2001

A Longitudinal Study of Seventh-day Adventist Adolescents Through Young Adulthood Concerning Retention in or Disaffiliation From the Church

Gyung Gu Kim
Andrews University

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

NOTE TO USERS

.

This reproduction is the best copy available.

UMI[3]

Andrews University

School of Education

A LONGITUDINAL STUDY OF SEVENTH-DAY ADVENTIST
ADOLESCENTS THROUGH YOUNG ADULTHOOD
CONCERNING RETENTION IN OR
DISAFFILIATION FROM
THE CHURCH

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Gyung Gu Kim

April 2001

UMI Number: 3007048

UMI®

ABSTRACT

A LONGITUDINAL STUDY OF SEVENTH-DAY ADVENTIST
ADOLESCENTS THROUGH YOUNG ADULTHOOD
CONCERNING RETENTION IN OR
DISAFFILIATION FROM
THE CHURCH

by

Gyung Gu Kim

Chair: Roger L. Dudley

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: A LONGITUDINAL STUDY OF SEVENTH-DAY ADVENTIST
ADOLESCENTS THROUGH YOUNG ADULTHOOD CONCERNING
RETENTION IN OR DISAFFILIATION FROM THE CHURCH

Name of researcher: Gyung Gu Kim

Name and degree of faculty chair: Roger L. Dudley, Ed.D.

Date completed: April 2001

Problem

Why do some Seventh-day Adventist youth leave the

church in North America? The proportion of the youth who

disaffiliate themselves from the church is considered to be

a problem of serious concern for parents, teachers, other

religious educators, and the church itself. It was the

purpose of this study to discover the relationships that may

exist between youth retention in the church and other

selected variables.

Method

The Ten-Year Youth Study of Youth Retention in the Seventh-day Adventist Church in North America furnished data for statistical analyses. Out of the 578 questions of the Ten-Year Youth Study, relevant items for this study were sorted out, and some of them were grouped together for scales development. SPSS factor analysis and reliability analysis programs were utilized in formulating the scales. Then, these scales and other selected individual items were put into statistical analysis such as Pearson correlation and a stepwise logistic regression analysis.

Results

Approximately 55% of the members who were baptized at the age of 15 or 16 were active in attending worship regularly after 10 years.

The stepwise logistic regression result selected seven primary predictors that seem to influence youth retention the most as measured by worship attendance. The positive influential predictors were, in descending order, Teacher encouraged thinking, Giving tithe regularly, Involvement in the church, and Agreement with distinctive Adventist doctrines. And the negative influential predictors were, in descending order, Teacher emphasized rules and regulations,

Anti-traditional Adventist behavior, and Mother's indifference and rejection.

Conclusions

Youth retention in the church is a combined result of psycho-social and cognitive experiences a person had at home, school, and church during childhood through adolescence. Parents' modeling with warm and caring attitudes, teachers' grace oriented attitudes, teachers' encouragement of thinking, congregational leaders' affectionate and supportive attitudes are significantly correlated with the youth retention in the church. Also, youth's agreement with distinctive Seventh-day Adventist doctrines, agreement with church standards, involvement in church activities, and paying of tithes significantly correlated with youth retention in the church as measured by worship attendance.
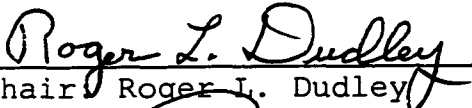
A LONGITUDINAL STUDY OF SEVENTH-DAY ADVENTIST
ADOLESCENTS THROUGH YOUNG ADULTHOOD
CONCERNING RETENTION IN OR
DISAFFILIATION FROM
THE CHURCH
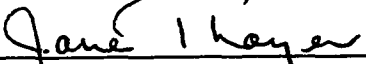
A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
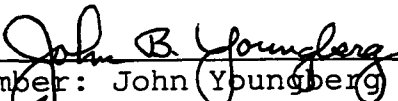
by

Gyung Gu Kim
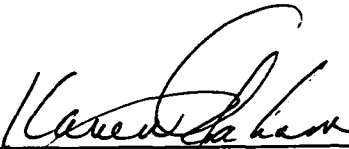
APPROVAL BY THE COMMITTEE:

Chair: Roger L. Dudley

Member: Jane Thayer

Member: John Youngberg

External: Barry Gane

Dean, School of Education
Karen Graham

4-25-01
Date approved

To Mr. & Mrs. Hyun Soo Kim,
   Mr. & Mrs. Heung Sik Han,
   Hyoseung, Bobea, & Bosung

TABLE OF CONTENTS

iv

v

vi

LIST OF TABLES

viii

CHAPTER I

THE PROBLEM

Keeping the younger generation in the church and the faith is the most serious concern of all religious educators: pastors, parents, and teachers in church school systems. For this purpose, Christian churches have been putting forth enormous efforts. Seventh-day Adventists are in the front rank among them. They operate the second largest formal educational system within Protestant churches from kindergarten through graduate level of learning in North America (*Risk and Promise*, 1990, p. 1).

