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**Andrews University  
School of Education**

**A STUDY OF THE ATTITUDES OF SEVENTH-DAY  
ADVENTIST PARENTS TOWARD THE SUPPORT  
OF SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN BRITISH COLUMBIA**

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

**by  
Johan R. Haakmat  
August 1994**

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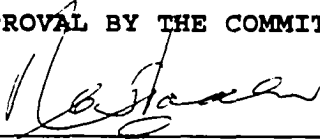
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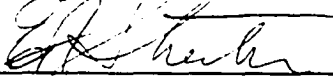
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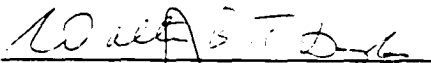
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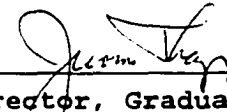
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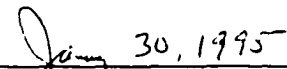
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**ABSTRACT**

**A STUDY OF THE ATTITUDES OF SEVENTH-DAY  
ADVENTIST PARENTS TOWARD THE SUPPORT  
OF SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN BRITISH COLUMBIA**

by

**Johan R. Haakmat**

**Chair: Roy C. Naden**

**ABSTRACT OF GRADUATE STUDENT RESEARCH**

**Dissertation**

**Andrews University**

**School of Education**

**Title: A STUDY OF THE ATTITUDES OF SEVENTH-DAY ADVENTIST  
PARENTS TOWARD THE SUPPORT OF SEVENTH-DAY ADVENTIST  
CHURCH SCHOOLS IN BRITISH COLUMBIA**

**Name of researcher: Johan R. Haakmat**

**Name and degree of faculty chair: Roy C. Naden, Ed.D.**

**Date completed: August 1994**

**Problem**

Despite the numerical growth of Seventh-day Adventist (SDA) membership and the number of private and parochial schools, there has not been a corresponding increase in student enrollment in Adventist church schools in British Columbia, Canada. This study investigated possible reasons for this trend through a study of the attitudes of church members toward the support of Adventist education in the province.

**Method**

The data for this study were gathered using the Adventist Education Opinion Survey (Naden, 1987). The

sample was SDA church members in British Columbia who provided 498 usable responses that were analyzed by the use of item analysis, one-way ANOVA, and test of correlation coefficient. Each of the 17 hypotheses was tested at the .05 alpha level.

### Findings

The main findings of this study based on the data received include the following:

1. Respondents who were more positive in perceiving church schools as an avenue through which students become members of the Seventh-day Adventist church were females, singles as opposed to married, respondents between 15-35 years of age, those who were members of the church between 1-9 years, and those employed by the church.
2. Respondents for whom Christian education was a conviction rather than a preference were more favorable in their attitude toward the support of church schools.
3. Church leadership was not a factor that contributed to a more positive attitude toward church schools.
4. Respondents who favored accepting government funds for church schools and those opposed to it were not significantly different in their attitudes toward church schools.

### **Conclusions**

- 1. Respondents in general seemed not to have strong positive attitudes toward the support of Seventh-day Adventist church schools.**
- 2. Church schools were perceived as playing a significant role in the spiritual nurture of students.**
- 3. Although many respondents viewed Christian education as a conviction rather than a preference, this stance needs to be strengthened.**

## CHAPTER I

### INTRODUCTION

#### Background of the Study

The education of young people is a task to which the Seventh-day Adventist church is committed. The scope of this education process extends beyond this terrestrial sphere to citizenship in God's heavenly kingdom. Education is the process through which character is developed, faith nurtured, and a commitment to the service of God encouraged. For these reasons, the establishment and operation of church schools is of primary importance in achieving these objectives.

As an integral component of the Seventh-day Adventist (SDA) church program, the World Report, 1979, of the General Conference Department of Education, stated the following objectives:

1. To prepare all children and youth of the Seventh-day Adventist church for eternal citizenship in the heavenly kingdom
2. To prepare all students for the propagation of the gospel and to supply the denomination with personnel trained for leadership in denominational employment



3. To unify the educational endeavor of the church through appropriate administrative policies
4. To improve and maintain the quality of the curriculum in the Seventh-day Adventist school system (p. 11).

The fundamental principles governing the establishment of the Seventh-day Adventist church school system were succinctly stated in the book Education by White (1903).

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)

The number of schools owned and operated by the Seventh-day Adventist church throughout the world bespeaks the seriousness with which it regards Christian education. According to the 1993 World Report of the General Conference Department of Education, a total of 5,824 schools were in operation with an enrollment of 778,512 students, and 40,482 teachers (p. 1).

The primary purpose of these schools, according to the North American Education Code, K-12 (1984), was to impart to the youth "ideals, beliefs, attitudes, values, habits, and customs" (Item 1020); "To develop gifts, talents and abilities to serve both God and mankind in preaching the gospel of the kingdom to all the world, and in finding solutions to human problems" (Item 0035). This purpose is the motivating factor for Christian education.

The specific educational objectives listed in the Seventh-day Adventist Church in Canada Education Code (1984 revised) are:

1. To uphold Christian education before the constituency as an integral component of the church and its mission
2. To provide adequate educational opportunities from primary to college level for members and their children
3. To uphold and support the teaching ministry as one of God's gifts for the strengthening of the church and the proclamation of the gospel
4. To provide a practical balance of academic and vocational training in all schools
5. To develop a practical witnessing/service program in every school
6. To provide a fully acceptable, accredited, quality academic and practical program on all levels
7. To support the development of an education program that will provide qualified workers to meet the needs of a rapidly growing and expanding church program in Canada.

These objectives give clear indication of the importance of Christian education to the Seventh-day Adventist church. Any weakening or decline in this phase of the church's program must, therefore, be viewed as a matter of concern.

From 1960 to 1979, the enrollment of students of the Seventh-day Adventist church schools in British Columbia

climbed steadily, peaked in 1979, but began to decline during the 1979-80 school year (Table 1). This decline occurred at a time when, according to a study by Gordon Calvert (1984), the enrollment of students in private schools in Canada was increasing (Table 2).

The North American Division of Seventh-day Adventists has initiated a study conducted by Benson and Donahue (1991) designed to study the influence of family, church, and school in the process of faith-nurturing of its members. The study has indicated a disturbing trend of enrollment in Adventist schools. It indicated a decrease between 1980 and 1988 while at the same time all other denominationally based schools experienced an increase in enrollment, with the exception of Catholic schools which also experienced declining enrollments.

A Statement Respecting Seventh-day Adventist Philosophy of Higher Education (1977) asserted, "The church believes that it must be concerned with the totality of man's life, both temporal and eternal" (p. 5). This concept is based on a statement made by White (1880):

The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainment in science, but through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in the world and obtain a moral fitness for the immortal life. (Vol. 4, p. 425)

TABLE 1

**BRITISH COLUMBIA CONFERENCE MEMBERSHIP  
AND STUDENT ENROLLMENT**

School Year	Church Membership	Student Enrollment
1960-61	3,822	496
1961-62	3,893	494
1962-63	3,951	500
1963-64	3,919	490
1964-65	4,046	548
1965-66	4,096	553
1966-67	4,166	590
1967-68	4,325	604
1968-69	4,681	670
1969-70	4,973	658
1970-71	5,193	662
1972-73	5,477	728
1973-74	5,690	797
1974-75	6,027	954
1975-76	6,292	1,083
1976-77	6,584	1,075
1977-78	6,794	1,045
1978-79	7,008	1,111
1979-80	7,254	1,086
1980-81	7,536	1,073
1981-82	7,689	1,053
1982-83	8,101	926
1983-84	8,210	905
1984-85	8,159	886
1985-86	8,166	867
1986-87	8,191	886
1987-88	8,283	923
1988-89	8,460	929
1989-90	8,235	980
1990-91	8,298	1,026
1991-92	8,477	1,101
1992-93	9,150	1,195

**Note.** Data supplied by the Education Department of the British Columbia Conference of Seventh-day Adventists, 1993.

**TABLE 2**  
**PUBLIC AND PRIVATE SCHOOL ENROLLMENT**  
**IN CANADA**

<b>School Year</b>	<b>Public Schools</b>	<b>Private Schools</b>	<b>Private as % of total</b>	<b>Public Schools</b>	<b>Private Schools</b>
1970-71	5,655,400	142,600	2.5	---	---
1971-72	5,628,200	139,900	2.4	- 0.5	-1.9
1972-73	5,570,300	151,600	2.6	- 1.5	6.3
1973-74	5,491,900	157,900	2.8	- 2.9	10.7
1974-75	5,416,400	175,300	3.1	- 4.2	32.9
1975-76	5,372,000	182,000	3.3	- 5.0	27.6
1976-77	5,384,200	188,300	3.4	- 6.6	32.0
1977-78	5,178,800	189,400	3.5	- 8.4	32.8
1978-79	5,059,000	193,400	3.7	-10.5	35.6
1979-80	4,944,700	198,900	3.9	-12.6	39.5
1980-81	4,855,800	209,400	4.1	-14.1	46.8
1981-82	4,770,300	220,000	4.4	-15.7	54.3
1982-83	4,726,600	225,500	4.6	-16.4	58.1
1983-84	4,694,000	228,700	4.6	-17.0	60.4
1984-85	4,881,800	238,400	4.9	-13.6	67.2
1985-86	4,645,400	234,200	5.0	-17.9	64.2
1986-87	4,861,300	228,200	4.7	-14.0	60.0
1987-88	4,742,800	230,800	4.9	-16.1	61.9
1988-89	4,789,000	233,700	4.9	-15.3	63.9
1989-90	4,742,800	237,400	5.0	-16.3	66.5
1990-91	4,845,300	241,000	5.0	-14.3	69.0
1991-92	4,900,000	249,000	5.1	-13.4	74.6

**Note.** Data supplied by the Federation of Independent Schools Association, Vancouver, British Columbia, 1994.

The above statement is one reason why the Seventh-day Adventist church in British Columbia operated elementary and secondary schools. Not all of the youth of the church, however, attend these schools to benefit from the values of Christian education.

Since the passing of the Independent School Support Act, Bill 44, by the Social Credit Government of British Columbia in 1977, there has been continuing increase of student enrollment in private and parochial schools as can be observed in Table 3 from the 1992 enrollment statistics of the Federation of Independent Schools Association. This legislation has made provisions for the support of non-public schools by government funds.

There is the possibility that the cost of Christian education was affecting the attitudes of parents towards the support of Seventh-day Adventist church schools. Some members of the church wished to apply for the available government funds for their local schools, but opposition to the notion of accepting such funds has been formidable. For example, a conference constituency meeting called in 1981 gave the question consideration. A motion to reject government funding was entertained by those who opposed it. This motion was marginally defeated. It was decided, however, that each church school would be free to apply for these funds.

TABLE 3

**ENROLLMENT STATISTICS OF  
BRITISH COLUMBIA INDEPENDENT SCHOOLS**

Year	CPS-ISC Catholic	ISA Private	SCS-BC Inter- Den	AMG Mixed	FISA Total	STATS Canada	NON Fisa
77-78	13,264	3,559	2,470	1,357	20,651	23,691	3,040
78-79	13,396	3,556	2,702	1,411	21,064	24,556	3,492
79-80	13,226	3,667	2,946	1,273	21,140	24,827	3,687
80-81	13,712	3,661	3,239	1,498	22,110	26,314	4,204
81-82	14,077	3,839	3,436	2,056	23,408	27,936	4,528
82-83	14,620	3,872	3,592	2,002	24,086	28,280	4,194
83-84	15,516	3,935	3,745	1,518	24,714	29,118	4,404
84-85	15,421	3,886	3,969	1,756	25,023	---	---
85-86	16,592	4,331	4,149	2,047	27,119	33,553	6,434
86-87	16,934	4,484	4,639	2,563	28,620	34,242	5,622
87-88	17,029	4,697	5,133	3,396	30,255	36,724	6,469
88-89	16,734	4,814	5,509	3,755	30,812	37,731	6,919
89-90	16,845	5,196	6,281	4,570	32,892	39,240	6,348
90-91	17,354	5,158	7,476	5,344	35,332	41,373	6,041
91-92	17,633	5,268	8,272	6,034	37,207	43,272	6,065

**Note.** From FISA, 1992. CPS-ISC: Catholic Public Schools Inter-Society Committee; ISA: Independent Schools Association; SCS-BC: Society of Christian Schools in British Columbia; AMG: Associate Member Group; FISA: Federation of Independent School Associations.

The concern expressed by those who opposed government funding was based upon fear of future government control of the schools. Those who favored government funding did not express such fear. They indicated that the funds were sought, not because of any desire to shirk their responsibility to support the schools, but, in their opinion, it was more appropriate to continue operating the church schools with government aid than to close them and send the children to public schools.

Many schools in the adjoining province of Alberta have received government funding since 1967. In April, 1983, the British Columbia Conference set up a Study Committee to investigate the program's operation. The committee's report was published in B.C. Adventist Highlights in June, 1983. The section "Consensus Opinions of People Interviewed" (p. 4) mentioned that Christian education had not changed significantly because of government funding. Those who did not support the schools prior to government funding were still not doing so, and the strong supporters continued their support. It was felt that many who opposed government funding were influenced by their American background. It was also felt that government funding was designed to aid in the educational process of its student-citizens rather than the promotion of the cause of the church.

On July 8, 1984, another constituency meeting was held by the British Columbia Conference at which time the motion



to receive government funds passed by more than a two-thirds vote. Thus, any school desiring to apply for these available funds was now free to do so.

The process and products of Christian education are essential to the Seventh-day Adventist church. The success of its mission is contingent upon preparing its young people to promulgate the gospel of Jesus Christ to the world. As part of its ministry to young people, the church operates one of the largest church school systems in the world with the financial support of its members.

#### Statement of the Problem

Membership statistics of the British Columbia Conference of the Seventh-day Adventist church between 1960 and 1992 indicate a steady growth (Table 1). At the end of 1960, the membership stood at 3,822. By the end of 1992, the membership had risen to 8,477.

One would expect that, if the number of children per family remained constant, an increase in membership would mean a corresponding growth in the enrollment of students in church schools operated by the conference. No statistics were available to indicate whether or not there was an increase or decrease in the number of children per family among Seventh-day Adventists. However, it is of interest to observe that during the period of decline in enrollment, there was an increase in enrollment in other private and parochial schools. If the students who swelled

these enrollments came out of the public school system, it was of interest to know why Adventist church schools did not have similar experiences.

Damm (1963), in a study on Lutheran parochial schools, concluded that there was a close correlation between the teaching of the doctrines of the church and the support or survival of parochial schools. This observation could be a factor in influencing other school systems.

The decline in enrollment perceived from 1979-80 to 1986-87, the proliferation of private schools and parochial schools, and the rapid increase of their enrollment provided the motivation to investigate the attitudes of Seventh-day Adventist parents toward the support of Christian education in British Columbia.

The major reason for this research was to study the attitudes Seventh-day Adventists held towards the support of Seventh-day Adventist church schools in British Columbia, Canada. The results of the evaluation of these attitudes, whether negative or positive, might facilitate appropriate planning strategies for the schools by the administration of the conference.

#### Purpose of the Study

The purpose of this study was to investigate the attitudes of Seventh-day Adventist church members toward the support of Seventh-day Adventist education in British Columbia.

The specific research objectives were:

1. To identify the attitudes of Seventh-day Adventist parents in British Columbia towards Seventh-day Adventist church schools
2. To identify the demographic factors that might affect these attitudes
3. To determine the relative importance of Seventh-day Adventist schools to parents in British Columbia
4. To identify areas in which changes may need to be made, goals defined or modified, and programs developed for the Seventh-day Adventist school system in British Columbia
5. To compare the findings of this study with a similar study conducted by David John McClintock in Chicago, Illinois, USA, to discover what similarities and/or differences exist between the two studies.

#### Significance of the Study

The findings of this study could indicate to conference administrators the direction they should move in planning for Christian education in the province of British Columbia.

It was anticipated that the findings of the study would provide school administrators with pertinent empirical data to use in their quest to solicit more support and cooperation from parents and other members in operating church schools, and thereby strengthen their confidence in Seventh-day Adventist education.

It was hoped that the findings of this study would also be of benefit to Seventh-day Adventist church school administrators in the other conferences across Canada.

#### Delimitations

The range of this study was delimited to Seventh-day Adventist parents in British Columbia who attended the churches in the Vancouver and Fraser Valley, Rutland and Caribou regions of the province. These areas were chosen because of the presence of church schools and a high concentration of Adventists.

#### Definition of Terms

Terms that have been used in this study were defined as follows:

Attitude: An organized and enduring structure of beliefs that predisposes an individual to think, feel, perceive, and behave selectively toward an object or person.

British Columbia Conference: An administrative unit of the Seventh-day Adventist church comprising all the Seventh-day Adventist churches and schools in British Columbia.

Church School: Elementary and secondary schools owned and operated by the Seventh-day Adventist church.

