enclosed is our current student roster with alterations as you requested.

I would like an abstract of the findings when the study is complete.

Yes _____ No _____

Principal



DEPARTMENT OF EDUCATION

General Conference of

Seventh-day AdventistsCHURCH WORLD HEADQUARTERS: 6840 EASTERN AVENUE, NW, WASHINGTON, D.C. 20012
TELEPHONE: (202) 723-0800 • CABLE: ADVENTIST, WASHINGTON • TELEX: 89-680

August 23, 1976

Academy Principals
North American Division

Dear Fellow Educators:

This is to introduce Roger Dudley who is working under the direction of Dr. Mercedes Dyer at Andrews University on a project that, we believe, will be very useful in directing the current trend of Adventist Education and other activities on behalf of the young of our Church.

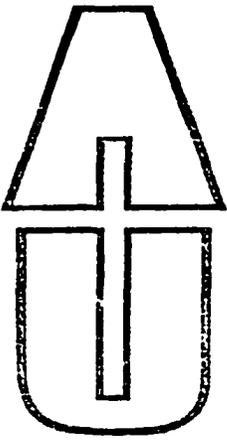
It requires no time on your part, except to choose a faculty member to involve one class during one class period. This is not going to all our academies, but to a randomly selected group. We believe the design is such that the results will be worthwhile.

This project has the support of the North American Division Office of Education.

Sincerely yours,

CHARLES R. TAYLOR
Associate Director
Department of Education

CRT/j



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

(Personal letter sent
as follow-up to
academy principals)

Dear _____:

A couple of weeks ago, I wrote you concerning my study on Alienation from Religion among Seventh-day Adventist Young People. I asked you to send me a copy of your school roster and a form on which you designated a staff member to whom I could send twenty copies of a special inventory to give to students randomly selected from your school. I enclosed an addressed and stamped envelope to make this convenient for you.

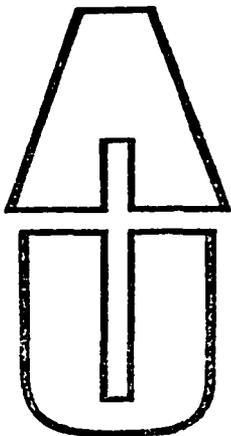
At this writing I haven't received this material from you. No doubt you have been very busy. Perhaps you have already taken care of this item by the time you read this letter. If not, could you take a few minutes now to do this. I am not able to proceed with just the results that have come in, though they do represent the majority of schools contacted. The research design I am using requires me to have results from all selected schools before I can continue the study. Even one school not responding will delay or halt the research. Really, everything is depending on you!

If you need more information or another copy of my original letter, please write to me or call me collect. About a year of work has already gone into this study, and it is crucial that we keep going now.

Thank you so much.

Sincerely yours,

Roger L. Dudley
H-70 Maplewood Apartments
Berrien Springs, Michigan 49103
(616) 471-6791



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

(Letter of Instructions
to Staff Liaison Persons)

Dear _____:

No doubt, by now you have heard the good news about a significant piece of research and, hopefully, have read my letter to your school administrator. Your principal has indicated to me that you are the best on your staff to act as a liaison person for collecting information from selected students at your academy, and that you would carry out the assignment in your usual responsible manner. I'm sure you'll agree that youth alienation from religion is an extremely important topic. Those of us who are teachers, parents, and youth leaders need to know why so many of our teenagers are turning off to the church. We have some good information in the Spirit of Prophecy and in the writings of modern psychologists but no actual research studies have been done with Adventist adolescents.

I am now attempting just such a study by sampling youth from academies across the United States. This study will measure alienation from religion and correlate it with fifteen other variables using complex statistical analyses and modern computer technology.

Yet the key to the success of this study is getting back the data from the students. This is where your services are needed so badly. It won't take much time, but without your few minutes, it will be impossible to proceed.

In this packet you will find the following:

1. A list of ten young women and ten young men from your academy who have been scientifically selected to take the inventory. Please try to encourage each one to fill out the inventory with a sense of the serious purpose of the study. Twenty is a small group so it is vital to make sure that each person on the list participates.
2. The names of two alternate young women and two alternate young men. These are not to be given the inventory unless it is impossible to secure responses from the original ten young women and ten young men.

Instructions
Page 2

For example: A student on the original list who is no longer in attendance at the academy. It is very important to make every effort to secure the responses of the twenty names on the original list in order to preserve the scientific accuracy of random selection. Just any student will not do. But if it is impossible to secure a student, substitute an alternate name in the order given. Only ten young women and ten young men should actually fill out the inventory.

3. A supply of the Youth Perceptual Inventory and OpScan Answer Sheets. Each student will need one of each. A few extra answer sheets are being sent in case of spoilage. Please encourage all writing to be done on the OpScan as the Inventories will not be returned.

4. An envelope in which to send me the twenty completed OpScan Answer Sheets. This envelope is already addressed and stamped. Copies of the Youth Perceptual Inventory and extra answer sheets should not be returned. They may be discarded.

Would you please furnish a supply of soft lead pencils? You can probably borrow these from your counseling and testing center. It is important that students do not use pens or hard pencils.