The Seventh-day Adventist church provides a variety of religious education programs for the youth: youth Sabbath schools, Pathfinder clubs, summer camps, and so on. Also, Adventists are very eager to educate their children in church schools despite the high educational cost. Many of them have morning and evening family worship. It is very certain that their honest desire is to keep their children in the church and with the same beliefs they have. Despite the efforts, many youth leave the church and the faith as

1

they grow up. Some of them will "return to the fold" later. However, to many of them it will be a permanent departure. Even though it cannot be said exactly how many of the youth leave the church and the faith, it is generally believed the dropping-out rate is seriously high.

Statement of the Problem

The adolescent dropout phenomenon is serious in the North American Division of the Seventh-day Adventist Church. Many church-grown adolescents and young adults leave or are alienated from the church and religion regardless of the efforts of their parents, teachers, and church leaders. This fallout has a negative effect on the growth of the division. If this phenomenon of dropping out is not reduced, Adventism in North America and the world will suffer increasingly serious results in the near future. Without the younger members who will carry the message of Adventism, the church will lose the vitality to perform the great mandate of Jesus Christ (Matt 28:19). To the disaffiliates, it is a tragedy that they lose the community of faith in which they were raised.

What are the contributing factors of the youths' and young adults' retention in and disaffiliation from the church? Why are many Adventist youth dropping out while many others remain in the church and the faith? What is the

role of theology and the culture of the church in these phenomena? Are there any developmental patterns in the youths' religion? In other words, Is there a certain age block where dropping out from or returning to the church occurs? Religious, psychosocial, and behavioral characteristics of Adventist youth should be more comprehensively unveiled.

Purpose of the Study

Many efforts have been made by serious scholars with various methods to find out factors correlated with the retention of youth in the church. "A Ten-Year Study of Youth Retention in the Seventh-day Adventist Church in North America" is one of them. It was conducted by the Institute of Church Ministry at Andrews University under the sponsorship of the North American Division (NAD) of the General Conference of the Seventh-day Adventist Church. It took more than 13 years to plan, to prepare the instrument, and to actually collect the data. Each year, the Institute of Church Ministry prepared a report to the NAD.

The purpose of this present study is to uncover correlates and determinants contributing to the adolescents' and the young adults' retention in and disaffiliation from the church based on the 10-year youth study. It is hoped that this project will provide a more comprehensive picture

of the religious life of youth and young adults to the concerned religious educators so that they may utilize it in their ministry to youth and young adults.

Significance of the Study

The 10-year youth study is unique in the study of youths' religious perception and behavior. No other individual or institution has conducted such an extensive study over a long period of time. This study reveals the lives of about 1,500 young Adventists in terms of religion. It reveals how their interactional relationships with parents, teachers, and church members, and their education have affected their faith and religious life.

The results of this study will be beneficial to all religious educators: parents, teachers, and church leaders to better understand and instruct their youth.

Theoretical Basis of the Study

The selection of the independent variables and the development of the research hypotheses have been based on a comprehensive theory of adolescent relationship to religion. This theory has been drawn from adolescent psychology, behavioral science, sociology, personality development, theology, and personal observation and experience. The supporting studies will be reviewed in chapter 2.

A brief summary of the background theory in this section is given here:

1. Adolescent psychosocial development

2. Adolescent independence strivings

3. Attachment and autonomy

4. Adolescent interactional relationships

5. Adventist traditions and lifestyle standards

6. Attitude and commitment.

Adolescent Psychosocial Development

Adolescence is the time of transition from a child into an adult physically, psychologically, and socially. They are not children anymore nor yet adults. Physically, the biological changes are rapid in height and weight, and adolescents' reproductive organs mature. In terms of sexual maturity, apart from other aspects, there is no basic difference between themselves and adults. In fact, teenagers' physical strength is generally better than that of adults. Psychologically, they enter the highest level of cognitive development, which is marked by the capacity for abstract thought, what Piaget (1952) called, "formal operations." The attainment of formal operations gives adolescents a new way to manipulate information. Much of childhood appears to be a struggle to come to grips with the world as it is. Now young people become aware of the world

as it could be. Adolescents can imagine a variety of possibilities; in other words, they are capable of hypothetical-deductive reasoning.

What are the implications of this on adolescent religion? They are able to think about the idea of God, the ideals of right and wrong, traditions, and the rituals of their group. Also, they are able through "reversal" to work with the discrepancies and disparities between the ideal and the actual. Yet in some ways, adolescents' thought often remains immature. They tend to use the formal operational thinking ability in rather negative ways: the tendency to be extremely critical (especially of authority figures), argumentative, self-conscious, self-centered, and apparently hypocritical characteristics that reflect some egocentrism (Elkind, 1984). They are eager to find faults and discrepancies between adults' profession of faith and manifested behavior.