Constituency: All members of the Seventh-day Adventist churches in the British Columbia conference.

Patron: One who is supportive of the operation of church schools.

### Organization of the Dissertation

This dissertation is organized into five chapters.

Chapter 1 includes: Introduction, Statement of the Problem, Purpose of the Study, Significance of the Study, Definition of Terms, Delimitations of the Study, and Organization of the Study.

Chapter 2 contains a review of related literature including: Attitude Theories and Measurement, Attitude Surveys of Roman Catholic Schools, and Attitude Surveys of Seventh-day Adventist Schools.

Chapter 3 describes the methodology of the research, a discussion of population, the instrument, and hypotheses.

Chapter 4 presents results and the analysis of data.

Chapter 5 contains a summary, conclusions, recommendations for British Columbia, and recommendations for further study.

## CHAPTER II

### LITERATURE REVIEW

#### Introduction

The purpose of this chapter is to review literature on attitudes, its relationship to behavior, and the part attitudes play in strengthening or discouraging the support parents give to church schools. The first section deals with attitudinal theory and measurement. The second section reviews pertinent literature regarding the attitudes of parents toward church schools in the Catholic and Seventh-day Adventist churches--the two largest parochial school systems in the world.

#### Attitude Theories and Measurement

The role attitudes play in human behavior is still a subject of inquiry. Some deny that it plays any significant role, while others credit it with considerable influence on human behavior.

According to Wrightsman (1972), the concept of attitude was the central concept in social psychology. Allport (1969) referred to the concept of attitude as the primary building block of social psychology. The statements of

these two theorists were supported by McGuire's (1968) observation that no area of research in social psychology had been as active as the study of attitude formation and change. The concept of attitude held a central position in social psychology because, as Kerlinger (1973) had noted, attitudes were an integral part of the personality.

Attitude was defined as "an organized and enduring structure of beliefs that predisposed an individual to think, feel, perceive, and behave selectively toward an object or person" (Allport, 1969). This definition reflects the three major components noted by attitude theorists: namely, the cognitive, affective, and conative components. These three aspects of attitude were rooted in the three states of knowing, feeling, and acting, which have been advanced by philosophers throughout history (Wrightman, 1972). Although these components appear to be separate and distinct, they inter-relate for the individual to function adequately.

The cognitive aspect referred to the beliefs, perceptions, and information an individual possessed concerning an attitude referent which tended to be fact-oriented. The affective part of an attitude referred to the emotional feelings one had towards an attitude referent. Emotional feelings might be positive or negative, and the affective component was considered the central aspect of an attitude. The conative factor referred to an individual's

policy orientation toward the attitude referent, or the position taken concerning the manner in which the attitude referent should be treated in specific social situations.

In addition to the three major components, attitudes were often separated and analyzed according to their simplicity or complexity. The simplicity or complexity of an attitude was determined by the number of reactions an individual had toward the attitude referent (Wrightsmann, 1972).

#### The Attitude-Behavior Relationship

Attitude theorists have been challenged in seeking to understand the relationship between attitudes and behavior.

Three questions reflect that challenge:

1. Do attitudes predict and/or cause behavior?
2. What mediates the attitude-behavior relationship?
3. How can psychologists best predict behavior from attitudes?

The assumption that individuals behave in accordance with their attitudes had been challenged. Wicker (1969) reviewed the literature on the concept of attitude and concluded that the relationship was weak. Two groups of researchers--methodological and mediational--emerged to meet this challenge. The first group viewed the lack of relationship between attitude and behavior as a result of methodological flaws. They argued that researchers must assess behavioral intentions in order to make accurate



behavioral predictions. This group added that attitudes and behaviors should be of comparable specificity (Cushman & McPhee, 1980).

The methodological perspective was contrasted with the mediational perspective of a second group of researchers. This group contended that unless mediational variables such as experience, perception, cognition, context, and goals were taken into account, the researcher of attitudes and behaviors would oversimplify the complex roles of these variables. Members of the mediational school of thought also noted that the nature and impact of attitudes varied both within and between individuals and situations. Thus, it became crucial to consider individual differences when studying the relationship between attitudes and behaviors.

Ajzen (1982) advanced the methodological perspective on the attitude-behavior controversy. He contended that low-magnitude correlations between attitude and behavior resulted more from poor psychometrics than from mediational factors. Fishbein and Ajzen (1981) asserted that a strong relationship existed between attitudes and behaviors. To reveal such relationships, the researcher should correlate a specific attitude with a specific behavior, or correlate general attitudes with a multi-act criterion or set of behaviors. The level of specificity of the attitude should match the level of specificity of the behavior. They contended that

attitudes will predict behaviors best under conditions of high correspondence. The elements that contribute to attitude and behavior must be the same and must be defined at the same level of specificity. (p. 314)

In contrast with the methodological perspective held by Fishbein and Ajzen, researchers of the mediational perspective employed laboratory studies rather than field surveys. With this group, the manipulation of the independent variable received more attention than the sophisticated analysis of multiple dependent variables (behaviors). Within the mediational perspective, Fazio and Zanna (1982) summarized research suggesting that attitudes based on direct experience with the attitude referent were more predictive of behavior than attitudes not based on direct experience. The demonstrated importance of variables such as behavioral experience had led researchers to explore non-attitudinal characteristics (personality and situation factors) that may have served to strengthen the attitude-behavior relation.

According to some traditional assumptions, attitudes cause behavior. Contrary to this assumption, Festinger (1957) and Bem (1970, 1978) proposed that the relationship might be reversed. The notion that behaviors might cause attitudes was implicit in Festinger's theory of cognitive dissonance. According to this theory, when an individual recognized the conflict between attitudes and behaviors, cognitive dissonance occurred. To resolve the conflict, the

individual might change an attitude in order to conform to the behavior, or the individual might change the behavior to conform to the attitude.

With Bem's self-perception theory (1978), a more radical notion was proposed. According to Bem, attitudes did not cause behavior, but rather, behavior caused attitudes. He contended that the most important cues an individual received about the internal states of other individuals resulted from observing their behavior. An individual judged the feelings of others on the basis of their actions. Accordingly, feelings were judged on the basis of one's actions. Attitude was demonstrated toward an object referent by the behavior shown toward the object referent. Bem (1970) asserted:

There is now sufficient evidence to suggest that under certain conditions, one of the most effective ways to "change the hearts and minds of men" is to change their behavior. This, in fact, may be even easier than the other way around.  
(p. 54)

Horland, Janis, and Kelley (1952), in their study of the Yale "Attitude Change Program," believed that while learning the content of a message would not guarantee its acceptance, individuals who did not absorb or remember it would be less able to be persuaded by it. One would therefore expect a positive correlation between information retention and attitude change.

As a result of Festinger's and Bem's theories, many researchers came to believe that there was a mutual cause/

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effect relationship between attitude and behavior. It was asserted that attitudes might cause behaviors, but behaviors might also cause attitudes.

### Functions of Attitudes

Richard Wagner and John Sherwood, in The Study of Attitude Change (1969), presented Daniel Katz's four functions of attitudes. These functions were identified as the Adjustment Function, the Ego-Defensive Function, the Value-Expressive Function, and the Knowledge Function.

The Adjustment Function served either as a means by which desired goals were attained or the undesirable avoided.

Essentially this function is a recognition of the fact that people strive to maximize the rewards in their external environment and to minimize the penalties. Attitudes acquired in this service of adjustment function are either a means for reaching the desired goal or avoiding the undesirable one. (p. 20)

The Ego-Defensive Function was a device by which individuals sought to protect themselves from their own unacceptable impulses, from outside forces, and from ways by which they diminished their anxieties created by such problems. People used these devices to avoid facing either the inner reality of the kind of persons they were or the external reality of the perils the world held for them. These devices were due in fact to internal conflicts with their resulting insecurities. In a sense, they were adaptive in temporarily removing the sharp edges of

conflict, saving the individual from complete disaster. In another sense, they were not adaptive because they impeded individuals in their social adjustments and in obtaining the maximum benefits available to them from the world in which they lived.

The defense mechanism exhibited itself basically in two forms. The first form tended to be more detrimental to the individual and consisted of denial and complete avoidance. In this instance, individuals respond by withdrawal and denial of the realities that faced them. They revelled in a world of fantasy and paranoia. The second form of defense, which was less encumbering, included rationalization and projection, which made for distortion rather than denial.

The Value-Expressive Function, unlike other attitudes, served to give positive expression of the kind of individuals they conceived themselves to be. It gave clarity to the self-image and shaped a more desirable self-image. The need for clarity of the self-image was important in the primary stages of personality development. The socialization process during these formative years set the foundation for the individual's self-concept.

The Knowledge Function served to give meaning to what would otherwise be an unorganized and chaotic world. As people needed norms or frames of reference for understanding their world, attitudes aided in supplying such standards. To facilitate understanding, people needed to introduce

precision, clarity, consistency, and stability to that which was blurred and vague. Precision and stability were largely furnished by the norms or standards of culture and provided individuals with a basis for their attitudes to understand their world. The knowledge function did not imply that people readily went on a quest for knowledge. It did mean they wanted to understand matters directly impinging upon their own lives.

A functional approach to attitude change inferred that attitudes develop and change as they serve to promote or support goals of the individual; that is, attitudes are instrumental to the persons' satisfaction of his needs. (Wagner & Sherwood, 1969, p. 4)

#### The Measurement of Attitudes

The measurement of attitudes is complex. Attitudes, according to Allport (1969), lead to evaluations and are not directly observed or measured, but are deduced from other observable data.

In conducting a study involving the measurement of attitudes, researchers might select from several approaches to data collection. According to Henderson (1978), four major approaches were employed when evaluating the attitudes of the members of a group. First, the researcher might employ a self-report measure. Second, a report of others might be used. Third, a sociometric procedure might be employed. Fourth, the researcher might use records to infer

the measure of attitudes. These records might include logs, journals, diaries, and reports. The researcher might also choose several combinations of the above four measures.

#### Attitude Formation and Change

The study of Nelson (1990) on the Relationship Between Values and Attitudes was considered to integrate recent research on values with existing theories about the processes of attitude formation and change and a new model of thoughtful attitude formation. It proposed and tested the Value Promotion model. This model suggests that attitudes are determined by whether or not the values and beliefs of people were being promoted or undermined. The researcher claimed that values were crucial in attitude formation and change because they formed the basis of people's evaluation of information. The findings were based on hypotheses tests derived from the Value Promotion Model concerning the relationships among attitudes, beliefs, and values, and the contributory role of beliefs in attitude formation and change.

The results of the three studies conducted revealed that the Value Promotion Model provided accurate predictions of individuals' attitudes on four controversial issues, particularly when they were much in need for cognition and had given much input to the issue. The study also indicated that a change in people's beliefs about whether or not workfare would stimulate their basic values caused a



corresponding change in their attitude toward workfare. It was further discovered that during very high levels of involvement in issues, the Value Promotion Model did not predict attitudes well due to the fact that individuals' thoughts about the issue was based on fewer value areas. In general, however, the predictions of the Value Promoting Model of attitude formation and structure were well supported.

In 1992 Edwards explored what Zajonc (1980) had proposed--that affect and cognition were governed by separate but frequently interacting systems, and that affect reactions could be solicited without the participation of cognitive ones. The four studies investigated how it was that attitudes based mainly on affect differed from those based primarily on cognition. The affect- and cognition-based attitudes were influenced experimentally, then challenged by affective or cognitive persuasion, varying the sequence of affect and cognition, at the same time holding the communication content constant. While the cognitive manipulation involved the presentation of operative information about the attitude referent, the affective manipulation took different forms. The affect was lead on by subliminal priming, sensory stimulation, expressive cues, and interpersonal behavior and trial testimony. The major findings were: (1) attitudes based on affect were more susceptible to change by affective than cognitive means of

persuasion; (2) attitudes based on cognition were not particularly influenced by affective and cognitive persuasion; (3) attitudes based on affect tended to be expressed with more certainty than those based on cognition; (4) affect-based attitudes were less differentiated and complex than attitudes based on cognition; and (5) it was easier to evaluate beliefs associated with affect-based attitudes than cognition-based attitudes.

These findings appear to support the notion that affective and cognitive aspects of attitudes comprise separate and distinct sources of information, and suggest that this experiment could better assist researchers to ascertain the dynamics of recently acquired attitudes than those held before with the affective responses subjected to cognitive backgrounds.

The implications of the above study suggest that to successfully launch promotions for Christian education, the communication of fact-oriented knowledge might not be adequate enough to encourage church members, particularly parents, to be aware of the benefits of church schools for their children.

#### Summary

Among the studies conducted on the role that attitudes were assumed to play in human social behavior, those reported here were of great value in the original formation of the study. Attitude formation and change were considered

fundamental to the study of social psychology. The literature presented a spectrum of schools of thought. Some authorities emphasized a mentalistic viewpoint in which an individual was conditioned or predisposed to respond to object referents and circumstances. Emphasis was placed on the three major components of attitude, namely, the cognitive, affective, and conative components.

The attitude-behavior relationship has presented attitude theorists with a challenge. Out of this challenge emerged several views, including the methodological, the mediational, the cognitive-dissonance, and the self-perceptions theories.

1. The methodological view emphasized a strong correlation between attitude and behavior.
2. The mediational perspective stressed the consideration of perception, cognition, context, and goals for a proper evaluation of attitudes.
3. The cognitive-dissonance theory suggested that attitudes were formed or changed by the attempts of individuals to resolve conflicts between attitudes and behaviors.
4. The self-perception theory contended that attitudes could cause behavior but behavior could also cause attitudes.

Attitudes were perceived to have four major functions: the Adjustment Function, the Ego-Defensive Function, the Value-Expressive Function, and the Knowledge Function. All

of these had the expressed purpose of promoting or supporting the goals of the individual.

The study conducted to investigate current research and values with existing theories concerning the process of attitude formation and change with a new model of thoughtful attitude formation tested the Value Promotion Model. This model claimed that values were crucial to attitude formation and change because they formed the basis for people's evaluation of information about attitude reference and their general evaluation of information. The study concluded that the predictions of the Value Promotion Model were well supported.

The claim that affect and cognition were governed by separate but interacting systems and that the former could be induced without the participation of the latter was also investigated. The results supported the claims that affective and cognitive aspects of attitudes constituted separate and distinct sources of information, and that attitudes based on affect were more susceptible to change by affective than cognitive means of persuasion.

#### Selected Attitude Surveys of Roman Catholic Schools

The Roman Catholic church operates the world's largest parochial school system and has conducted extensive research to assess its effectiveness. It has developed several instruments to measure areas of concern. Two of these

instruments are: Neal's pre/post-Vatican scales that measure religious orientation, and the Tasks of Catholic Education Opinionnaire. The church also operates a research center known as the National Opinion Research Center.

In 1959, Murray conducted a study of parental opinion toward Catholic parochial schools. His objectives were:

1. To objectively ascertain the opinions of parents concerning Catholic educational philosophy, parochial school provisions, and educational practices
2. To determine the influence of patronage, grade placement of child, parent-teacher association, attendance, family income, age, gender, and educational background of the parents upon their opinions
3. To consider what implication these findings would have for public relations practices of Catholic schools in New Hampshire

Murray (1959) found that, overall, Catholic parents had a highly favorable opinion of Catholic education in New Hampshire. The parents thought that it was worth the sacrifice to have their own schools. They also felt that, although the teaching of religion could not be accomplished only by the home and Sunday School, the teaching of religion in school should be made more practical and meaningful to life. The parents believed that Catholic schools did everything they could to cooperate with parents, and that teachers were effective in developing students' interests

and eagerness to learn. Thirty percent of the respondents felt that Catholic schools should refuse any federal aid for their school, if it were offered, for fear of the danger of governmental control.

Hinnon (1964) researched the characteristics and opinions of Catholic parents toward the need for Catholic elementary schools. He found significant differences in mothers' and fathers' opinions concerning the need for Catholic elementary schools. Mothers were more conscious than fathers of such needs. The study revealed that the respondents in general had a high opinion of the need for Catholic elementary schools. Membership in the Catholic church was found to be a determining factor in this assessment. It was also found that those who had more Catholic education had higher opinions of the need for Catholic elementary schools, and were more likely to send their children to these schools. This study was conducted in the St. Paul, Minnesota, area.

Schiffgens (1969) studied the attitudes and perceptions of Catholic parents toward Catholic education in metropolitan Des Moines, Iowa. It was evident from the study that the majority of parents regarded religious instruction and student commitment to Christ as the most important responsibility of Catholic schools. Parents also perceived the schools as having a philosophy of education quite different from that of public schools.

Maher (1971) studied the relationship between the religious orientation of Catholic parents, and their attitudes toward Catholic schools. The findings revealed that parents who scored above the mean on the pre- and post-Vatican scales also scored higher on the Catholic Education Scale. This indicated a favorable disposition to Catholic schools.