No doubt you have a few questions about procedures which I hope that I can anticipate and answer:

1. Familiarity with material. Please take a few minutes to read the instructions to students and if possible the entire inventory so that you will be in a position to answer student questions as to how to proceed.

2. How much to tell the students. I believe we should be completely frank with students. Tell them exactly what we are trying to do as explained earlier in this letter and in my letter to your principal. Explain the importance of the study for helping the church better understand and serve its youth. Tell them that they have been especially selected as part of a study going on all over the United States. Encourage completely honest answers and stress the point that no one at the academy will see their responses.

3. How to administer the Youth Perceptual Inventory. The best way is to select a class period when you are free and have the twenty students excused from their classes or other responsibilities to meet under your supervision and do it all at once. Most students can complete the inventory within one class period. If you have a split schedule with students working in the industries, you may have to have both a morning and an afternoon session. Or perhaps another time of day would be better.

I realize that each academy has its own peculiar scheduling problems, and that you will have to fit this inventory administration into your

Instructions
Page 3

own framework. The essential procedures are: (1) the students must be the ones on the enclosed list, (2) the students must follow the inventory instructions, and (3) precautions must be taken to insure that the students' responses will be confidential.

4. What happens if a student cannot take the Inventory? If young man number 8, for example, is no longer in school or absolutely refuses to cooperate, use young man alternate number 1. If young man number 9 should also be unavailable, use young man alternate number 2. In the unlikely event that a third alternate should be necessary, let me know and I will send you another name. Please use only names that I send you as they must be randomly chosen.

5. Procedures to insure confidentiality. The validity of this study depends upon students being absolutely frank in their responses. To secure this frankness, we are promising them that no one at the academy will see their completed OpScan. Of course, they do not put their names on the forms, but some may fear that if they hand in the answer sheet to a faculty member, that faculty member will be able to note some responses at that time. I believe that the following procedure will best allay these fears:

When the students have finished the instrument, have each student place his OpScan sheet in a pile on a desk. Have a student shuffle them while all the other students watch. Please be sure that the OpScan sheets are not folded. Then have a student place them in the envelope addressed to me and seal it. Perhaps one student could then accompany you to the mail drop and see the packet safely on its way. This procedure is one good reason for having all twenty students fill out the inventory at one sitting.

You may find it necessary to vary this procedure slightly but be sure whatever you do will preserve the confidential nature of the responses. And please explain to the students how this will be handled before they fill out the inventory so that they will feel free to respond frankly.

Thank you so much for this service. You are making possible a better understanding of our young people. I know you will be interested in the results. If you have other questions, please write to me.

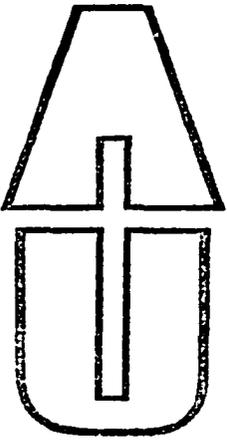
Sincerely yours,

Roger L. Dudley
Doctoral Candidate
Andrews University

H-70 Maplewood Apartments
Berrien Springs, Michigan 49103
(616) 471-6791

P.S. If convenient, I hope you can collect and mail this data within the next week or two.

R L D



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

(Follow-up letter
to staff liaison
persons)

Dear _____:

Several weeks have rolled by since I shipped to you the supplies for the Youth Alienation from Religion Study. I need the data back very badly since the study cannot continue until it is all in, and the saying "time is money" is so very true here.

If you haven't already done so, wouldn't you administer the inventory and mail to me the response sheets this week? We'll both feel better to have it out of the way.

Thanks again for your help.

Sincerely yours,

Roger L. Dudley
H-70 Maplewood Apartments
Berrien Springs, Michigan 49103

RLD:md

P.S. If there is a problem, question, or snag holding up the works, call me collect. (616)471-6791

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VITA

Name: Roger Louis Dudley

Date of birth: September 8, 1931

Place of birth: Honesdale, Pennsylvania

Secondary education: Union Springs Academy, 1946-1949

Collegiate institutions attended:	Dates	Degree
Columbia Union College	1949-1953	B.A.
University of Virginia	1956-1957	
Andrews University	1957-1959	M.A.
Rutgers University	1963-1964	
Andrews University	1974-1977	Ed.D.

Major: Educational psychology and counseling

Cognate: Measurement

Positions held:

Elementary and junior high principal and teacher Virginia and New Jersey	1953-54 and 1956-62
Pastor - Virginia	1954-56
Superintendent of schools and director of youth activities - New Jersey Conference of SDA	1962-66
Director of youth activities - Chesapeake Conference of SDA	1966-71
Superintendent of schools - Chesapeake Conference of SDA	1971
Principal - Mount Vernon Academy, Ohio	1971-73
School counselor and religion teacher - Thunderbird Academy, Arizona	1973-75
Graduate assistant - Andrews University	1975-77
Part-time instructor - Andrews University	1977
Director of counseling and testing - Georgia- Cumberland Academy	Appointed June 1977