Since no one is perfect, there are good possibilities that such efforts would end in success. Once they perceive negative aspects of religion in the lives of authority figures, it affects their religion. Dudley (1977) found that lack of parental religious sincerity and teachers' noncompliance with church standards were correlated with alienation from religion. What an

adolescent perceives negatively from an adult's behavior may not necessarily be real, but it still has influencing power over his/her attitudes and behaviors toward religion. Thus the ways in which adults communicate are important as well as the truths they want to convey to youth.

Socially, youth are not accepted into the adult society, yet. The peergroup is an important source of comfort and support during the complex transition of adolescence. The same is true in the church life. While many of them are capable of performing such things as prayer and gathering tithes and offerings, adolescents are usually not allowed to participate in rituals and church activities. It is theorized here that if they have more opportunities to take part in adult religious roles in the church, adolescent alienation from the church will be reduced.

Adolescent Independence Strivings

The adolescent years are marked by increases in independence strivings and autonomy from parental control. Throughout a person's childhood period, parents are like "gods" or "goddesses" to children: "all powerful," "all knowing," providing decisions for each and almost every instance. Like it or not, children were safe as long as they followed the instructions; at least they would not be spanked or scolded. They did not have many options.

Parents were the safest instructors they could rely on.

By the time they become teenagers, they have acquired quite a bit of knowledge about the world surrounding them and how to control it. The most tragic thing they find is the fact that their parents are no longer "gods" or "goddesses." They are only humans with all kinds of frailties not too different from themselves. Sometimes, they even feel they are more just, right, and have better understanding than their parents. As Hurlock (1955) said, "Authority no longer goes unchallenged and there is an awakening of new powers" (p. 1).

School and friends become more and more important in their lives. In schools, they begin to contact the world they have never known before through formal education and peer influence. Adolescents learn knowledge from school teachers, who are experts and more current in thinking than their parents, and often adolescents themselves become more expert and current in some areas of knowledge than their parents. They show resentment when put in a situation where parents attempt to wield authority over them when they feel that parents are not qualified to do so. Teenagers insist on being independent decision-makers in areas which previously were under parental sovereignty.

Peers influence each other, mixing and comparing

different cultures that they learned from each home. When comparing values with others, they find out the strengths and weaknesses of their own values learned from parents. They begin to seek their own way of life. This does not necessarily mean they will reject parental values. Most teenagers have positive ties with their parents (Hill, 1987). However, somehow, adolescents have to resolve conflicts between transmitted and newly acquired knowledge and values.

Basically there are two kinds of models. Most teenagers place parents' values higher than those of peers (Hill, 1987). For them, transmission of parental values is relatively smooth, identity formation is easier, and achievement of independence accomplished with the help of adults. Others go through what is called adolescent rebellion. Studies of adolescents found about 20% of the youth experience prolonged, intense, repeated, unhealthy conflict with their parents (Offer, Ostrov, & Howard, 1989). Rebellious teenagers hurt easily. Even a trivial matter can trigger anger against religion. In such a case, independence strivings can result in departure from religion and the faith.

Attachment and Autonomy

A healthy adolescent independence process involves attachment to one's parents. "Attachment" is a technical term for loving relationships. Even though adolescents gain quite a knowledge of this world, still it is very hard for the adolescents to make all the decisions by themselves. Attachment theorists such as British psychiatrist John Bowlby (1969, 1989) and American developmental psychologist Mary Ainsworth (1969) argue that secure attachment in infancy is central to the development of social competence.

In the last decade, developmental psychologists found that secure attachment of adolescents to their parents facilitates the adolescent's social competence and well-being, as reflected in such characteristics as self-esteem, emotional adjustment, and physical health (Allen et al., 1994; Armsden & Greenberg, 1987; Blain et al., 1993; Kobak & Cole, 1993; Papini et al., 1990). Adolescents with secure relationships with their parents have higher self-esteem and better emotional well-being (Armsden & Greenberg, 1987).

In contrast, emotional detachment from parents is associated with greater feelings of parental rejection and a lower sense of one's own social and romantic attractiveness (Ryan & Lynch, 1989). Thus, attachment to parents during adolescence may serve the adaptive function of providing a

secure base from which adolescents can explore and master environments and a widening social world in a psychologically healthy manner (Bell, 1995).

What are the implications of the attachment theory to adolescent religion? Muthersbaugh (1995) analyzed the seventh-year sample of the 10-year longitudinal study of the Institute of Church Ministry, the students enrolled for the 1993-1994 school year at Rio Lindo Adventist Academy, and the members of the senior Bible class at Rio Lindo Adventist Academy and concluded:

> Attachment to the church is based not only on relevant, thought-provoking church programming but also on the proximity, safety, and security of relationships with adult attachment figures in the church. (p. 191)

Adolescents learn religion through interactional relationships in the home, church, and school.