Brosnan (1971) studied the factors influencing the transfer of Catholic students to public secondary schools. His conclusion revealed the following factors as contributory: the cost of tuition, more course offerings, available counseling services, religious education less important in secondary schools, parents desiring expanded curricular offering, less pressure to get good grades and to conform, little difference in behavior and quality of instruction, and the declining sense of obligation by parents to educate their children in Catholic schools.

The study by Parsens (1974) on factors affecting the decline of enrollment in Catholic secondary schools in Brooklyn revealed that parents who did not send their children to these schools perceived that the services provided by Catholic schools were no different from those provided by public schools, hence they did not consider the paying of tuition justified. Their choice of Catholic secondary schools for their children was not based on religious instructions and the saying of prayers. In this

regard, Charron (1980) found that religious education was the specific factor influencing parents to choose Catholic secondary schools for their children.

Powers (1974) also found that contributing factors to the decline of enrollment included: (1) the migration of parents with Irish and Italian backgrounds from Brooklyn and Queens, (2) the possible transfer of seventh- and eighth-grade Catholic students to public schools, and (3) the preference of parents to send their daughters rather than sons to Catholic schools.

#### Summary

Studies of Roman Catholic schools revealed that parents were more favorable in their attitudes toward Catholic church schools than were non-parents. Parents who had the benefit of more Catholic education had a higher opinion of the need of Catholic church schools than those with less Catholic education. Church membership was found to significantly influence parental attitudes toward church schools. The correlation between the religious orientations of parents and their attitudes toward Catholic parochial education was significant. Most Catholic parents seemed to express confidence in the operation of their schools and did not appear to be significantly influenced by the costs involved. Some curricular dissatisfactions were indicated when Catholic secondary schools were compared with public



secondary schools, and were regarded as contributory to enrollment decline in some Catholic schools.

Attitude Surveys of Seventh-day  
Adventist Schools

A study by Jewett in 1967 was among the earliest studies conducted to determine the attitudes of parents toward Seventh-day Adventist church schools. Jewett investigated the importance of Seventh-day Adventist church schools to their patrons. He found that the mean attitude score of parents toward church schools was more favorable than that of non-parents. It was also evident that the mean attitude score of females was more favorable than that of males in support of church schools. Jewett found that

the sizes of mean attitude scores of respondents reporting different length of membership periods in the Seventh-day Adventist Church tended to increase with each increase in the length of these membership periods. However, the part that increasing lengths of church membership played in these increasing attitude scores was more or less indistinguishable from the part that increasing age played. (p. 17)

Jewett found no significant difference in attitudes between single and married individuals. The factor of their children's attendance or non-attendance in church school, or the attendance or non-attendance of parents themselves in these schools, was found not significant in affecting their attitudes toward church school.

In 1969, Metcaffe conducted a survey of Seventh-day Adventist parental attitudes toward Seventh-day Adventist

elementary and secondary schools in the Columbia Union Conference of the Seventh-day Adventist church. The Columbia Union Conference includes the territories of Delaware, Maryland, New Jersey, Ohio, Pennsylvania, Virginia, West Virginia, and the District of Columbia. The factors used to analyze the attitudes of parents were: parental level of education, occupation, religion, age, and gender. Metcaffe found that: (1) mothers were more favorable toward Seventh-day Adventist church schools than fathers, (2) parents with limited vocational skills were more favorable toward Seventh-day Adventist education than those with professional skills, (3) mothers who were housewives were more favorable toward Seventh-day Adventist church schools than those who worked outside the home, (4) the higher the educational attainment of the parents, the less favorable they were toward Seventh-day Adventist schools, and (5) age was found not to be a significant factor in attitudes toward Seventh-day Adventist church schools.

A study by Noble (1971) on religious and educational attitudes of senior high-school students in the Pacific Northwest and a study by du Preez (1977) indicated that parental attitudes may be reflected in the attitudes of these students. Noble found that although the students were somewhat critical of the Seventh-day Adventist educational system, most of these students wanted their children to have

its benefits. He also found that students who came from homes affected by death, divorce, or differences in religious outlook tended to have an unstable relationship with church beliefs and standards and were more critical of the church's education system.

The study by Lewis (1974) on the religious effects of Seventh-day Adventist church school education revealed that Seventh-day Adventist parents who were "highly religious" were more likely to educate their children in Seventh-day Adventist schools than those who were "marginally religious."

Kroman (1982) conducted a study on the attitudes of parents regarding secondary boarding schools operated by the Seventh-day Adventist church in the Mid-America Union Conference. The purpose of the study was to determine whether a relationship existed between the decline of enrollment in boarding academies in North America and the attitudes of parents regarding these boarding schools. He found the relationship between the decline of enrollment of boarding schools and the attitudes of parents was significant. There was a significant difference in attitude between parents who sent their children to Seventh-day Adventist boarding schools and parents whose children did not attend. Eighty-five percent of parents of attending students and 33% of parents of non-attending students believed the boarding school had a positive influence on

students. Sixteen percent of the parents of non-attending students and 38% of the parents of attending students indicated they could not afford the cost of boarding school. The study also revealed that 46% of parents of non-attending students had a desire to send their children, but felt financially unable to do so.

Kroman further observed that the parents of non-attending students were more positive in regard to the uniqueness of Christian education in training students to be witnesses for Christ. Twenty percent of the parents of attending students felt that the boarding schools had not succeeded in their objective to train young people to share their faith. Kroman (1982) stated:

This factor could have a significant import upon the future of not only Seventh-day Adventist Boarding Schools but all Seventh-day Adventist schools. If parents do not perceive the school adequately training young people for witnessing and that training was considered a part of the unique mission of the school, then part of the reason for Seventh-day Adventist school existence has been negated. (p. 116)

One may well ask to what extent faith-sharing constitutes an integral part of Seventh-day Adventist schools. According to Brown (1980), former Director of Education of the General Conference of Seventh-day Adventists:

Balanced education should lead students to love the Lord so much that nothing will keep them from sharing their hope and beliefs with others. They should see witnessing as an integral part of their lives, both mural and extramural. (p. 5)

du Preez (1977) conducted a study of Seventh-day Adventist academy students in Canada and the United States. He investigated moral and religious problems and attitudes expressed by these students. The study showed that most academy students were dissatisfied with the amount of help they received with their personal problems by the faculty, staff, and teachers. Fifty-five percent were satisfied with the spiritual activities, 66% were satisfied with the educational, and 54% were satisfied with the social and recreational activities that were provided. In spite of the many dissatisfactions expressed by the students, most would rather not attend a public school if the choice were given to them.

The research of Minder (1985) was to determine whether or not individuals who once were students in the Adventist school system had a greater probability of becoming members of the church and remaining in the church than those who did not attend an Adventist school but were from homes where at least one parent was a member of the church.

The two dependent variables in the study were: initial baptism to join the church and retention on the church books as church members at the time of the study. The five independent variables were: (1) length of K-12 education, (2) church membership of parents, (3) length of education of parents, (4) church involvement of the parents, and (5) whether or not parents worked for the church.

The data for Minder's study were collected from Adventist families in Illinois, Indiana, Michigan, and Wisconsin. The major conclusions were:

1. Students who attended grades 1 to 12 in an Adventist school had approximately a 50% probability of joining and staying in the church.
2. There was no cumulative effect on church joining in the number of years of Adventist schooling.
3. There was a cumulative effect of the number of years of Adventist schooling on remaining in the church if the person joined.
4. More college graduates tended to stay in the church than did non-college graduates.

A summary of the study of McClintock (1987) on the attitudes of Seventh-day Adventists to parochial education is presented in chapter 3 under "Comparison of Study." The findings are compared with the findings of the present study throughout chapter 4.

Dudley and associates (1983) studied the attitudes of Seventh-day Adventists toward the support of Adventist education in the North American Division. The research sought to discover what church members' general attitudes were toward Christian education, why members considered other educational systems as an alternative to the Adventist school system, what changes needed to be made from kindergarten to college, and how various subgroupings in the

Division differed in their attitudes to support Adventist education.

The findings that reflected the attitudes of members on the whole indicated that they would more likely agree on the spiritual values of the schools than to claim that the Adventist schools were equal or superior to public schools in their academic program. Approximately one-fourth of the members were not in the position to state that they were happy with the Adventist schools serving their region. With regards to financial support of Adventist education, more than three-fourths of respondents preferred to see Adventist schools supported by the entire membership. They also favored the re-allocation of funds from other areas to education. Less than 40% of respondents favored the support of Adventist schools by tuition.

Seltzer and Daley (1987) conducted a survey of Adventist church members' concerns regarding the Seventh-day Adventist educational system in the North American Division. The study covered a wide range of respondents--church members from age 21 and up, educators, Adventist students who were planning to attend a college or university whether Adventist or non-Adventist, and ordained Adventist ministers.

It was generally agreed that Adventist schools should provide students with excellent programs in religion and spirituality, but not at the expense of academics which

should be equally excellent. All three levels of schooling, primary, secondary and post-secondary, were important to the future of the church and to Adventist young people.

Although all these levels were important, respondents felt strongest about the importance of grade schools since decreased support on this level would affect enrollment in academy and college. Although the main reason for sending their children to Adventist schools was for the religious values offered, members indicated dissatisfaction with the academic program.

Adventist parents who sent their children to non-Adventist schools were not convinced that Adventist education was essential for their children. They thought more highly of non-Adventist education and gave this as the major reason for not sending their children to Adventist schools. Other reasons were finances and the convenient location of other schools. The religious and spiritual values of Adventist schools were of little consideration.

Members of the church who never attended Adventist schools, nor sent their children to these schools, were less appreciative of Adventist education than those who attended them. Parents of students who had attended only Adventist schools were also more critical of these schools.

Benson and Donahue (1990), under the sponsorship of the North American Division of Seventh-day Adventists, conducted the Valuegenesis study to examine three major institutions



responsible for the education of Adventist young people-- namely, families, congregations, and schools. The responses of parents, pastors, teachers, and principals were considered essential in providing a descriptive image of the three institutions and identifying those aspects that contributed positively to the spiritual well-being of the youth.

Some of the findings revealed that students thought their school experiences to be interesting and exciting. It was perceived that Adventist schools helped students to accept and appreciate Adventism. A slightly larger number of adults felt that there was need for a great deal of change in Adventist schools than those who did not see such a need. The majority of them perceived that parents were cooperating in supporting school policies. Teachers were also perceived to be competent and caring. While the majority of parents did not claim to be members of a parent-teacher organization, support for the activities of these organizations was substantial. Adventist schools were perceived as positively influencing students' religious faith, and their ability to relate to others in the world and to make independent decisions.

An evaluation was also made of the importance of Adventist education to parents who sent their children to these schools. The results indicated that the majority of parents, over 90%, were satisfied with the learning climate

of the schools. They felt that homework was meaningful, teachers were competent, and students were being prepared for post-secondary education. More than 80% took an interest in their children's schooling, and 95% indicated that they attended school events.

Several reports have been written by different individuals about the Valuegenesis study. Brantley (1991) observed that more than 9 out of 10 Adventist parents believed that Adventist schools placed a high priority on learning. He also noted some areas of concern. Only 54% of parents whose children attended Adventist schools believed that these schools had better academic programs than public schools. It appeared that parents and conference administrators were not well aware of issues that involved the nature and improvement of teaching in Adventist schools.

Some concerns were also indicated by Gillespie (1991). He observed that only 15% of parents with children in non-Adventist schools expected their children to attend an Adventist college or university. The author also noted that too many Seventh-day Adventist parents sent their children to other schools, believing that the academic program there was stronger.

Gillespie (1991) also reported that among the influences affecting the attitudes of Adventist youth positively toward faith nurturing and church loyalty, the family atmosphere was stronger than church and school. The

quality of religious experience within a caring family environment that included meaningful family worship, and the sharing of parental faith experiences was the factor that best promoted faith development.

Osmond (1991) claimed that Adventist schools were threatened by declining enrollments between 1979 and 1989. The decline was reflected in elementary schools, 12%; secondary schools, 25%; and college, 14%. The rising cost of education was considered as contributory to this decline. It was observed that many Adventist families were among the economically disadvantaged, and that a greater percentage of Adventist students from single-parent families and separated or divorced families attended non-Adventist schools. This was viewed with concern since a high percentage of membership in the North American Division joined the church through Adventist schools.

Rice (1992), commenting on the Valuegenesis study, indicated that the study had lead concerned parents and youth leaders in the church to seriously consider elements of warmth and acceptance in the homes, schools and church, since a lack of these had a negative affect on students.

#### Summary

The literature reviewed indicated that parents in general and mothers in particular were more favorable and supportive of Seventh-day Adventist church schools than non-

parents and fathers. Highly educated and professional parents were, in some studies, less favorable to Seventh-day Adventist church schools than less educated and semi-professionals. The converse was true in other studies, so reality has yet to be established.

Membership in the church was found to be a significant factor in influencing parental attitudes toward church school. Parents that had regular church attendance tended to be more supportive of church schools than those who were not regular in attendance. The high cost of Adventist education tended to be a factor influencing some parents' attitudes in connection with boarding academies. Students who attended church schools had a favorable attitude toward these schools. Those who attended at least 12 grades in an Adventist school were more likely to remain members of the Seventh-day Adventist church than those who did not.

The declining enrollment on all three levels of Adventist schools in the North American Division resulted in the initiation of the Valuegenesis study to discover the perception of church members regarding the importance of Christian education for Adventist young people. Parents whose children attended Adventist schools were in general satisfied with the programs the school offered and with the competency of the teachers. In spite of this, Brantley (1991) expressed the concern that only 54% of parents believed that Adventist schools were better than public

**schools in their program offerings. A significant number of parents need to be convinced about the importance of Adventist education for their children.**

## CHAPTER III

### METHODOLOGY

This chapter presents the procedure followed to investigate the attitudes of Seventh-day Adventist parents in British Columbia toward the support of Seventh-day Adventist schools in the province.

This chapter describes: (1) population, (2) research instrument, (3) administration of the instrument, (4) a comparison of 2 studies, (5) the hypotheses, and (6) method of statistical analysis.

#### The Population and Sample

The population in this study was Seventh-day Adventist parents in British Columbia. The sample population was church members from Williams Lake, Port Hardy, Vancouver, Fraser Valley, and Kelowna regions of the province. This delimitation was based on two factors: these regions in the province had (1) the largest concentration of church members and (2) the largest number of church schools.

Permission was granted by the British Columbia Conference to collect the data for this study from the churches (Appendix A). Of the 1,170 questionnaires that

were sent in November 1989, 617 were returned of which 498 or 52.7% were satisfactorily completed for use.

### Instrument

Several instruments used in Roman Catholic and Seventh-day Adventist studies were reviewed and examined. Preference was given to a Likert-type scale survey format. According to Kerlinger (1973), a Likert scale is valuable in that it gives each item a somewhat equal value, and allows for better flexibility of expression. An instrument must be valid, reliable, appropriate to the study, easy to administer, and easy to interpret (Remmers, 1954).

The Adventist Education Opinion Survey by Naden (1987) was selected as suitable for this study. This survey was used in McClintock's study, thus facilitating a comparison between two studies. For the purpose of the present study, three additional items were added, bringing the total number of items to 81 (Appendix B). The statements are set out in pairs so that for each positive statement there is an equal but opposite item placed randomly throughout the instrument.

### Administration of the Instrument

In collaboration with the British Columbia Conference, a letter of intention to collect data accompanied by a letter of introduction from the superintendent was sent to the pastors who would be involved in gathering of the data (Appendix C).

One week later, a set of questionnaires with a letter of instructions on how to administer them (Appendix C) was mailed to the pastors. Subsequently, the pastors were contacted by telephone to inform them about the mailed parcels. Within a week they were again contacted by telephone to ascertain receipt of the parcels and to clarify any possible misunderstanding of the instructions.

The instructions were as follows:

1. The Sabbath following the arrival of the questionnaires, during Sabbath School or before the Divine Service as pre-arranged, the questionnaires were to be distributed to parents.
2. A letter (Appendix C), explaining to the parents what the data collecting was about and instructions for completing the instrument, was to be read by the pastor.
3. The pastor was to collect the completed questionnaires, place them in the self-addressed envelope, and return them to the researcher.

Money for postage was provided. The response from the pastors was gratifying as each did his best to carry out the instructions and to return the completed questionnaires promptly. Only one pastor questioned the need for the study and chose not to participate, but was kind enough to indicate this by letter and returned the questionnaires that were sent to his church.



Comparison of Studies

In 1987, David McClintock studied the attitudes of Seventh-day Adventists toward parochial education using the Adventist Education Opinion Survey Instrument. He observed that although the SDA church believes in Christian education, the strength of that conviction was not reflected in enrollment trends throughout the North American Division. Compared with the growth of church membership, McClintock found a decline in school enrollment. This was also evident in the Illinois Conference. The study attempted to identify both the negative and positive attitudes of members toward Adventist education and reasons for the decline. The study was conducted in Chicago, Illinois, using a sample of 311 subjects from five large churches that reflected a cross-section of opinions from various cultures and ethnic origins.