Adolescent Interactional Relationships

Social learning theory has been accepted as one of the most influential theories that explains adolescent religious behavior changes and internalization of values (Caplovitz & Sherrow, 1977; Cornwall, 1988; Hunsberger, 1983; Kirkpatrick & Shaver, 1990; Kotre, 1971; Ozorak, 1989). Social learning theorist Bandura (1977) explained human behavior in terms of a continuous reciprocal interaction between cognitive, behavioral, and environmental

determinants. He argued that human thought, affect, and behavior can be markedly influenced by observation, as well as by direct experience.

Observational learning promotes economy and safety. The process of acquisition of new behaviors can be considerably shortened through modeling. The capacity to learn by observation enables people to acquire large, integrated patterns of behavior without having to form them gradually by tedious trial and error. Modeling also prevents costly and hazardous mistakes (Bandura, 1977, p. 12).

Religion can be effectively taught through modeling. The cognitive contents of religious truth can be taught with words and letters. Certainly it is an important part. However, the practical part of the faith is often better communicated through modeling. If adolescents are told to love each other and actually see parents criticizing other church members or the pastor, then what they learn will not be Christian love but criticism and hatred. So, what the adolescent learns is not what is told but what is seen. It is unquestioned that adolescents model after adults.

But, a human being is not merely a reactor to environments or even to role models. The same input can

have different reactions. Bandura rightly said, "Theorists who exclude the capacity for self-direction from their view of human potentialities restrict their research to external sources of influence" (Bandura, 1977, vi). This is also true of adolescent religion.

The religious beliefs, attitudes, and behaviors of adolescence are markedly influenced through interactions with authority figures, peers, and other surroundings. The same instruction can have totally different reactions. For example, church standards are best taught in family settings rather than in schools (Benson & Donahue, 1990, p. 19). And in families, the success of religious instruction depends on the attitudes of the parents. Adolescents' attitudes can be influenced greatly if admiration and affection are attached to the objects of social modeling. Theories of attitude change such as consistency theories confirm that affection is an important factor of attitude changes. Communicators who are liked are more effective in communication than disliked communicators (Insko, 1967, p. 204). Interactional relationships between adolescents and authority figures will end in teenagers' commitment or non-commitment to the religion and faith and eventually retention or attrition to the church and religion in the future.

Adventist Traditions and Lifestyle Standards

The American pluralistic society is a showplace of various cultures and traditions. Adventists have their own distinctive lifestyles which were learned from the Bible and church traditions. They are related to many aspects of life: food, music, amusements, art, dress, and so on. However, the traditions are now in change among the younger generations. They feel some of the traditions are no longer valid for them to be good Christians or good Seventh-day Adventists. While some lifestyles are appreciated by the majority of adolescents, some other traditional lifestyles are rejected by many of the Adventist youth (Dudley, 1992).

Furthermore, some lifestyles and church-standard issues are closely related to the adolescent's rejection of Adventism. Valuegenesis, which studied faith maturity among Seventh-day Adventist adolescents in North America, revealed that 40% of the youth surveyed agreed that "the emphasis on Adventist rules and standards is so strong that the message of Christianity gets lost" (Daily, 1994, p. 10). And about half of the students who felt that church standards were overemphasized reported negative or rebellious attitudes towards the church and its institutions. The problem gets even worse when adolescents see inconsistencies in adults who enforce standards they do not model in their own lives.

Again, the Valuegenesis study revealed that "48% of Adventist youth are troubled because some adults insist on certain rules or standards for younger Adventists that they do not observe themselves" (Daily, 1994, p. 10).

The Valuegenesis report calls for discussion about the role of enforcement of standards in religious education in every aspect.

> There is little evidence here that increasing the strictness of standards enforcement would play a key role in faith and values formation. Widespread inter-generational discussion about the meaning and purpose of standards is crucial. (Benson & Donahue, 1990, p. 41)

After examining the Valuegenesis data, Dudley (1992, pp. 146-165) found that the Endorsement of Standards Scale had a number of important relationships with other attitudes and behaviors. He said, "The whole area of standards then--the 'stickiest' point in our ministry for youth--calls out for the top attention of denominational leaders, educators, pastors, and parents" (p. 163).

Commitment to religion follows the belief that it will bring freedom and happiness. It has been demonstrated that freedom increases the degree of commitment (Kiesler, 1971). Religion and religious truth should set humanity free. Jesus himself declared, "Ye shall know the truth, and the truth shall make you free (John 8:32). Adolescents admire freedom; this includes freedom to think reasonably

about their own lifestyle standards. It is theorized here that the degree of freedom an adolescent perceives in regard to the lifestyle-standards issue in the church is a factor contributing to attrition or retention of the adolescents in the church.

Attitude and Commitment

Attitudes may be defined in terms of three components (Morgan, 1977, p. 379). One of the components is a relatively enduring feeling about some object. The object can be anything, something concrete or abstract, such as religion. The second component of an attitude is opinion about the object. Opinions are the verbalized statements that accompany the emotional aspects of attitudes. The third component of an attitude is an action component--a tendency to act in accordance with the feeling and opinion. Even though it is true that people do not or cannot always act the way they feel, the tendency is there (McGuire, 1967, p. 257).

A general theory, known as the consistency theory, is widely accepted as explaining changes of attitudes. It is based on the idea that people tend to maintain logical consistency among their cognitions, and an attitude provides some consistency for response tendencies that otherwise

would be incongruous or inconsistent (McGuire, 1967, p. 357; Morgan, 1977, p. 381).

Youths' religious attitudes tend to be modeled on that their of parents. A study by Jennings and Niemi (1968) is a good example of how youths' religious and political affiliations resemble their parents' pattern:

> A national cross section of 1,669 high school seniors was interviewed. Separately, 1,992 of their parents were surveyed as a check on what the seniors had reported. Some of the questions concerned the religious and political affiliations of the children and of the parents. As in previous studies, the greatest agreement was on religious affiliation: 74 percent of the seniors had the same affiliation (Protestant, Catholic, or Jewish) as their parents. A negligible percentage had shifted to another religion. A similar, but not so strong, agreement was found in political-party affiliation: 60 percent of the students who named a party chose the same one as their parents. Some had shifted to independent status, but less than 10 percent had defected to the other party. Moving back a whole generation, very similar results were obtained for the parents' agreement with their own parents. (p. 390)

According to Sears (1969) the period from 12 to 30 is the "critical period" of attitude change. During that time most of a person's attitudes crystallize, that is, take final form and thereafter change little. Morgan (1977) said the critical period can be divided into two parts: adolescence (12 to 21) and young adulthood (21 to 30). He said, "During adolescence, attitudes are being shaped; during young adulthood, they are being crystallized or 'frozen'" (p. 392).

Commitment increases the resistance to change attitudes (Brehm & Cohen, 1962). These authors explained this with cognitive dissonance theory. "In addition . . . , commitment increases the resistance to change of an element (or set of elements) and thereby affects the kinds of attempts to reduce dissonance that may occur" (1962, p. 8). Therefore, commitment can be said as the crystallization of attitudes.

In summary, along with psychosocial development, cognitive knowledge and interpersonal relationships shape youths' attitudes toward religion, and these attitudes are crystallized to commitment as time goes by. Once commitment is made toward God, church, or religion, resistance toward change in religious attitudes and behaviors is also formed.

Dependent Variable

This study utilized a dependent variable to measure one factor, youth retention in the church. The variable is found in the 10th-year survey of the 10-year Youth Study: regular church attendance.

Statement of the Hypotheses

The underlying hypothesis of this study is that the behavior of the youths' and young adults' retention in, dropping out, or returning to the church is related to the

youth's attitude and religious commitment resulting from the interactional relationships they experienced within the church, home, and school. This general hypothesis is divided into the following research hypotheses:

1. Youth retention in the church is correlated with parenting style before age 16.

2. Youth retention in the church is correlated with the perception one had with one's teachers.

3. Youth retention in the church is correlated with interpersonal relationships in the church.

4. Youth retention in the church is correlated with involvement in the church (whether one held service positions in the church).

5. Youth retention in the church is correlated with one's degree of involvement in outreach activities.

6. Youth retention in the church is correlated with one's attitude toward the church standards.

7. Youth retention in the church is correlated with selected anti-traditional Adventist lifestyle behaviors.

8. Youth retention in the church is correlated with one's commitment to (a) God, (b) Jesus Christ, and (c) Church or religion.

9. Youth retention in the church is correlated

with agreement with doctrines.

     10. Youth retention in the church is correlated with paying of tithes or offerings.

Definition of Terms

     Terms commonly used throughout this study are defined as follows:

     <u>Academy</u> refers to a Seventh-day Adventist school for Grades 9 through 12. Some are boarding academies and others are day academies.

     <u>Adolescents</u> are persons experiencing the stage of life between childhood and adulthood. The stage begins with physiological changes accompanying pubescence and ends by the assumption of various adulthood roles. Dusek argued (1991, p. 6) that adolescence cannot be defined by age because there is considerable variation in the age of onset of pubescence, and people acquire adulthood at different ages. Since this study covers a period of 10 years, the population being studied were 15 and 16 at the time of the first year survey and 25 and 26 when the last surveys were sent. The term is interchangeably used with youth.

     <u>Alienation</u> is a feeling of estrangement and withdrawal from religion regardless of church membership or attendance.

     <u>Commitment</u> refers to giving loyalty to God, the

Seventh-day Adventist Church, and its belief system.

North American Division (NAD) is the organized religious body under the General Conference of the Seventh-day Adventist Church. It governs the Seventh-day Adventist churches in the United States, Canada, Bermuda, two Islands in the Pacific Ocean beyond Hawaii, and two off the coast of Newfoundland. There are nine union conferences under the North American Division. A Union Conference is made up of conferences or fields within a larger territory (often a grouping of states or a whole country).