The present study sought a larger sample and focused on the attitudes of Seventh-day Adventist parents toward the support of Adventist church schools in British Columbia, Canada. To discover whether there were similarities and/or differences in attitudes between Seventh-day Adventists parents in the British Columbia Conference, Canada, and parents in the Illinois Conference, United States, comparisons have been made between the two studies throughout chapter 4.

The assessment of the attitudes of respondents was based on the six dependent attitude variables of the Opinion Survey. These are:

1. Teachers/Administrators dealings with students and parents, and their efficiency, integrity, and commitment to the principles of Adventist education
2. Adventist Instructional Issues as demonstrated in school morale, school discipline, facilities, and the value of Bible classes
3. Students' Commitment to the Church as seen in their commitment and disposition to the church, their character and moral values, and their desire for membership and loyalty to the church
4. Students' Personal Development as evidenced in the way they perceive their teachers' interactions with them, their social relationship, and cultivation of their self-concepts
5. Students' Commitment to Christ as fostered by family worship and spiritual growth, their spiritual nurture and awareness of church issues, adoption of an Adventist way of life, and their perception of the church's involvement in activities for the youth
6. School Accessibility which includes: location of the school, financial possibilities, the school's image, manner of recruitment, and the use of tithe for teachers' salaries.

Null Hypotheses

For the purpose of the statistical tests, the following hypotheses were tested:

- 1a. There is no significant difference between male and female respondents with regard to attitude toward teachers/administrators.
- 1b. There is no significant difference between male and female respondents with regard to attitude toward Adventist instructional issues.
- 1c. There is no significant difference between male and female respondents with regard to attitude toward students' commitment to the church.
- 1d. There is no significant difference between male and female respondents with regard to attitude toward students' personal development.
- 1e. There is no significant difference between male and female respondents with regard to attitude toward students' commitment to christ.
- 1f. There is no significant difference between male and female respondents with regard to attitude toward school accessibility.
2. There is no significant difference among various marital groups with regard to attitude toward the six dependent variables as described in 1a to 1f.

3. There is no significant difference between Whites and other ethnic groups with regard to attitude toward the six dependent variables described.
4. There is no significant difference among respondents of various age categories with regard to attitude toward the six dependent variables described.
5. There is no significant difference among respondents categorized by length of church membership with regard to attitude toward the six dependent variables described.
6. There is no significant difference among respondents of various employment groups with regard to attitude toward the six dependent variables described.
7. There is no significant difference among respondents of various income levels with regard to attitude toward the six dependent variables described.
8. There is no significant difference among respondents of various educational levels with regard to attitude toward the six dependent variables described.
9. There is no significant difference among respondents grouped according to the length of their education at Adventist schools with regard to attitude toward the six dependent variables described.
10. There is no significant difference among respondents who send their children to Adventist or non-Adventist

schools with regard to attitude toward the six dependent variables described.

11. There is no significant difference between groups of respondents who would or would not send their children to an Adventist elementary school with regard to attitude toward the six dependent variables described.
12. There is no significant difference between groups of respondents who would or would not send their children to an Adventist secondary school with regard to attitude toward the six dependent variables described.
13. There is no significant difference between groups of respondents who would or would not send their children to an Adventist college with regard to attitude toward the six dependent variables described.
14. There is no significant difference between those respondents who have held or have not held church leadership with regard to attitude toward the six dependent variables described.
15. There is no significant difference between respondents who want and those who do not want government funding for Adventist church schools with regard to attitude toward the six dependent variables described.
16. There is no significant difference between respondents for whom Adventist education is a conviction and those for whom it is a preference with regard to attitude toward the six dependent variables described.

17. There are no significant correlations among the selected demographic variables: church membership, education level, years of Adventist education, education of the respondent's own children, choice of children's education, and church leadership involvement.

#### Statistical Analysis

The hypotheses were tested by one-way analysis of variance (ANOVA). The six sub-hypotheses were each tested at the .05 level of significance. Hypothesis 17 was tested by the use of a Product-Moment Correlation Matrix for its statistical significance. The ranking of the individual items was done by item analysis with the use of the proportion scores per individual by the Item Analysis Program.

## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

This chapter presents the results of the analysis of the data. A description of the demographic data is given first, followed by the presentation of each of the hypotheses. The last section gives the ranking of the dependent variables followed by a description of the items of the instrument, the Adventist Education Opinion Survey.

#### General Description of the Population

SDA parents in British Columbia, Canada, were the population from which the data were gathered. Table 4 shows that the majority of respondents were White, married for over 10 years, had a college education, were middle aged, 36-50 years, had attended Adventist church schools for at least 3 years, sent their children to SDA schools, were employed by non-Adventists, and earned salaries ranging from C\$20,000 to C\$30,000 annually.

The demographic data in McClintock's study indicated that approximately two-thirds of the respondents had at least one of the following characteristics: married, White, members of the church for over 10 years, had a college education, had attended Adventist schools, were employed by

TABLE 4

## DEMOGRAPHIC DATA ON RESPONDENTS

Groups	Response Percentages
Males	47
Females	53
Whites	84
Non-Whites	16
Married	86
Single	04
Separated/Divorced/Widowed	10
Age 15-35	25
Age 36-50	45
Age over 50	30
Baptized 1-4 Years	07
Baptized 5-9 Years	12
Baptized 10 Years or more	81
SDA Employed	09
Non-SDA Employed	69
Unemployed	22
Income under 10M	18
Income 10M - 19M	16
Income 20M - 29M	27
Income 30M - 39M	19
Income over 40M	20
Elementary/Secondary Ed.	44
College education	45
Graduate education	11
Children in SDA schools	75
Children in SDA/non-SDA Schools	11
Children in non-SDA Schools	14
Parents who attended SDA schools 1-8 yrs	36
Parents who attended SDA schools over 8 yrs	27
Parents who attended non-SDA schools	37
Church leadership held	73
No leadership held	27



non-Adventists, and the largest group earned between US\$20,000 to US\$29,000 annually.

The wide variations of sample sizes connected to each hypothesis were caused primarily by some questions not being answered by all respondents.

#### Analysis of the Hypotheses

The null hypotheses were examined, and the level of significance established was 0.05. The one-way ANOVA (analysis of variance) was applied to test items of significance. The mean scores in Tables 5 to 16 have been converted to percentages to allow for a more accurate interpretation of the differences between scores in the variables. This was done by dividing each sum by the scale of its dependent variable.

The six dependent variables (as presented in chapter 3) are: (1) Teachers/Administrators, (2) Adventist Instructional Issues, (3) Students' Commitment to the Church, (4) Students' Personal Development, (5) Students' Commitment to Christ, and (6) School Accessibility.

In the presentation and interpretation of the data analysis, it can be observed that not all of the significant differences indicated are large enough to warrant concern. Differences of less than 2 points could be described as slight. But they are reported because of the possibility that later research may reveal the beginning of a trend.

### Hypothesis 1

Hypothesis 1 states: There is no significant difference between male and female respondents with regard to their attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 5 presents the mean of the two groups, male and female, with regard to the six dependent variables, and the results of the six ANOVA tests of the statistical significance of any difference between the groups. No significant difference was observed between the groups in five of the dependent variables. In Students' Commitment to the Church, however, a significant difference was observed with females showing a more positive attitude than males.

In McClintock's study, there were significant differences between males and females in their perception of Teachers/Administrators and School Accessibility. The male respondents were more positive than the females in both of these variables.

The difference in the two studies regarding the attitudes of males and females toward school Teachers/- Administrators, and School Accessibility might relate to the criteria of population samples. The sample in the present study was from regions that had the largest concentration of church members and the largest number of church schools. McClintock did not indicate whether or not the churches in

**TABLE 5**  
**HYPOTHESIS 1: GENDER GROUPING**

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM. TO CHURCH		PERS. DEV.		COM. TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
MALE	175	60.11	196	59.05	197	53.19	208	58.50	186	61.48	188	49.35
FEMALE	182	60.04	217	58.62	216	54.93	237	57.83	213	61.18	208	50.02
OVERALL	357	60.07	413	58.83	413	54.10	445	58.13	399	61.32	396	49.70
F RATIO		0.02		0.67		9.88		0.75		0.19		2.53
DF		1,355		1,411		1,411		1,443		1,397		1,394
PROB.		.8857		.4144		.0018		.3878		.6598		.1122
SIG.						*						

Chicago, Illinois, from which his sample came, operated church schools.

### Hypothesis 2

Hypothesis 2 states: There is no significant difference among marital status groups with respect to variables Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 6 shows the mean scores of the three categories of marital status and the results of the six ANOVA tests of the significance of differences among the groups. No differences were observed in respondents' attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Personal Development, Students' Commitment to Christ, and School Accessibility. Significant differences were observed among the three groups with regard to their perception of the role of church schools in Students' Commitment to the Church. In the McClintock study, no differences were observed in any of the six variables.

One might expect single people to be the least concerned about church school as an avenue of strengthening Students' Commitment to the Church. As Table 6 indicates, however, singles were more positive in this regard than the other groups. Singles might have considered their connection with the church as a result of their attendance

TABLE 6

HYPOTHESIS 2: MARITAL STATUS GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
MARRIED	360	59.92	360	58.83	355	54.29	386	58.13	355	61.18	345	49.57
SINGLE	13	60.67	13	56.80	15	56.00	17	57.07	13	63.08	11	49.85
SEP. DIV. WID	41	61.12	41	59.35	44	52.14	43	58.37	32	63.30	41	50.73
OVERALL	414	60.08	414	58.82	414	54.11	446	58.13	400	61.33	397	49.70
F RATIO	1.29		1.10		3.63		0.16		0.90		1.37	
DF.	2,411		2,411		2,411		2,443		2,397		2,394	
PROB.	.2744		.3355		.0273		.8555		.4092		.2558	
SIG.							*					

at church school. On the other hand, parents who perceived their children's interest in the church to be weak, may have blamed the schools for failing in this regard.

### Hypothesis 3

Hypothesis 3 states: There is no significant difference between Whites and other ethnic groups with respect to attitude towards the six dependent variables Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 7 shows (1) the mean scores for the ethnic groups with respect to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of differences between the groups.

No significant differences were observed between Whites and other ethnic groups in four of the dependent variables. However, Whites had a more positive attitude than the other groups in their perception of the role of the church schools towards Students' Commitment to the Church and Students' Personal Development. In the McClintock study, Blacks were significantly more negative than Whites in their perception of school accessibility (mean = 17.69:23.71).

White respondents may have perceived church schools as a significant avenue through which their children's commitment to the church could be strengthened. The

TABLE 7

HYPOTHESIS 3: ETHNIC GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
WHITES	296	59.95	342	58.68	336	54.41	366	58.50	325	61.45	317	49.92
OTHERS	59	60.69	66	59.30	71	52.64	73	56.30	70	60.52	74	48.90
OVERALL	355	60.08	408	58.73	407	54.10	439	58.13	395	61.28	391	49.73
F RATIO		1.36		0.68		5.64		4.11		1.16		3.48
DF		1,353		1,406		1,405		1,437		1,393		1,389
PROB		.2461		.4111		.0180		.0432		.2828		.0631
SIG.						*		*		*		*

non-Whites might not have relied on or taken advantage of Christian education for their children to the same extent as Whites, or they might have considered their practice of religion at home to be adequate.

It is possible that the Blacks in McClintock's study found church schools inconveniently located, or might have found attendance financially difficult. The reasons were not specified in his study.

#### Hypothesis 4

Hypothesis 4 states: There is no significant difference among respondents of various age categories with respect to attitude towards the six dependent variables Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 8 presents (1) the mean scores for the three age categories with respect to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of differences among the groups.

No significant differences were observed among the groups with regard to their attitude toward Adventist Instructional Issues, Students' Personal Development, and Students' Commitment to Christ. With regard to their attitude toward Teachers/Administrators, the analysis indicated that respondents in the 36-50 age group were less



TABLE 8

HYPOTHESIS 4: AGE GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
15-35	94	61.16	110	58.77	106	56.40	118	59.33	106	62.00	102	50.42
36-50	160	59.66	178	58.90	179	53.43	194	57.13	179	61.42	178	50.00
OVER 50	102	59.64	124	58.65	126	53.10	131	58.40	113	60.57	115	48.55
OVERALL	356	60.05	412	58.78	411	54.10	443	58.10	398	61.33	395	49.70
F RATIO	4.01		0.08		12.43		2.63		1.35		6.31	
DF	2,353		2,409		2,408		2,440		2,395		2,392	
PROB.	.0189		.9238		.0000		.0728		.2597		.0020	
SIG	*		*		*		*		*		*	

favorable than those in the 15-35 age group. The youngest age group perceived the role of church schools in Students' Commitment to the Church more favorably than the other age groups. The respondents who were over 50 years of age were less positive than the two other groups in their assessment of School Accessibility.

Thus, it appears that age differences do influence attitudes toward Teachers/Administrators, Students' Commitment to the Church, and School Accessibility. McClintock found statistically significant differences among age groups: those over 50, and those between 36-50 were more positive in their attitude towards Students' Commitment to the Church and School Accessibility than the youngest group.

The difference between the two studies might stem from the circumstances surrounding the areas from which the sample populations were taken. Perhaps the younger age group in British Columbia not only had more school-age children, but were forced to transport their children to school due to the lack of available public transportation. Thus, they were in constant contact with the schools. Parents who keep in contact with the schools their children attend tend to perceive the role of the schools more positively than those who do not involve themselves with the schools on a regular basis. It is also possible that the younger group in McClintock's study had more school-age children than the older groups in his study.

However, public transportation of their children to school in Chicago was probably more available than it was in British Columbia. Thus, their involvement with the schools might not have been as intense. It would be of interest to discover whether, with age, the interest of the older age groups in Chicago increased. It could be that the differences with the older groups in both studies were due to economic factors, with those in Chicago more affluent than those in British Columbia.

#### Hypothesis 5

Hypothesis 5 states: There is no significant difference among respondents categorized by length of church membership with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 9 presents (1) the mean scores for the two groupings in length of church membership with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of differences among the two groups. Four of the sub-hypotheses were retained, and two were rejected. The scores of respondents with less than 10 years of church membership with respect to their attitude toward school personnel and School Accessibility are higher than respondents who had over 10 years of membership.

TABLE 9  
 HYPOTHESIS 5: LENGTH OF MEMBERSHIP GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
1 - 9	58	61.81	75	58.07	73	54.34	79	56.87	67	61.35	69	50.92
10 AND OVER	297	59.73	325	58.97	337	53.01	363	58.37	330	61.33	327	49.42
OVERALL	355	60.08	410	58.80	410	54.07	442	58.10	397	61.33	396	49.68
F RATIO	10.62		1.66		0.20		2.03		0.00		7.26	
DF	1,353		1,408		1,408		1,440		1,395		1,394	
PROB	.0012		.1982		.6515		.1552		.9910		.0073	
SIG.	*										*	

There was a statistically significant difference between church membership groupings 1-9 years and 10 years and over in their attitude toward Teachers/Administrators. Respondents in group 1-9 years were more positive than the group 10 years and over. In School Accessibility, the group 1-9 years was equally more positive than the group 10 years and over. The study of McClintock also indicated that those with less years of membership were more positive toward Teachers/Administrators. The mean score of 1-4 years as compared to over 10 years was 62.97:60.34. The age of the respondents might be a factor that influenced these results. Respondents with less than 10 years of church membership could be younger than those with over 10 years of membership, and likely had more children of church school age.

#### Hypothesis 6

Hypothesis 6 states: There is no significant difference among respondents of the four employment groups with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 10 shows (1) the mean scores for the four groups of employment sources with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any differences

TABLE 10  
HYPOTHESIS 6: EMPLOYMENT GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
SDA	35	59.88	38	59.08	40	54.04	36	58.97	34	59.32	33	50.10
NON-SDA	249	60.14	272	59.23	273	54.53	299	58.40	265	61.73	264	49.63
UNEMPL.	52	59.65	75	57.88	71	52.67	81	57.20	72	60.28	69	49.95
STUDENT	10	60.33	13	56.28	12	57.26	13	55.40	11	62.88	12	49.58
OVERALL	346	60.04	398	58.87	396	54.23	429	58.13	382	61.27	378	49.73
F RATIO	0.20		2.23		3.48		1.03		2.21		0.19	
DF	3,342		3,394		3,392		3,425		3,378		3,374	
PROB	.8960		.0745		.0161		.3792		.0530		.9023	
SIG.							*					

among the four groups. Except for the respondents' attitudes toward Students' Commitment to the Church, all the other five variables of hypothesis 6 were retained. The group of respondents designated as students were more positive towards Students' Commitment to the Church than the three other groups. No differences were observed in McClintock's study.

#### Hypothesis 7

Hypothesis 7 states: There is no significant difference among respondents of the five groups of income levels with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students Commitment to Christ, and School Accessibility.