Retention is the state of retaining membership in the Seventh-day Adventist Church.

Seventh-day Adventist is a baptized member of the Seventh-day Adventist Church, also referred to as "Adventist."

Young adults may include persons from 21 to 30. However, for the actual population being studied, it refers to ages 21 through 26.

Youth includes adolescents and young adults (ages 15 through 26).

Delimitations of the Study

The population of this study was the baptized membership of the Seventh-day Adventist denomination in the North American Division who were 15 and 16 years of age at

the beginning of the 10-year youth study and 25 and 26 when the last questionnaires were sent (United States and Canada).

Methodological Assumptions of the Study

This study assumed that:

1. Attitudes about religion in Adventist adolescents and young adults can be measured.

2. Adolescents and young adults will report their attitudes and feelings as honestly and accurately as they can if they will be free from threatening retaliations and the significance of the study is passed on to them.

3. An understanding of attitudes and perceptions is important to religious educators who are ministering to youth to prevent potential dropout from the church and faith as well as to facilitate the growth of faith.

Limitations of the Study

1. The research data in this study are confined to correlational information. It is not proper to claim that causation is proved. However, correlations tend to be used for practical approaches to solve problems.

2. Only some of the independent variables that influence the retention of youth in the church and religion were selected. Certainly there are many others. The

variables were selected because they fit the general theoretical background and personal experience.

3. This study measured perceptions and attitudes of youth toward religion, parents, teachers, and adults in the church. They may not reflect reality as they are. However, one assumption of this study is that those perceptions and attitudes have strong influencing power on behavior whether or not they are accurate.

4. This study is limited to baptized members of the Seventh-day Adventist Church who were 15 or 16 years old in 1987.

Outline of the Study

This chapter introduced the problem of alienation from religion among Seventh-day Adventist youth. The importance, implication, and theoretical basis of the study have been discussed. Research hypotheses were formulated, and important terms have been defined. The assumptions and limitations of the study have been stated.

Chapter 2 reviews the related literature on the subjects of youth retention in, dropping out, returning to the church, and youths' religion in general.

Chapter 3 explains the methodology used in selecting and analyzing the 10-year youth study.

Chapter 4 presents the findings and discusses their implications.

Chapter 5 contains the summary, conclusions, and recommendations.

Appendices and a reference list complete the report of this study.

CHAPTER II

REVIEW OF RELATED LITERATURE

Social Learning Perspectives

It is generally agreed among scholars that youth religion and religious behaviors are greatly affected by social interactions in the home, school, church, peers, and so on. Adolescence can be a cardinal point that divides the earlier and later socialization. Parents are the most important socializing agents until a child reaches adolescence. As the child grows up and becomes an adolescent, school and church become more and more important.

Early Childhood Socialization

Bruce Hunsberger

A series of Hunsberger's studies on apostasy (1980; 1983; Hunsberger & Brown, 1984) are based on Albert Bandura's social learning theory which emphasizes the role of observational learning and the modeling of behavior. Hunsberger (1980, 1983) argued against Caplovitz and Sherrow's (1977) position that apostates go through three

25

theoretical processes, namely, secularization, alienation-rebellion, and commitment to the modern values of universalism-achievement. Rather than rejecting and rebelling against parental teachings, Hunsberger argued (1980) that apostates may simply have been formalizing what their parents had taught them (e.g., "religion is unimportant"). He argued that when he examined the responses to an open-ended question to the apostates, "none of the 47 apostates acknowledged any rebellion against parental teachings" (p. 166).

Hunsberger (1980) believed that emphasis placed on religion in childhood is related to apostasy, such that apostates reported coming from homes where religion was emphasized less than did nonapostates. Hunsberger (1983) contended there is no indication that political orientation (liberal/conservative) or political radicalism were related to apostasy. He found only minimal evidence that apostates are more intellectually oriented than nonapostates. Also, Hunsberger (1983) found cognitive factors, such as perceived hypocrisy among religious people and disagreement with the church's teachings, were most frequently mentioned as factors which played a role in the initiation of apostasy.

Stan L. Albrecht, Marie Cornwall,
and Perry H. Cunningham

Albrecht, Cornwall, and Cunningham (1988) examined

two processes of religious leave-taking from Mormonism:

disengagement and disaffiliation (p. 65). According to

Albrecht et al. (1988, p. 65), 78% of the Mormon church

members are disengaged at some time in their lives; of every

100 members, 55 will become disengaged nonbelievers, 19 will

become disengaged believers, and 4 will become engaged

nonbelievers. Only 22 of every 100 will remain as engaged

believers through age 65. However, many of the others will

return at some future point to active-member status.

Albrecht et al. found about 12 of every 100 active

members are dropping out each year during the late teen

years (pp. 66-67). After age 25, the rate gradually slows

down to about 1% at age 40 and then remains relatively

constant through age 65.