Table 11 presents (1) the mean scores for the five categories of income levels with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any differences observed among the groups. There were no significant differences indicated in four of the dependent variables of hypothesis 7. However, differences were observed in Students' Personal Development and School Accessibility. Respondents with income between C\$10,000 and C\$19,000 were less positive in their perception of the role of church schools in Students' Personal Development than any of the other income level groups. This was also observed in their

**TABLE 11**  
**HYPOTHESIS 7: INCOME GROUPING**

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM. TO CHURCH		PERS. DEV.		COM. TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
UNDER 10M	54	60.00	70	58.10	67	54.06	68	57.60	67	61.02	65	50.70
10M-19M	47	59.75	53	59.53	56	53.83	57	55.60	51	60.33	52	48.58
20M-29M	78	60.54	93	58.83	95	54.80	105	58.80	93	60.87	89	50.13
30M-39M	71	60.54	72	60.43	69	54.53	74	58.57	68	62.18	72	49.77
40M AND OVER	63	59.30	70	58.33	72	54.20	77	60.33	64	61.52	62	49.00
OVERALL	313	60.00	358	59.02	359	54.34	381	58.40	343	61.20	340	49.72
F RATIO		0.92		1.93		0.34		0.25		0.73		2.65
DF		4,308		4,353		4,354		4,376		4,338		4,335
PROB		.4482		.0747		.8533		.0379		.5707		.0333
SIG								*				*



attitude toward school accessibility, however, this was slight.

It could be that the children of respondents in the C\$10M-19M income level in British Columbia had greater personal needs than did the children of those in the higher income levels. It is also possible that some of these respondents relinquished their parental responsibilities to the schools. In School Accessibility, financial constraints could be a factor that made it difficult for respondents in this group to finance the education of their children in church schools. McClintock found no significant differences among the groups.

#### Hypothesis 8

Hypothesis 8 states: There is no significant difference among respondents of different educational levels with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 12 shows (1) the mean scores for the three categories of educational levels with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of differences among the groups. No statistically significant differences were found among the three groups. Hypothesis 8 was retained. The McClintock study had similar results.

TABLE 12  
HYPOTHESIS 8: EDUCATIONAL LEVEL GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM. TO CHURCH		PERS. DEV.		COM. TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
ELEMENT. SECOND.	163	46.83	190	53.48	192	48.00	192	52.13	184	60.35	193	51.27
COLLEGE	198	47.06	213	54.22	214	48.87	226	50.90	200	59.93	213	52.37
GRADUATE	45	45.13	49	53.50	49	47.06	50	51.47	44	58.50	46	50.65
OVERALL	406	46.75	452	53.83	455	48.30	468	51.47	428	59.59	452	51.72
F RATIO		0.93		0.43		1.60		0.58		0.22		0.92
DF		2,403		2,449		2,452		2,465		2,425		2,449
PROB		.3942		.6507		.2023		.5610		.8039		.3985
SIG.												

### Hypothesis 9

Hypothesis 9 states: There is no significant difference among respondents in the length of their education at Adventist schools with regard to their attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 13 shows (1) the mean scores for the three categories of years of Adventist school attendance with regard to each of the dependent variables, and (2) the results of the six ANOVA tests of any significant differences among the groups. No significant differences were observed among respondents who had different lengths of Adventist education. Hypothesis 9 was therefore retained. This was also the case in McClintock's study.

This result should be regarded with considerable concern since it would be hoped that respondents who had the benefits of a longer Adventist education would be more favorable in their attitude toward Adventist church schools than those who had less exposure.

### Hypothesis 10

Hypothesis 10 states: There is no significant difference among respondents who send their children to Adventist or non-Adventist schools with regard to their attitude toward Teachers/Administrators, Adventist

TABLE 13

HYPOTHESIS 9: ADVENTIST SCHOOL  
ATTENDANCE GROUPING

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
NON ATTEND.	147	45.84	177	54.48	177	48.04	183	52.53	164	60.22	180	50.82
1-8 YRS	155	46.68	162	52.68	162	47.81	167	50.50	145	60.42	158	51.62
OVER 8 YEARS	108	47.99	120	54.73	120	49.46	125	51.37	123	59.65	120	53.42
OVERALL	410	46.73	459	53.92	459	48.32	475	51.50	432	60.12	458	51.78
F RATIO	1.96		2.77		2.09		1.38		0.45		2.51	
DF	2,407		2,456		2,456		2,472		2,429		2,455	
PROB	.1420		.0638		.1246		.2514		.6375		.0828	
SIG.												

Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 14 shows (1) the mean scores for the three groupings of respondents who sent their children to Adventist schools or non-Adventist schools with regard to the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any difference among the groups.

Two of the dependent variables--Adventist Instructional Issues and Students' Personal Development--are retained, whereas the other four have been rejected. Significant differences exist between respondents who sent their children to Adventist schools only and those who did not send their children to Adventist schools with regard to their attitude toward Teachers/Administrators. Those who did not were more positive than those who did--a disturbing finding. With regard to Adventist Instructional Issues, no two groups were significantly different. In their perception of the school's role in Students' Commitment to the Church, differences were indicated among respondents who did not send their children to Adventist schools, those who sent them to these schools, and those who sent their children to both Adventist and non-Adventist schools. Those who sent their children to both schools were more positive than the other two groups. Presumably this group was in a

**TABLE 14**  
**HYPOTHESIS 10: CHILDREN IN SDA**  
**AND NON-SDA SCHOOLS**

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
SDA	180	45.72	195	53.27	192	47.44	196	50.50	188	60.00	192	50.25
BOTH	26	47.79	31	55.17	31	53.31	33	54.23	26	64.03	31	52.20
NON-SDA	34	50.13	42	54.77	40	47.36	42	53.33	38	59.12	41	54.38
OVERALL	240	46.57	268	53.73	263	48.11	271	51.40	252	60.28	264	51.12
F RATIO		4.17		1.10		9.91		2.46		4.61		3.31
DF		2,237		2,265		2,260		2,268		2,249		2,261
PROB		.0166		.3355		.0001		.0870		.0108		.0380
SIG		*				*				*		*

better position to evaluate the two school systems. What was said for Students' Commitment to the Church may also be said for Students' Commitment to Christ. Parents who sent their children to both Adventist and non-Adventist schools were significantly more positive of church schools in this regard than the two other groups. With regard to School Accessibility, parents who did not send their children to Adventist schools indicated a more positive attitude than did those who sent them to Adventist schools only and those who sent them to both schools. This seems somewhat strange since not sending children to Adventist schools generally indicates a lack of support for those schools. Further investigation as to why this should be is recommended. McClintock found no significant differences.

#### Hypothesis 11

Hypothesis 11 states: There is no significant difference between groups of respondents who would or would not send their children to a Seventh-day Adventist elementary school with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 15 shows (1) the mean scores of the categories of respondents who would or would not send their children to Adventist elementary schools with regard to their attitude to each of the six dependent variables, and (2) the results

**TABLE 15**  
**HYPOTHESIS 11: RESPONDENTS WHO WOULD OR**  
**WOULD NOT SEND THEIR CHILDREN TO**  
**SDA ELEMENTARY SCHOOLS**

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
WOULD SEND	296	46.25	327	53.72	331	48.09	342	51.47	313	60.18	327	51.07
WOULD NOT	27	51.20	31	58.28	30	50.24	28	54.77	30	62.17	31	57.58
OVERALL	323	46.64	358	54.12	361	48.26	370	51.70	343	60.35	358	51.63
F RATIO		8.66		9.08		2.53		2.17		2.28		12.52
DF		1,321		1,356		1,359		1,368		1,341		1,356
PROB		.0035		.0028		.1125		.1417		.1323		.0005
SIG		*		*								*



of the six ANOVA tests of the statistical significance of any difference between the groups.

No significant differences were observed between parents who would send their children to Adventist elementary schools if they could and those who would not send them if they could with regard to their attitude towards the schools' role in Students' Commitment to the Church, Students' Personal Development, and Students' Commitment to Christ. In their assessment of Teachers/Administrators, Adventist Instructional Issues, and School Accessibility, parents who would choose to send their children to these schools were less positive than those who would not send them if they were able to do so. The reason for this finding needs further investigation. It is possible that these parents regarded Adventist schools as merely an alternative to other schools. McClintock found significant differences in the reverse: Parents who would choose to send their children to Adventist schools, if they could do so, were more positive than those who would not send them if they could.

#### Hypothesis 12

Hypothesis 12 states: There is no significant difference between groups of respondents who would or would not send their children to an Adventist Secondary school with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the

Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 16 shows (1) the mean scores of the two groups of respondents who would or would not send their children to Adventist secondary schools with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any difference between the two groups.

No significant differences were observed between the groups with regard to their perception of the school's role in Adventist Instructional Issues, Students' Commitment to the Church, Students' Commitment to Christ, and School Accessibility. In the respondents' perceptions of teachers and administrators, and Students' Personal Development, significant differences were observed. Parents who would not choose to send their children to Adventist secondary schools if they could were more positive in their attitude than parents who would favor sending their children to Adventist secondary schools. Why this difference in attitude exists is another item for further study. It is possible that those who would send their children to Adventist schools if they could were more critical of the teachers and administrators and the effect of these school programs on their childrens' personal development.

The McClintock study showed significant differences in attitude between the two groups in Teacher/Administrators,

TABLE 16

HYPOTHESIS 12: RESPONDENTS WHO WOULD OR  
 WOULD NOT SEND THEIR CHILDREN TO  
 SDA SECONDARY SCHOOLS.

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
WOULD SEND	253	45.95	282	54.05	288	48.00	292	50.67	270	60.27	285	51.33
WOULD NOT	87	48.72	97	54.15	93	49.00	100	53.23	94	60.25	95	52.72
OVERALL	340	46.66	379	54.08	381	48.24	392	51.33	364	60.25	380	51.68
F RATIO		7.22		0.01		1.45		4.01		0.00		1.46
DF		1,338		1,377		1,379		1,390		1,362		1,378
PROB		.0076		.9091		.2286		.0460		.9892		.2276
SIG.		*						*				

Students' Commitment to the Church, and Students' Commitment to Christ. Parents who would send their children to Adventist secondary schools were more favorable toward these schools.

### Hypothesis 13

Hypothesis 13 states: There is no significant difference between groups of respondents who would or would not send their children to an Adventist college with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 17 shows (1) the mean scores of the two groups of respondents who would or would not send their children to an Adventist college with regard to each of the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any difference between the groups.

With regard to their perception of the role of Adventist colleges in Students' Commitment to the Church, Students' Personal Development, and Students' Commitment to Christ, there were no differences between respondents who would choose to send their children to these colleges and those who would not send them if they were able to do so.

In their attitude towards Teachers/Administrators, Adventist Instructional Issues, and School Accessibility, a

TABLE 17

HYPOTHESIS 13: RESPONDENTS WHO WOULD OR  
 WOULD NOT SEND THEIR CHILDREN  
 TO SDA COLLEGES

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
WOULD SEND	327	45.83	361	53.38	364	48.11	375	51.40	340	60.43	361	50.93
WOULD NOT	30	53.23	34	59.75	32	48.97	33	54.53	34	59.60	33	55.97
* OVERALL	357	46.46	395	53.93	396	48.19	408	51.67	374	60.37	394	51.35
F RATIO		20.61		17.84		0.41		2.32		0.50		7.68
DF		1,355		1,393		1,394		1,406		1,372		1,392
PROB		.0000		.0000		.5233		.1287		.4819		.0058
SIG.		*		*								*

similar pattern exists as in their attitude towards elementary schools. Respondents who would not send their children to Adventist colleges, if they could, were significantly different from those who would send them. Those who would not send their children had a more positive attitude toward these colleges than those who sent them there. Again, this is a disturbing finding.

The respondents in McClintock's study who were in favor of sending their children to an Adventist college were significantly more positive in choosing an Adventist college education for their children in five of the dependent variables. In School Accessibility, no significant difference was observed by him.

#### Hypothesis 14

Hypothesis 14 states: There is no significant difference between groups of respondents who have held or have not held church leadership with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 18 shows (1) the mean scores of the two groups of respondents who have held or have not held church leadership with regard to the six dependent variables, and (2) the results of the six ANOVA tests of the statistical

TABLE 18  
 HYPOTHESIS 14: CHURCH LEADERSHIP  
 HELD OR NOT HELD

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
YEB HELD	341	46.97	378	54.07	373	48.20	384	51.77	355	59.98	379	51.87
DID NOT HOLD	58	45.30	66	52.75	71	48.81	71	49.17	64	60.27	64	49.73
OVERALL	399	46.73	444	53.87	444	48.30	455	51.37	419	60.02	443	51.57
F RATIO	1.86		1.38		0.44		3.25		1.00		2.50	
DF	1,397		1,442		1,442		1,453		1,417		1,441	
PROB	.1734		.2410		.5056		.0720		.7566		.1149	
SIG.												

significance of any differences between respondents who had held church leadership and those who had not held church leadership. No significant differences were evident between the two groups. In the study of McClintock, the results were similar. Null hypothesis 14 was therefore retained.

One could have assumed that the attitude of respondents who had held church leadership positions would have been significantly more positive than those who did not have these positions. The question should be asked, "Why is this not the case?" It is possible that in spiritual matters, church schools are not perceived as playing as important a role as the church.

#### Hypothesis 15

Hypothesis 15 states: There is no significant difference between respondents who would accept government funding for Adventist church schools and those who would not accept government funding for Adventist church schools, with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 19 presents (1) the mean scores of the groups of respondents who would or would not want government funding for Adventist church schools with regard to each of the six dependent variables, and (2) the results of the six ANOVA



TABLE 19  
 HYPOTHESIS 15: ACCEPTANCE OF GOVERNMENT  
 FUNDS FOR CHURCH SCHOOL

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
OPPOSED FUNDS	146	45.34	165	52.28	166	48.36	178	52.05	154	59.98	162	51.00
	147		68	55.10	66	47.81	69	50.33	65	59.43	68	51.27
NOT OPPOSED	204	47.62	226	53.93	228	48.54	228	51.28	213	60.74	128	52.50
OVERALL	410	46.73	459	53.92	460	48.30	475	51.50	432	60.12	458	51.78
F RATIO		1.49		1.00		0.22		0.45		1.55		0.65
DF		4,405		4,154		4,455		4,470		4,427		4,453
PROB.		.2052		.4065		.9295		.7727		.1871		.6269
SIG.												

tests of the statistical significance of any differences among the groups.

No significant differences were observed between the two groups of respondents with regard to their attitude toward accepting or rejecting of government funds for the operation of Adventist church schools. Hypothesis 15 was retained.

#### Hypothesis 16

Hypothesis 16 states: There is no significant difference between respondents for whom Adventist education is a conviction and for those who consider it a preference with regard to attitude toward Teachers/Administrators, Adventist Instructional Issues, Students' Commitment to the Church, Students' Personal Development, Students' Commitment to Christ, and School Accessibility.

Table 20 shows (1) the mean scores of the two groups who had a conviction or a preference for Adventist education with regard to the six dependent variables, and (2) the results of the six ANOVA tests of the statistical significance of any significant differences between the groups. Except for their perception of the role of church schools in Students' Commitment to Christ, where no significant differences have been observed, the two groups of respondents differed significantly in all of the other five variables.

On the whole, respondents with a conviction for Adventist education were more positive in their attitude

**TABLE 20**  
**HYPOTHESIS 16: ADVENTIST EDUCATION--**  
**A CONVICTION OR PREFERENCE**

GROUP	TEACH/ ADMIN		INSTR. ISSUES		COM.TO CHURCH		PERS. DEV.		COM.TO CHRIST		SCHL. ACCES	
	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN	N	MEAN
EDUCATION PREF.	224	48.10	244	52.44	241	47.55	252	49.20	221	60.37	239	47.45
	102	49.49	116	55.73	122	49.87	124	54.30	113	59.10	118	54.87
EDUCATION CONVIC.	84	45.29	99	55.56	97	48.89	99	53.88	98	60.70	101	59.87
OVERALL	410	46.73	459	53.92	460	48.33	475	51.50	432	60.12	458	51.78
F RATIO		7.27		6.76		9.27		6.30		1.52		40.56
DF		4,405		4,454		4,455		4,470		4,427		4,453
PROB		.0000		.0000		.0000		.0001		.1960		.0000
SIG.		*		*		*		*				*

toward Adventist church schools than respondents who had a preference for Adventist education. This indicates the importance for a stronger emphasis of Christian education as part of the ministry of the Adventist Church.

#### Hypothesis 17

Hypothesis 17 states: There are no significant correlations among the selected demographic variables: church membership, education level, years of Adventist education, education of the respondent's own children, choice of children's education, and church leadership involvement.

Table 21 presents the correlation matrix for the selective demographic independent variables. The table shows (1) the correlation between attendance at Adventist schools and length of church membership (0.2764), and (2) between Adventist education and more highly educated church members (0.2660). This concurs with McClintock's study. It may thus be hypothesized that one would more likely be a long-term member of the church and more highly educated if one attended Adventist church schools. Minder (1985) concluded that attendance at Adventist schools increased the probability of individuals remaining in the church. Ferguson (1980) found that more graduates from Catholic schools attended church as compared with those who attended public schools. A Study of Seventh-day-Adventist Church Membership (1962) revealed a similar trend.

TABLE 21  
CORRELATION MATRIX OF SELECTED  
DEMOGRAPHIC DATA

CORREL.	TMMEMBER	EDUC	SDAEDUC	CHILDSDA	CHELEM	CHSEC	CHCOL	LEADER
TMMEMBER	1.0000	.1914	.2764	-.0420	.1178	.0006	.0222	.0014
EDUC	.1914	1.0000	.2660	.0798	.0848	.0002	.0915	-.1228
SDAEDUC	.2764	.2660	1.0000	-.1904	.0251	-.0587	-.1063	-.0605
CHILDSDA	.0420	.0798	-.1904	1.0000	.0492	-.0074	-.0731	.1293
CHELEM	.1178	.0848	.0251	.0492	1.0000	.3663	.0660	.0039
CHSEC	.0006	.0002	-.0587	-.0074	.3663	1.0000	-.0152	-.0334
CHCOL	.0222	.0915	-.1063	-.0731	.0660	-.0152	1.0000	.0276
LEADER	.0014	-.1228	-.0605	.1293	.0039	-.0334	.0276	1.0000

Note. TMMEM2BER = Church membership; EDUC = Level of education; SDAEDUC = Seventh-day Adventist education; CHILDSDA = Children with Seventh-day Adventist education; CHELEM = Children choosing elementary school education; CHSEC = Children choosing secondary education; CHCOL = Children choosing college education; LEADER = A person holding church offices.

No correlation was observed between the respondents who were educated in Adventist schools and where they were educating their children (-.1904). Therefore, it cannot be taken for granted that one who was educated in the Adventist system will automatically desire the same for his/her children. McClintock also found a lack of correlation between respondents and their children in this regard. This did not necessarily affect the attitude of all who were educated in the Adventist system. Some possible reasons could include budgetary restraints, a regard of Adventist education as a preference rather than a conviction, and a lack of confidence in the schools to affect the personal development of students.

The correlation between respondents who would send their children to Adventist elementary schools if they could and those who would send them to Adventist secondary schools (0.3663) was significant, whereas the correlation between those who would send their children to Adventist secondary and Adventist colleges was not (-.0152). In the McClintock study, the respondents desired Adventist elementary, secondary, and college education for their children.

No correlation between respondents' attendance at Adventist schools and the holding of church leadership positions (-.0605) was observed. Since the correlation between church leadership and whether or not the respondents sent their children to Adventist schools was low, this study

agrees with McClintock's that leadership was not predictive of respondents' support of Adventist education. Church leadership was apparently regarded as a function separate from and not inclusive of support for the Church's educational endeavor.

#### Ranking of the Six Dependent Variables

The ranking of the six dependent variables as respondents scored their reactions (Table 22) are as follows: (1) Students' Commitment to Christ, (2) Teachers/Administrators, (3) Adventist Instructional Issues, (4) Students' Personal Development, (5) Students' Commitment to the Church, (6) School Accessibility. The "possible total" represents the product of the number of items within that section and the possible score of the item. The mean scores represent the average score of the number of items that constitute each of the six dependent variables.

Table 23 presents the six dependent variables, their mean scores, and the factors that influenced them. The factors were derived from statements in the questionnaire that reflected the values indicated.

A comparison with McClintock's study (Table 24) indicates differences in only one category--Students' Commitment to the Church. In the present study it ranked as number 5, while it was ranked number 1 in McClintock's study. Although this difference exists, it can be observed that respondents in both studies considered the spiritual

**TABLE 22**  
**RANKING OF THE SIX ATTITUDE VARIABLES**

ATTITUDE AREA (DEPENDENT VARIABLE)	POSSIBLE TOTAL	MEAN SCORE	MEAN PERCENTAGE	RANK ORDER
TEACHERS/ ADMINISTRATORS	24 x 5 =120	72.09	60.08	2
ADVENTIST INSTRU- CTIONAL ISSUES	12 x 5 = 60	35.29	58.82	3
STUDENTS' COMMITMENT TO THE CHURCH	14 x 5 = 70	37.88	54.11	5
STUDENTS PERSONAL DEVELOPMENT	6 x 5 = 30	17.45	58.17	4
STUDENTS' COMMITMENT TO CHRIST	12 x 5 = 60	36.80	61.33	1
SCHOOL ACCESSIBILITY	12 x 5 = 60	29.82	49.70	6



TABLE 23

## ASSESSMENT OF THE SIX DEPENDENT VARIABLES

Ranking of Dependent Variables	Mean Percentage	Determining Factors *
1. STUDENTS' COMMITMENT TO CHRIST	61.33	Family worship Spiritual nurture Awareness of church issues Involvement in church activities
2. TEACHERS/ ADMINISTRATORS	60.08	Dealing with parents and students Efficiency, integrity Commitment to SDA principles
3. ADVENTIST IN- STRUCTIONAL ISSUES	58.82	School morale, discipline Facilities, value of Bible classes
4. STUDENT' PERSONAL DEVELOPMENT	58.17	Students' perception of teachers Interaction with teachers Social relationship Self-concept
5. STUDENTS' COMMIT- TO THE CHURCH	54.11	Disposition to the Church Character and moral values Desire for church membership Loyalty to the Church Participation in activities
6. SCHOOL ACCESSIBILITY	49.70	Location of the school Financial possibilities Manner of recruitment Tithe for teachers' salaries

**Note.** The determining factors were derived from groups of statements in the questionnaire that reflected the indicated percentage for: (1) Students' Commitment to Christ; (2) Teacher/Administrators; (3) Adventist Instructional Issues; (4) Students' Personal Development; (5) Students' Commitment to the Church; (6) School Accessibility.

TABLE 24

COMPARISON IN RANK ORDER OF THE SIX  
DEPENDENT VARIABLES

Dependent Variables Research	Present Study	McClintock's Rank
Students' Commitment to Christ	1	2
Teachers/Administrators	2	3
Adventist Instructional Issues	3	4
Students' Personal Development	4	5
Students' Commitment to Church	5	1
School Accessibility	6	6

aspect of Adventist schools as the most positive area, which is in harmony with the objective of Christian education.

#### Ranking of Item Pairs

Table 25 presents the ranking of the item pairs. The proportional scores represent the mean scores of the accumulated responses of each item pair. The highest ranking pair (.708) shows respondents perceiving Adventist education as favorable to promote an Adventist lifestyle. In the next three item pairs (.636, .622, .618) they saw Adventist schools as a source of encouragement to students' enthusiasm for the church, an inspiration to patriotism, and a medium for students' awareness of church issues. These reflect the fulfillment of three of the objectives of Adventist education written in the North American Division Education Code, K-12 (1984, p. 9).

The paying of Adventist church school teachers' salary from tithe seemed to be looked on with favor (.618) by respondents, whereas in the McClintock study (.4887), the response was somewhat negative. Traditionally, the use of tithe was restricted to the payment of the Adventist ministers' salaries. The reasons why church members in British Columbia appeared to be in favor of paying their teachers from tithe might include the following: (1) church school teachers are very much involved in church activities and church leadership, (2) church school teachers are

TABLE 25

RANKING OF PROPORTIONAL SCORES PER  
INDIVIDUAL FOR THE 40 ITEM PAIRS

Item No.	Description	Score	Rank
41/77	SDA ed. promotes SDA lifestyle	.708	1
16/34	SDA ed. encourages enthusiasm for church	.636	2
2/42	SDA students patriotism	.622	3
26/54	Students awareness of church issues	.618	4.5
49/73	Teachers' salary from tithe	.618	4.5
52/68	Bible Teacher encourages SDA lifestyle	.613	6
3/60	SDA teachers lifestyle consistent	.612	7
4/25	Teachers' subject competence	.611	8
20/51	Teachers sharing of Christian experience	.610	9
72/80	Bible class relevance to student needs	.609	10
12/30	Fairness of school administrators	.608	11
21/66	Fairness of teachers to students	.607	12
39/45	Administrators' handling of discipline	.605	13
46/63	Consistence of teachers' lifestyle	.604	14
36/69	Location of school	.603	15
58/71	Adequacy of school facilities	.600	16
14/23	Social relations	.595	17.5
33/57	Lifestyle of administrators	.595	17.5
15/50	Spiritual development of students	.594	19
13/35	Financial implications of SDA ed.	.593	20
28/75	Teachers' trust of students	.592	21
56/76	Interest in church activities	.588	22
53/59	Admin. responsiveness to parents	.587	23.5
29/70	Importance of family worship	.587	23.5
9/44	Frequency of family worship	.586	25
11/22	School morale	.585	26.5
43/64	Teachers' recruitment of students	.585	26.5
6/40	Teachers and classroom worship	.584	28
7/37	Sig. of SDA ed. holding students in church	.580	29
55/67	Teachers recognized as friends	.579	30
10/61	Transmission of moral values	.578	31
17/24	Development of self-concept	.577	32
1/8	The Adventist school image	.575	33
19/65	Teachers Commitment. to SDA doctrines	.570	34
5/47	Students freedom of expression	.569	35
32/38	Adherence to Spirit of Prophecy counsel	.566	36
79/81	Conviction/preference of SDA education	.562	37
18/27	Character development	.561	38
31/74	Adventist school and baptism	.557	39
48/62	Interest of Bible classes to students	.552	40

**Note.** Proportional scores represent the mean scores of the accumulated responses to each item pair.

frequently more visible in local churches than are pastors, and (3) respondents opposed to accepting available government funds might prefer the use of tithe for teachers. The negative response to tithe being used for teachers in McClintock's study in Illinois could possibly relate to respondents perceiving the teacher's role as somewhat secular. The composition of the population samples in Chicago could also be a factor influencing this response if immigrants, for example, were a well-represented group.

Teachers were also viewed as encouraging an Adventist lifestyle (.613) by their own consistent Christian lives (.611), and the spontaneity with which they shared their Christian experience with the students (.603). The last item was not indicated in the McClintock study.

Although the church school was perceived as the most significant medium for students' spiritual development, in the ranking of items, among the lowest were: The respondents' perception of teachers' commitment to Adventist doctrines (.577), the perception of the schools as aiding students in their character development (.561), as a channel for baptism into church membership (.557), and students' interest in Bible classes (.552). SDA education keeping students in the church was also among the low-ranked items. In McClintock's study however, respondents perceived Adventist education as highly significant in holding the youth in the church. This ranked second on his item list.

School administrators' and teachers' relationships to students were perceived as positive by the respondents. Their rankings were in the .6s and upper .5s, with fairness of school administrators (.608), teachers' fairness toward students (.607), administrators' handling of discipline (.605), administrators' style as democratic (.595), and administrators' responsiveness to parents (.586). In McClintock's study these items received similar ratings.

The importance of family worship (.587) and the frequency with which it was practiced (.586) were very close in rank. In the McClintock study, on the other hand, although respondents regarded family worship as an important factor in Christian education--ranking it as number 1 (.8477)--in practice it had a much lower rank (.5977), emphasizing that our beliefs do not always find expression in behavior.

The disparity between the perception and practice in McClintock's study and the relatively low ranking of family worship in the present study, even if respondents were more consistent, indicate the need for a stronger emphasis of family worship among Adventists.

Table 26 presents a comparison of items on the present study with McClintock's study according to rank. It shows that no items have the same rank. Four items are only 1 point apart, namely: SDA students' patriotism, Bible teachers' encouragement of SDA lifestyle, teachers' subject

TABLE 26

## A COMPARISON OF ITEM RANKS

Description	Rank Present Study	Rank McClintock Study
SDA ed. promotes SDA lifestyle	1	11
SDA ed. encourages enthusiasm for church	2	24
SDA students patriotism	3	4
Students' awareness of church issues	4.5	22
Teachers' salary from tithe	5	39
Bible teacher encourage SDA lifestyle	6	7
SDA teachers lifestyle consistent	7	30
Teachers' subject competence	8	9
Teachers' sharing of Christian experience	9	35
Bible class relevance to student needs	10	8
Fairness of school administrators	11	16
Fairness of teachers to students	12	6
Administrators' handling of discipline	13	14
Consistence of teachers' lifestyle	14	30
Location of school	15	21
Adequacy of school facilities	16	31
Social relations	17.5	23
Lifestyle of administrators	17.5	29
Spiritual development of students	19	5
Financial implications of SDA ed.	20	37
Teachers' trust of students	21	17
Interest in Church activities	22	38
Admin. responsiveness to parents	23.5	33
Importance of family worship	23.5	1
Frequency of family worship	25	28
School morale	26.5	15
Teachers' recruitment of students	26.5	34
Teachers' and classroom worship	28	18
Sig. of SDA ed. holding students in church	29	2
Teachers recognized as friends	30	20
Transmission of moral values	31	12
Development of self-concept	32	26
The Adventist school's image	33	3
Teachers comm. to SDA doctrines	34	13
Students' freedom of expression	35	32
Adherence to Spirit of Prophecy counsel	36	25
Conviction/preference of SDA education	37	*
Character development	38	27
Adventist school and baptism	39	19
Interest of Bible class to students	40	36

\*This item is not in McClintock's study.

competence, and administrators' handling of discipline. Bible class relevance to student needs are two digits apart.

If a difference of up to 10 points were to be considered as "close" in rank, the following items could be regarded as perceived in a similar manner by respondents: fairness of school administrators (5), fairness of teachers to students (6), location of school (6), teachers' trust of students (4), frequency of family worship (3), teachers and classroom worship (10), teachers recognized as friends (10), development of self-concept (6), students' freedom of expression (3), and interest of Bible class to students (4). Seven items were over 20 points apart. "SDA education encourages enthusiasm for the church" ranked as number 2 in the present study and number 24 in the study of McClintock. This suggests that there was a close link of church and school in British Columbia, and this could be one reason why the respondents in the present study were more favorable in their attitude towards paying teachers from tithe than were those in McClintock's study.

Respondents in the present study perceived SDA teachers' lifestyle to be more consistent than those in McClintock's study, ranking it number 7 and 30 respectively. Teachers' sharing of their Christian experiences was also more positively perceived by respondents in the present study than those in McClintock's study. The significance of SDA education holding students in the church was more



favorably perceived by the study of McClintock where it ranked as number 2, than in the present study where it ranked as number 29. It is of interest to observe that whereas respondents in the present study ranked as number 2, "SDA education encourages enthusiasm for church," respondents in McClintock's study ranked as number 2 the "significance of SDA education holding students in the church." Thus in both studies there exists a close link between school and church.

The Adventist school's image was observed to be low by respondents in the present study where it ranked number 33, compared with respondents in McClintock's study where it was number 3 in rank. It appears contradictory for respondents to perceive SDA education, on the one hand, as encouraging enthusiasm for the church, and on the other hand, to perceive the Adventist schools' image as low. These have also perceived church schools as weak in aiding students in their personal development. This could possibly be one reason why the image of the schools was not as positive. Thus, in a number of items, the two studies compare favorably, whereas in others, there are marked differences.

#### Summary

The analysis of data indicated no significant difference in attitude toward Adventist church schools among respondents with different educational levels. No significant differences were evident among those who had a

different number of years of Adventist educational background. With regard to the influence of holding church leadership positions, no difference was observed between respondents who had held such offices and those who did not. Those who were in favor of accepting of government funds to operate church schools and those who were not in favor were not significantly different in their attitudes toward church schools. Thus hypotheses 8, 9, 14, and 15 were retained.

In McClintock's study, hypothesis 2 dealing with males' and females' attitude toward Adventist church schools was retained, as well as hypothesis 10 dealing with the attitude of respondents who sent their children to church school and those who did not send them. Hypotheses 8, 9, and 14 were also retained in the present study (which corresponds to McClintock's).

The single respondents were more positive in their attitude toward Students' Commitment to the Church than were the married, separated, divorced, or widowed. McClintock found no differences among the groups.

Among the respondents differentiated by age groups, ages 36-50 and 15-35 were more favorable in their attitude toward Teachers/Administrators than those over 50 years of age. In the Students' Commitment to the Church, ages 15-35 were more positive than the two other groups. McClintock found the over-50 group of respondents to be more positive.

Respondents whose church membership ranged from 1-9 years were more favorable toward Teachers/Administrators and School Accessibility than were respondents who had been members 10 or more years. To the contrary, McClintock's study found the respondents with 10 or more years membership more positive toward School Accessibility.

Among the employment grouping, respondents who were designated as students were more positive in their perception of Students' Commitment to the Church than were the other groups of respondents. McClintock found no difference among his groups.