Albrecht et al. found (1988, pp. 67-68) parental

socialization is an important factor of whether or not

religious disengagement will occur. In their sample, 13% of

members from inactive homes remain active throughout their

lives to age 65, and 44% of those from religious homes

remain active through out their lives. On the other hand,

those whose parents attend, but where little religious

practice occurs in the home, fall about halfway between--28% remain active throughout their lives.

John P. O'Hara

What is the impact of childhood religious behavior upon later, especially adult, church commitment? Using the 1978 Gallup survey of churched and unchurched Americans sample, O'Hara (1980) examined three determinants of religious involvement among Protestants and Catholics: socialization, accommodation, and cognition factors. These came from Bibby and Brinkerhoff's (1974) four general domains of religious participation that contain the three above-mentioned factors and the deprivation factor. Deprivation refers to a sense of loss which leads one to seek religious participation. Socialization means one's response to a religious social milieu, whereby participation in a religious group becomes a norm. Accommodation refers to religious affiliation as one's response to the social pressure of significant others. Finally, cognition describes one's resolution of the so-called "ultimate questions" by identifying some force or spirit beyond human boundaries and acting out those beliefs through some religious affiliation or participation. O'Hara (1980, pp. 462-463) exempted the deprivation theory from his study, believing it has little, if any, efficacy as generalized

explanation of religious participation in America, although it seems applicable in certain more limited and sectarian situations.

O'Hara (1980, p. 462) found accommodation factors were most important for both Protestants and Catholics. Cognitive factors were more important for Protestants, while socialization factors were more important for Catholics. O'Hara claimed nearly 90% of churched and unchurched cases could be predicted by the factors. However, there is a possibility that the "prediction" power was overestimated. When the subjects were asked the question, "Would you say you have made a commitment to Jesus Christ or not?" they did not necessarily answer only about the commitment made during childhood; it could be a recent experience in adulthood. In that case, adulthood religious involvement was not necessarily predicted from childhood experiences but rather from more current religious commitment.

Lee A. Kirkpatrick and Phillip R. Shaver

Psychologists of religion have wondered about how childhood experiences influence later religiosity. During the last decade several researchers (Granqvist & Hagekull, 1999; Kirkpatrick & Shaver, 1990; Muthersbaugh, 1995) attempted to explain the ways in which early parent-child

relationships influence religious development with John Bowlby's (1969, 1973) "Attachment Theory." In his theory, Bowlby postulated a primary, bio-social behavioral system in the infant that was "designed" by evolution primarily to maintain proximity of the infant to its mother. And this system, according to Bowlby, provides protection for the helpless infant.

The central focus of the attachment theory is on the relationship between the infant and his or her primary care provider or attachment figure. The attachment figure alternately serves two key functions: He or she provides (1) a *haven of safety* and comfort to which the infant can turn in times of distress or threat, and (2) a *secure base* for exploration of the environment in the absence of danger.

American attachment theorists such as Ainsworth et al. (1978) have identified three patterns of attachment in 1- to 2-year-old infants. The secure pattern reflects "optimal" functioning of attachment. The anxious/ambivalent (or resistant) pattern is characterized by the infant's uncertainty about the mother's availability and responsiveness, resulting in the infant's being generally anxious and frequently clingy. In the avoidant pattern, the caregiver appears to serve neither as a secure base nor as a haven; the infant is not at all confident of the mother's

availability or responsiveness and in fact expects his or her proximity-maintaining efforts to be rebuffed.

Kirkpatrick and Shaver (1990) believed that many aspects of religious belief and experience may be fruitfully conceptualized from the perspective of attachment theory and that individual differences in religiousness may be related to early attachment experiences. They pointed out that positive association between God-images and self-concept or self-esteem (Benson & Spilka, 1973; Jolley, 1983) is consistent with Bowlby's notion that models of self and models of attachment figures tend to be complementary: People who view attachment figures as loving and caring, for example, tend to see themselves as lovable and worthy of being cared for.

To find out how the early childhood attachment experience influences later religious experience, Kirkpatrick and Shaver (1990) studied a sample of 213 people. As a result, they found that when maternal religiousness is low, the nature of the mother-respondent attachment relationship appears to have a substantial impact on respondents' religiousness.

According to Kirkpatrick and Shaver (1990), respondents reporting avoidant attachments were clearly the most religious, and particularly the most conservatively

religious, of the attachment groups. This group displayed the highest means on the loving God and intrinsic scales, attendance at services, being a Christian, having been born-again, belief in a personal God, and reporting a personal relationship with God. They had the lowest means on the extrinsic scale and the ethical Christian variable.

The secure and anxious/ambivalent groups tended to be relatively similar, although the secure group was much lower on the personal relationship variable. As for the group defined as high maternal religiousness, however, the pattern described for the low maternal religiousness group was either completely absent or, if anything, reversed. When maternal religiousness is high, attachment appears to exert little if any effect on respondents' religiousness. About the phenomena that the effect of attachment history was generally restricted to those with relatively nonreligious parents, Kirkpatrick and Shaver (1990) explained that people who grow up with a strong religious backgrounds, there exists a variety of reasons for maintaining involvement in religion which may or may not be associated with attachment, and therefore, attachment history is not a strong predictor of later belief (p. 329).