Among the income level groups, differences were observed in Students' Personal Development and School Accessibility. McClintock reported no differences.

Respondents who sent their children to both Adventist and non-Adventist schools perceived the church schools' role in Students' Commitment to Christ more favorably than those who sent their children to only non-Adventist schools. In Students' Commitment to the Church, the same was true. McClintock's study showed no differences among these groups. Respondents who indicated that they would not send their children to Adventist schools, if they were able, were more positive in their attitude towards Teachers/Administrators, Adventist Instructional Issues, and School Accessibility in elementary school and in college than were respondents who would send their children to these schools if they were able

to. No differences were observed in their perceptions of the role of the schools in Students' Commitment to Christ, Students' Commitment to the Church, and Students' Personal Development.

In their attitude towards Adventist secondary schools, differences were observed with respect to Teachers/Administrators, and Students' Personal Development. Respondents who did not plan to send their children to an Adventist secondary school, even if they were able, were more positive than those who had such intentions. There were no differences observed in the other four areas.

No differences were found between respondents who had held church office and those who had not held such positions; neither was any difference observed between respondents who favored the acceptance of government funds and those who did not want such funds for church schools.

Differences were observed between the groups of respondents who regarded Adventist education as a preference and those for whom it was a conviction. Those who regarded it as a conviction were more favorable in their attitude towards Adventist education than were those who regarded it as a preference.

Correlations were evident between church membership and attendance at Adventist schools, and between well-educated members and Adventist education. There was a correlation between members who had an Adventist education and where

they would educate their children. This was also observed by McClintock.

The correlation between those who would if they could and those who actually sent their children to Adventist elementary and secondary schools was evident, but not for Adventist colleges. McClintock's study revealed correlations at all school levels.

There was no correlation between holding church leadership and respondents' attendance at Adventist schools or their Adventist education and desiring the same for their children.

In the comparison of the mean scores for each of the six dependent variables, Students' Commitment to Christ received the highest rank. This was followed by Teachers/Administrators. In third place stood Adventist Instructional Issues, followed by Students' Personal Development, and Students' Commitment to the Church. School Accessibility ranked the lowest. This indicated that Adventist education was seen by respondents primarily as an avenue to foster the spiritual well-being of students under the guidance of Teachers and Administrators.

In the ranking of item pairs from the Adventist Education Opinion Survey, respondents perceived Adventist education as the most important factor in leading students to live a conservative Adventist lifestyle. They also

viewed Adventist schools as significant in fostering students' relationship with the church.

Teachers were held in high regard by the respondents who looked with favor on using tithe for teachers' salaries. The teacher's image was considered positive in encouraging an Adventist lifestyle, sharing Christian experience, fairness to students, and in subject competence.

Adventist schools as agents in helping develop students' self-concept, encouraging self-expression, and character development were among the lowest ranked items.

A glance at the mean scores of the independent variables (Table 22), and those in Tables 5-20, shows the average scores to be in the middle 50s. Considering the scale ranging from 0-100, scores in the 50s suggest a somewhat positive attitude of parents towards the support of Christian education, but not high enough to indicate strong support.

The comparison of item ranking with McClintock's study indicated that although several items were close in rank, the majority of them were different.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter is divided into three sections. Section one presents a summary of the statement of the problem, the literature review, and methodology. Section two discusses the results of the study and the recommendations for the British Columbia Conference. Section three presents the conclusions and recommendations for further study.

#### Summary

##### Statement of Problem

Christian education has been considered an Adventist essential and is an integral part of the objectives of the Seventh-day Adventist church. The seriousness with which the church regards this commitment is evidenced by the number of schools it operates throughout the world and in the enormous financial demand it entails from the church organization.

The major reason for this research has been to investigate what attitudes Seventh-day Adventist parents in British Columbia, Canada, had towards the support of Seventh-day Adventist church schools in the Province.

### Review of Related Literature

The role attitudes play in human behavior has been a question of debate. Although some claimed that it had considerable influence on human behavior, others denied that it played any significant role.

Social psychologists have regarded the concept of attitude as central in their study of human behavior. Its formation and change has been considered an integral part of personality, and one of its primary building blocks.

Attitude was defined as "an organized and enduring structure of beliefs that predisposed an individual to think, feel, perceive, and behave selectively toward an object or person" (Allport, 1969, p. 8). This definition reflected the three major components of attitude noted by attitude theorists--cognitive, affective, and conative.

The cognitive aspect referred to the beliefs, perceptions, and information an individual possessed concerning an attitude referent which tended to be fact-oriented. The affective part of an attitude referred to the emotional feelings one had towards an attitude referent. The conative factor referred to an individual's policy orientation toward the attitude referent.

Attitudes have also been separated and analyzed according to their simplicity and complexity. This was determined by the number of reactions an individual had toward an attitude referent.



### The Attitude-Behavior Relationship

The relationship between attitudes and behavior has been challenged. This challenge had been reflected in the concerns over whether attitudes predicted or caused behavior, what mediated the attitude-behavior relationship, and whether psychologists could best predict behavior from attitudes or vice versa.

Methodological and mediational researchers have challenged the assumption that individuals generally behaved in accordance with their attitudes. The methodological group argued that researchers should assess behavioral intentions, and that attitudes and behaviors should be of comparable specificity in order to accurately predict behaviors. The mediational group indicated that unless mediational variables such as experience, perception, cognition, context, and goals were taken into consideration, the researcher of attitudes and behaviors would oversimplify the complex roles of these variables. To them, attitudes based on direct experience with the attitude referent were more predictive of behavior than attitudes not based on direct experience.

Traditionally, it was assumed that attitudes caused behavior. This concept was challenged by the cognitive dissonance theory that suggested that when an individual recognized conflicts between attitudes and behaviors, the person might change an attitude to conform to the behavior.

An individual's attitude was judged more from the individual behavior or actions than the other way around. Many researchers now believe that there is a mutual cause/effect relationship between attitude and behavior.

Four functions of attitudes have been identified:

1. The Adjustment Function served either as a means by which desired goals were attained or the undesirable ones avoided.
2. The Ego-Defensive Function was a device by which individuals sought to protect themselves from their own unacceptable impulses, from outside forces, and from ways by which they diminished their anxieties created by such problems.
3. The Value-Expressive Function of attitude served to give positive expression to the kind of individuals people perceived themselves to be.
4. The Knowledge Function served to give meaning to what would otherwise be an unorganized and chaotic world. Attitudes aided in supplying norms and frames of references in understanding their world.

All of these functions promoted or supported the goals of the individual.

The claims of the Value Promotion Model that values were crucial to attitude formation and change because they formed the basis of individuals' evaluation of information of objects of attitudes were found reliable. The claims

that two of the components of attitude, affect and cognition, were separate and distinct but frequently interacting also found support. The affective domain was found to be more susceptible to change by affective persuasion more than cognitive persuasion.

#### Roman Catholic and Adventist Studies

The studies of Roman Catholic schools revealed that parents were more favorable in their attitudes toward Catholic church schools than were non-parents. Parents who had the benefit of more Catholic church schools were more favorable in their attitudes toward Catholic church schools than those with less Catholic education. Church membership was found to influence significantly parental attitudes toward church schools. The correlation between the religious orientations of parents and their attitudes toward Catholic parochial education was found to be significant. Most Catholic parents seemed to express confidence in the operation of their schools and did not appear to be significantly influenced by the cost involved. Some curricular dissatisfactions were indicated when Catholic secondary schools were compared with public secondary schools, and those dissatisfactions were regarded as contributory to enrollment decline in some Catholic schools.

The literature reviewed indicated that parents in general, and mothers in particular, were more favorable and

supportive of Seventh-day Adventist church schools than non-parents and fathers. Highly educated and professional parents were, in some studies, less favorable to Seventh-day Adventist church schools than the less educated and semi-professionals. The converse was true in other studies. Membership in the church was found to be a significant factor in influencing parental attitudes toward church school. Parents that were religious tended to be more supportive of church schools than those who were not religious.

The declining enrollment trend in the North American Division has been viewed with concern, and has prompted the initiation of several studies to ascertain the attitudes of church members towards the support of and commitment to Christian education. While religious and spiritual values were the reasons given for enrolling their children in Adventist schools, parents in general were equally concerned about the academic program offering in these schools. One study indicated that only a slight majority of parents who sent their children to Adventist schools believed that Adventist education was better than public schools.

#### Methodology

The superintendent of education for the British Columbia Conference gave permission and support to use the Adventist Education Opinion Survey to collect the data for this study from selected regions of British Columbia. The

communities were to have a high concentration of church members and to operate church schools. The responses of the usable questionnaires were analyzed by the use of the item analysis, one-way ANOVA statistical tests, and a correlation matrix. The significance level of .05 was selected for all of the hypotheses tests. The six attitudinal areas utilized in the instrument were: (1) Teachers/Administrators, (2) Adventist Instructional Issues, (3) Students' Commitment to the Church, (4) Students' Personal Development, (5) Students' Commitment to Christ, and (6) Schools Accessibility. The hypotheses tested were with regard to the six dependent variables identified.

#### Discussion of Results

The significant differences that were evident in the data analysis were not all large enough for concern. It was felt however, that significant differences of less than 2 points might indicate the genesis of future trends.

The various hypotheses presented in chapter 4 revealed no significant differences in attitude toward Adventist church schools among respondents with different educational levels. No differences were evident among those who had different numbers of years of Adventist education. With regard to the influence of church leadership on attitudes toward church schools, no significant differences were observed between those who had held such positions and those who had not held such offices. Thus hypotheses 8, 9, and 14

were retained. These same hypotheses were also retained in the McClintock study.

In hypothesis 1, females indicated a more positive attitude toward the role of church schools in Students' Commitment to the church than male respondents, whereas the study of McClintock showed males more positive than females toward Teachers or Administrators, and accessibility.

Among the marital status groups, hypothesis 2, singles perceived the role of church schools in Students' Commitment to the Church more positively than married, separated, divorced, and widowed. Possibly, singles might have attributed their connection with the church as a direct result of attending church schools. On the other hand, some parents might have blamed the schools for their children's spiritual condition. No differences were observed by McClintock.

In hypothesis 3, White respondents showed a more positive attitude towards the role of church schools in aiding students in their commitment to the church and students' personal development than did other ethnic groups. Whites might have perceived church schools as an important avenue through which their children's commitment to the church could be strengthened. Many non-Whites are immigrants from countries where church schools are either non-existent or expensive. In addition, most government schools in British colonies and former colonies provide for

religious education in their curriculum which could be another reason why some non-Whites did not look at public schools with disfavor. In McClintock's study, Blacks were less positive in their attitude to church schools than were Whites.

Among the various age groups presented in hypothesis 4, respondents between ages 15-35 perceived their relationship with teachers and administrators more positively than the groups with ages 36-50 and over 50. The youngest age group was more favorable in its perception of church schools as an agent in Students' Commitment to the Church. This possibly was due to having elementary school-age children who were more impressionable to religious instruction. Respondents over 50 years of age were not as positive towards School Accessibility as were the two other groups. McClintock found, to the contrary, that the oldest age group was more positive in its attitude toward Students' Commitment to the Church and School Accessibility.

The analysis of hypothesis 5 revealed that respondents with fewer years of church membership had a more favorable perception of church schools as an important factor in Students' Commitment to the Church. They were also more positive in their attitude toward school personnel. McClintock had similar findings. It may be that some recent converts were younger and had more school-age children than did long-standing members.

Among the different employment groups of hypothesis 6, no differences were observed in five of the dependent variables. Differences were observed in their perception of the role of church schools in Students' Commitment to the Church. Respondents designated as students were more positive than the groups employed by the church, outside of the church, and the unemployed. No differences were observed by McClintock.

Among the different employment groups in hypothesis 7, respondents in the highest income bracket were more positive in their perception of church schools as contributing to the Students' Personal Development than the lower income levels. Those with an income between C\$10,000 to \$19,000 were less positive in their attitude towards School Accessibility than the other groups. Apart from that, no other differences were observed among the various income levels in this study, as was the case with McClintock.

Differences were observed among respondents who sent their children to Adventist schools, non-Adventist schools, and those who sent them to both kinds of schools. Respondents who sent their children to both Adventist and non-Adventist schools were more appreciative of church schools' role in Students' Commitment to the Church and Students' Commitment to Christ than were respondents who sent them to either Adventist schools or non-Adventist schools. They were in a better position to observe the



schools' influences on their children. Respondents who did not send their children to church schools had a more favorable perception of Teachers/Administrators and School Accessibility than the two other groups. The reasons why they did not send their children to Adventist church schools warrants further investigation. In McClintock's study, hypothesis 10 was retained.

In hypothesis 11, significant differences were observed between respondents who would send their children to Adventist elementary schools and those who would not send them there if they could. In their assessment of Teachers/Administrators, School Accessibility, and Adventist Instructional Issues, parents who would choose to send their children to these schools were less positive than those who would not, if they could. It is possible that parents who preferred not to send their children to Adventist elementary schools regarded these schools as just an alternative to other schools. McClintock found that parents who would choose to send their children to Adventist schools were more favorable in their attitudes towards these schools.

In hypothesis 12, respondents who would choose to send their children to an Adventist secondary school if they could, were less positive in their attitude towards Teachers and Administrators, and Students' Personal Development than those who would not send their children to these schools. The study of McClintock showed the attitude of respondents

who would choose Adventist secondary schools for their children more positive towards Teachers and Administrators of these schools. Some parents tend to be more critical than other parents about the teachers of their children and how the schools' program affects their personal development.

With regard to respondents' attitude toward Adventist colleges in hypothesis 13, a similar trend was observed as in hypothesis 11 with elementary schools. Respondents who would not send their children to Adventist colleges if they could, perceived Teachers/Administrators, Adventist Instructional Issues, and School Accessibility more positively than those who would send their children to these colleges. It is possible that respondents who decided not to send their children to Adventist colleges were not necessarily opposed to these colleges. They might not have attended these institutions themselves and thus were not convinced of the differences they can make in students' lives. It is also possible that these respondents might have had a good religious home-base or a positive outcome in their own secular college education. Investigations have indicated that strong religious backgrounds with loving relationships between parents and children equipped children with resistance against peer pressure (Peck & Havighurst, 1967). For this reason, these parents might not have considered Adventist colleges as a safeguard against worldly influences.

In hypothesis 14, the present study and that of McClintock revealed that church members who had held leadership in local churches were no different in their support of church schools than those who had not held such offices. It was anticipated that church leadership would mean an active part in the church's educational ministry, and that such involvement would have made a favorable difference between the two groups, but it did not. One wonders whether this important aspect has been ignored when selecting church leaders.

Although the acceptance or non-acceptance of government funds for church schools has been an issue in the British Columbia Conference, no differences in attitude toward church schools have been observed between respondents who favored acceptance of government funds and those who did not. Hypothesis 15 was therefore retained.

Differences were observed between respondents who regarded Adventist education as a preference and those who considered it as a conviction in hypothesis 16. Those who perceived Adventist education as a conviction were more positive in their attitude toward church schools than those who perceived it as a preference.

A measure of consistency was evident between the ranking of the dependent variables and the ranking of the item pairs in the Adventist Education Opinion Survey in that teachers and administrators were well perceived by

respondents. The schools were assessed as contributing positively to students' relationship to the church and fostering their spiritual well-being in general.

The role of church schools in students' personal development appeared to be somewhat in doubt. This was indicated by the low ranking of items dealing with students' perception of teachers' tolerance and acceptance of them, their social relationship in schools, and their self-concept. The aspect of character development did not fare any better. The McClintock study reflected similar findings.

#### Conclusions

1. Among the ethnic groups in the British Columbia Conference, it appears that Whites were more accepting of the church schools' role in Students' Commitment to the Church than other ethnic groups.
2. Respondents between the ages of 15-35 perceived their relationship with teachers and administrators more positively than respondents who were between 36-50 years of age. Those who were over 50 were not as positive towards school accessibility as the younger groups.
3. Respondents with church membership of 1-9 years were more favorable toward church schools than those who had membership of 10 years and over. It is possible that those who more recently joined the church had school-age children.

4. This study appears to support previous findings in the USA that respondents who themselves had attended church schools were more positive in their attitude toward these schools than those who did not attend them.
5. Respondents appeared to appreciate the role church schools played in helping students in their commitment to Christ.
6. Respondents for whom Christian education was a conviction were more positive in their attitude toward church schools than those for whom it was a matter of preference.
7. Employees of the Adventist church were more favorable in their attitude toward church schools than those not employed by the church. Whether or not a more favorable financial arrangement was a mediating factor was not explored.
8. Respondents who wanted to accept government funds for the operation of Adventist church schools and those who opposed it were not significantly different in their attitudes toward church schools.
9. Respondents with higher educational backgrounds were not more positive in their attitude toward the importance of Adventist education than were those with elementary/secondary educational backgrounds.
10. In general, the attitude of parents in the British Columbia Conference toward the support of Christian

education does not appear to be as strong as was expected, evidenced in the mean scores throughout the hypotheses.

Although several similarities and differences have been revealed between the present study and McClintock's study, some of which might have been due to differences in population and location, it cannot be categorically stated that one study was more valid than the other. This study, however, addressed itself to one major consideration not included in the McClintock study. Since Christian education is often viewed as an Adventist essential, it was important to discover to what extent this view was shared by church members. Those who indicated that Christian education was essential to them were those who regarded it as a conviction.

The two studies have indicated that the redemptive aspect of Christian education was well served by church schools insofar as they were considered by respondents as avenues for encouraging students' commitment to Christ and to the church and its lifestyle through the influence of dedicated teachers and administrators.

#### Recommendations for the British Columbia Conference

British Columbia has been the leading province of Canada in the establishment of Adventist church schools. In keeping with the advice of Ellen White (1913, p. 168) "in

all our churches there should be schools," wherever possible, schools have been established. In order for Christian education to continue serving the purpose for which it was intended, its effectiveness should be evaluated from time to time.

The analysis of the data in this study revealed that support for church schools in the British Columbia Conference was not as substantial as might have been expected. It is therefore recommended that the Conference should address the following issues:

1. Make church members more aware that Christian education is an Adventist essential and part of its ministry. It has been recognized, though not in all instances, that information could modify attitudes especially when presented with value implications (Abelson, 1972). In an attempt to modify attitudes toward Christian education, it is recommended that a vigorous and sustained campaign be launched promoting the importance of church schools to Adventist young people.
2. There appeared to be a waning interest and support for church schools with advance in age of church members. It is conceivable that children of older members might no longer be of church-school age and hence the lack of interest by these members. It is recommended that church members be made aware that church schools are not the private concern of parents whose children attend

them, but is a vital ministry of the Adventist church and the opportunity of all members to support them.

3. In the event the Adventist Education Opinion Survey is used again in Canada, it is recommended that the question on racial identity be removed from the questionnaire since it was not looked upon with favor by a number of respondents, and is not legal in that country.
4. It is recommended that all local church leaders be encouraged actively to participate in the planning and operation of school programs, and this be a prerequisite to a leadership appointment. According to White (1903), the work of education and of redemption are one.
5. It is recommended that a more cordial learning atmosphere be fostered in the schools so that students can feel more comfortable in their relationship with school personnel.
6. It is recommended that the teachers be encouraged to continue in their positive role of fostering students' commitment to Christ.
7. It is recommended that efforts be made to increase the awareness of more church members to the necessity of Christian education for their children.

#### Recommendations for Further Study

The following issues are recommended for further study:



1. Because of the opposition to accepting available government funds for church schools by a substantial number of church members, the practice might be investigated to clarify church-sponsored beliefs and church-member convictions and possible misconceptions regarding the purpose of these funds.
2. Why do some members choose not to send their children to church schools?
3. Why are church members over 50 years of age less positive in their attitudes toward church schools than younger members?
4. Why is the image of Adventist schools negative in the minds of some members of the church?
5. Crucial to the program in Adventist schools is the development of character. Why, in the ranking of items, was this given such a low place?
6. The attitude of respondents who had the benefit of an Adventist education was not significantly different from those who did not attend Adventist schools with regard to church schools. Why was this so?
7. Church members' perception of church schools as an avenue through which Students' Commitment to the Church was encouraged was not as strong as might have been expected. It is recommended that an assessment be made to determine the extent to which the integration of

faith and learning is being implemented in church schools.

8. If parents who do not send their children to church schools had a more favorable perception of teachers, administrators, and Adventist instructional issues than those who would send their children there if they could, it is recommended that a study be made to discover the reasons why they did not send their children to church schools.

## APPENDICES

**APPENDIX A**  
**PARTICIPATING CHURCHES**

**TABLE 27**  
**PARTICIPATING CHURCHES**

CHURCHES	QUESTIONNAIRES SENT	RECEIVED	PERCENTAGE
Abbotsford	120	62	51.7
Burnaby	75	40	53.3
Carribou	100	53	53
Chilliwack	75	46	61.3
Chinese	20	11	55
Coquitlam	75	38	50.7
Langley	150	77	51.3
Mission	25	17	68
Nanaimo	25	15	60
Phillipine	25	18	72
Port Hardy	50	33	66
Richmond	125	59	47
Rutland	100	64	64
Surrey	30	14	46.7
Vancouver	175	70	40
<b>Total</b>	<b>1170</b>	<b>617</b>	<b>52.7</b>

APPENDIX B

Adventist Education Opinion Survey

## GENERAL DEMOGRAPHIC SURVEY

Please complete the following information by placing a check in the appropriate box.

1. I am:  male  female
2. I am:  single  
 married  
 separated  
 divorced  
 widowed
3. My ethnic origin is:  Black  
 Hispanic  
 White  
 Other (specify) \_\_\_\_\_
4. My age bracket is:  15 - 25  
 26 - 35  
 36 - 50  
 over 50
5. I have been a baptized church member for:  1 - 4 years  
 5 - 9 years  
 10 years or more
6. I am employed by:  the Seventh-day Adventist Church  
 other than the Seventh-day Adventist Church  
 unemployed  
 student
7. My income level is: (optional question)  under 10,000  
 10,000 - 19,999  
 20,000 - 29,999  
 30,000 - 39,999  
 40,000 or more
8. The highest education level I have pursued is:  elementary  
 secondary  
 college  
 Master's  
 Doctoral
9. I have spent \_\_\_\_\_ years as a student in Adventist education programs.
10. If you are a parent, indicate the number of children you have in each of the following categories:
- |  |  |
|--|--|
| <input type="checkbox"/> not yet in school       |  |
| <input type="checkbox"/> in Adventist elementary | <input type="checkbox"/> in non-Adventist elementary |
| <input type="checkbox"/> in Adventist secondary  | <input type="checkbox"/> in non-Adventist secondary  |
| <input type="checkbox"/> in Adventist college    | <input type="checkbox"/> in non-Adventist college    |
| <input type="checkbox"/> completed college       |  |
| <input type="checkbox"/> now working             |  |
| <input type="checkbox"/> no children of my own   |  |
11. If I could have my choice, I would like to have, or see my children have:
- |   |                              |                             |
|---|------------------------------|-----------------------------|
| Complete Adventist elementary education | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Complete Adventist secondary education  | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
| Complete Adventist college education    | <input type="checkbox"/> YES | <input type="checkbox"/> NO |
12.  I have held a leadership position in the local church (e.g., SS teacher)  
 I have never held a leadership position in the local church (e.g., SS teacher in any division)

## ADVENTIST EDUCATION OPINION SURVEY

Below is a series of statements about Adventist education. Indicate on a scale of 1 - 5 whether you agree or disagree with each statement.

Circle 1 if you *completely agree* (I consider it to be true)

Circle 2 if you *partially agree* (I consider it to be partially true)

Circle 3 if you *neither agree or disagree* (I consider it to be neither true nor false)

Circle 4 if you *partially disagree* (I consider it to be partially false)

Circle 5 if you *completely disagree* (I consider it to be completely false)

Please circle a number for each statement

	agree					disagree				
1. The Adventist school's image is positive.	1	2	3	4	5					
2. Adventist students are pampered.	1	2	3	4	5					
3. Adventist-educated students are less committed to the church than public-educated students.	1	2	3	4	5					
4. The teachers are competent in their subject areas.	1	2	3	4	5					
5. Students feel unable to express themselves openly to teachers.	1	2	3	4	5					
6. The teachers are unenthusiastic about classroom worship.	1	2	3	4	5					
7. Adventist education is an insignificant factor in holding our youth in the church.	1	2	3	4	5					
8. The Adventist school's image is negative.	1	2	3	4	5					
9. We have regular family worship in our home.	1	2	3	4	5					
10. The transmission of moral values is effective in the school.	1	2	3	4	5					
11. School morale is usually high.	1	2	3	4	5					
12. School administrators are generally fair when dealing with students.	1	2	3	4	5					
13. We cannot afford the expense of sending our children to Adventist schools.	1	2	3	4	5					
14. The school discourages general social relationships.	1	2	3	4	5					
15. In an Adventist school, students decline in spirituality.	1	2	3	4	5					
16. Adventist education makes students apathetic towards the church.	1	2	3	4	5					
17. The Adventist school inhibits the development of self-concept.	1	2	3	4	5					
18. Character development is given appropriate emphasis in the school program.	1	2	3	4	5					
19. The teachers are uncommitted to fundamental Adventist doctrines.	1	2	3	4	5					
20. The teachers talk spontaneously about their own Christian experiences.	1	2	3	4	5					
21. Teachers are generally unfair when dealing with students.	1	2	3	4	5					
22. School morale is usually low.	1	2	3	4	5					
23. The school encourages general social relationships.	1	2	3	4	5					
24. The school fosters the development of self-concept.	1	2	3	4	5					
25. The teachers are incompetent in their subject areas.	1	2	3	4	5					
26. Youth educated in Adventist schools are aware of church issues.	1	2	3	4	5					
27. Character development is given insufficient emphasis in the school program.	1	2	3	4	5					
28. The teachers trust the students.	1	2	3	4	5					
29. Regular family worship is important to students' spiritual growth.	1	2	3	4	5					
30. School administrators are generally unfair when dealing with students.	1	2	3	4	5					
31. Adventist schools encourage voluntary decisions for baptism.	1	2	3	4	5					
32. Spirit of Prophecy counsel on education is not followed in our local school.	1	2	3	4	5					
33. The school's administrators are appropriately democratic.	1	2	3	4	5					
34. Adventist education makes students enthusiastic about the church.	1	2	3	4	5					



	agree			disagree	
	1	2	3	4	5
35. We can afford the expense of sending our children to Adventist schools.	1	2	3	4	5
36. The local Adventist school is inconveniently located.	1	2	3	4	5
37. Adventist education is a significant factor in holding our youth in the church.	1	2	3	4	5
38. Spirit of Prophecy counsel on education is followed by our local school.	1	2	3	4	5
39. Administrators handle discipline fairly.	1	2	3	4	5
40. The teachers are enthusiastic about classroom worships.	1	2	3	4	5
41. Adventist education detracts from the conservative Adventist lifestyle.	1	2	3	4	5
42. Adventist students are unpatriotic.	1	2	3	4	5
43. The teachers are inactive in school recruitment.	1	2	3	4	5
44. We do not have regular family worship in our home.	1	2	3	4	5
45. Administrators handle discipline unfairly.	1	2	3	4	5
46. The teachers lives are inconsistent with the conservative Adventist lifestyle.	1	2	3	4	5
47. The students feel they can express themselves openly to teachers.	1	2	3	4	5
48. Bible classes are boring to students.	1	2	3	4	5
49. The teachers should not be paid from tithe.	1	2	3	4	5
50. In an Adventist school, students grow in spirituality.	1	2	3	4	5
51. Teachers are not spontaneous in speaking about their own Christian experiences.	1	2	3	4	5
52. Bible teachers discourage students from living the conservative Adventist lifestyle.	1	2	3	4	5
53. Administrators are responsive to parent's suggestions.	1	2	3	4	5
54. Youth educated in Adventist schools are unaware of church issues.	1	2	3	4	5
55. Students feel that the teachers are not their friends.	1	2	3	4	5
56. Church activities are boring to Adventist young people.	1	2	3	4	5
57. The school's administrators are dictatorial.	1	2	3	4	5
58. School facilities are adequate for high quality education.	1	2	3	4	5
59. Administrators disregard parent's suggestions.	1	2	3	4	5
60. Adventist-educated students are more committed to the church than public-educated students.	1	2	3	4	5
61. The transmission of moral values is ineffective in the school.	1	2	3	4	5
62. Bible classes are interesting to students.	1	2	3	4	5
63. The teachers' lives are consistent with the conservative Adventist lifestyle.	1	2	3	4	5
64. The teachers are active in school recruitment.	1	2	3	4	5
65. The teachers are committed to fundamental Adventist doctrines.	1	2	3	4	5
66. Teachers are generally fair when dealing with students.	1	2	3	4	5
67. Students feel that the teachers are their friends.	1	2	3	4	5
68. Bible teachers encourage students to live the conservative Adventist lifestyle.	1	2	3	4	5
69. The local Adventist school is conveniently located.	1	2	3	4	5
70. Regular family worship is unimportant to students' spiritual growth.	1	2	3	4	5
71. School facilities are inadequate for high quality education.	1	2	3	4	5
72. Bible classes are irrelevant to the students' felt needs.	1	2	3	4	5
73. The teachers should be paid from tithe.	1	2	3	4	5
74. Adventist schools conscript students into baptism.	1	2	3	4	5
75. The teachers distrust the students.	1	2	3	4	5
76. Church activities are interesting to Adventist young people.	1	2	3	4	5
77. Adventist education leads to the conservative Adventist lifestyle.	1	2	3	4	5
78. Any attempt to accept government funds for the support of Adventist schools should be opposed.	1	2	3	4	5
79. Adventist education is a preference not a conviction.	1	2	3	4	5
80. Bible classes are relevant to the students' felt needs.	1	2	3	4	5
81. Adventist education is a conviction not a preference.	1	2	3	4	5

**APPENDIX C**  
**LETTERS**

# Seventh-day Adventist Church



British Columbia and  
Yukon Headquarters  
Box 1000, Abbotsford, B.C.  
Canada V2S 4P5  
Telephone (604) 853-5.

February 3, 1989

Constituents  
British Columbia Conference  
British Columbia

Dear Constituent Member

The purpose of this cover letter is to introduce Mr. Johan Haakmat to those who are not acquainted with him, and to ask for your support and cooperation in the Opinion Survey on attitudes of Seventh-day Adventists in British Columbia towards Christian education.

Mr. Haakmat is no stranger to many of you, for he was employed in our conference as a school teacher for a number of years. He is currently completing his studies at Andrews University, and has chosen to use the Seventh-day Adventist Opinion Survey developed at Andrews University and adopted by the General Conference as the instrument to collect data for his dissertation.

Please take a few moments of your time to respond to this survey. We feel that the compiled results may be of benefit to us as we make plans for the future education of our youth in this conference.

Thank you for your cooperation and involvement. Your response is appreciated and valued.

Sincerely,

Frank Skoretz  
Superintendent of Education

jw

Johan R. Haakmat  
67 Kingswood Drive  
Box B. C 6  
Bowmanville, Ontario  
L1E 1Z3

November 7, 1989

Dear Pastor

As part of my doctoral studies at Andrews University, I am conducting a study on parental attitudes towards the support of Seventh-day Adventist church schools in British Columbia. The Conference office personnel is supportive of the study and has approved the collection of the data from the churches. Enclosed is a letter of introduction from the Superintendent of Education Mr. Frank Skoretz.

This study will have a significant effect on the planning and promotion of Christian education in British Columbia. I am asking for your support and help in the administration of the questionnaires which will be sent to you shortly.

Sincerely yours,

Johan Haakmat

B.C. CONFERENCE OF SDA  
DEPARTMENT OF EDUCATION

MEMO

February 6, 1989

TO: Johan Haakmat  
FROM: F. Skoretz  
SUBJECT: Opinion Survey

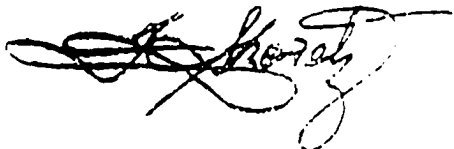
Enclosed please find a letter of support for your Opinion Survey. I hope the number who respond will be above average.

The student enrollment for the 86/87 school year was 886. The Opening Report for the 87/88 school year indicated a total of 922 students.

We hope that the number who respond to your survey will be above average. Much success in your research. Please send us a copy your the results.

Best wishes.

BRITISH COLUMBIA CONFERENCE  
OF SEVENTH-DAY ADVENTISTS  
EDUCATION DEPT.



Johan Haakmat  
67 Kingswood Drive  
Box B. C6  
Bowmanville, Ontario  
L1E 1Z3

November 10, 1989

Dear Pastor:

In a previous letter, I mentioned the need for your help in obtaining data for my doctoral dissertation at Andrews University. The enclosed questionnaires are to obtain this data.

It would be advisable to have the questionnaires filled in by the respondents at an advertized time and place. This study is very important for the promotion of Christian education in British Columbia. I would recommend Sabbath morning during the lesson study or at the end of Sabbath School before the divine service as a suitable time to fill in the questionnaires.

The procedures could be as follows: When the participants are seated, have ushers hand out the questionnaires, (2) explain to the respondents the purpose and importance of the study, (3) read the instructions on the questionnaire and have them follow as you read, (4) have the participants fill out the questionnaires, and (5) collect them and mail them to me in the enclosed self-addressed envelope.

Thank you very much for your interest and support.

Sincerely yours,

Johan Haakmat

Johan R. Haakmat  
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Box B. C 6  
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Thank you very much for your interest and support.

Sincerely yours,

Johan Haakmat



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