Other intriguing results of Kirkpatrick and Shaver's (1990) study are concerned with sudden religious

conversions. Almost 28% of respondents reporting an avoidant maternal attachment also reported a sudden religious conversion during adolescence. In sharp contrast, less than 1% of the secure and less than 4% of the anxious/ambivalent group reported adolescent conversions. Similar but slightly weaker results were observed for post-adolescent sudden conversions. When the two groups were combined, the avoidant respondents were more than four times as likely to have experienced sudden religious conversion at some point in their lives as were members of the other attachment groups.

Thus, it was revealed that in times of severe distress, respondents with insecure attachment histories reported the experience of sudden religious conversions at a high rate, regardless of parental religiousness. This suggests that in times of severe emotional distress, and particularly distress associated with disrupted attachment relationships, attachment history exerts its strongest influence and overwhelms the effects of religious background. According to the data, this is particularly true with respect to conversions during adolescence, a period of life characterized by the emotionally turbulent process of relinquishing the parents as attachment figures.

Kirkpatrick and Shaver's (1990) conclusions can be summarized with two sub-theories of attachment: compensation theory and correspondence theory. According to the compensation hypothesis, people with an insecure attachment history would be more likely to be religious and particularly to believe in and experience a relationship with a personal God. And, in the case of insecure attachment, God serves as a substituting "attachment figure" for obtaining or maintaining felt security. The correspondence hypothesis assumes that securely, but not insecurely, attached individuals would have established the foundations upon which a future belief in and relationship with God could be built.

Pehr Granqvist and Berit Hagekull

Swedish researchers Granqvist and Hagekull (1999, p. 267) argued that Kirkpatrick and Shaver's (1990) correspondence theory was falsified: that is, security of attachment was shown to be positively associated with socialization-based religiosity. Granqvist and Hagekull (1999, p. 257) contended that, in the case of secure childhood attachment, religiousness may be based on socialization processes. They said, "Religiousness may be thought of as stemming more 'from without' (i.e.,

socialization) in the case of secure attachment and more

'from within' (i.e., emotion regulation) in the case of

insecure attachment" (p. 254).

The supporting evidences were documented as

follows:

> First, avoidance in the attachment relations to both
> parents was positively related to emotionally based
> religiosity, and particularly so at low parental
> religious activity. However, ambivalence was unrelated
> to emotionally based religiosity. Second, regardless of
> parental religious activity, security of attachment to
> both parents was generally positively associated with
> socialization-based religiosity. Third, sudden
> religious converts reported being less securely and more
> ambivalently attached to both parents than were
> respondents for whom a more gradual religious change had
> occurred. In addition, sudden converts reported being
> more insecurely (avoidantly and ambivalently) and less
> securely attached to both parents than those for whom no
> religious change had occurred. Fourth, security (and
> particularly avoidance) of attachment to both parents
> was linked to a group of respondents who had experienced
> religious changes as characterized by more intenseness
> and suddenness, later onset, more of compensatory life
> themes, and less of correspondence life themes. In
> contrast security of attachment to both parents was
> linked to a group of respondents who had experienced
> religious changes as characterized by a more gradual
> process, an earlier onset, a lower degree of
> compensatory life themes, and a higher degree of
> correspondence life themes. (pp. 265-266)

Michael B. Herzbrun

Herzbrun (1993) showed how fathers' religious

tendency and communication style influence their values

transmission to their sons in Jewish families. According to

Herzbrun (1993), in sons of traditional fathers a strong

religious-consensus correlated with the father's emotional support; yet this same degree of consensus did not seem to be affected by whether or not the father communicated his religious values. How, then, did these adolescents acquire the religious information necessary to develop the traditional religious values similar to those they perceived their fathers to hold? Herzbrun believed this was because of the observation adolescents had from their fathers' daily religious behaviors.

On the other hand, in sons of liberal fathers, a strong religious consensus seemed to correlate with father's religious communication, but not with the amount of emotional support the sons received from their fathers. This means that the sons of liberal fathers, as opposed to the sons of traditional fathers, needed more direct information from their fathers about their fathers' religious positions in order to establish consensus.

These observations have some bearing on the Adventist families. Just as traditional Jewish youngsters learn religious behaviors from their parents (such as the dietary laws; not working, driving, or using money on the Sabbath), Adventist youth learn traditional Adventist life-style and behaviors (very similar to those of the Jewish faith) from parents, church members, and in school. Then,

Adventist youth probably need more emotional support so that the youth could feel parents are there "if I need them" (Gecas & Schwalbe, 1986).

John Wilson and Darren E. Sherkat

Researchers generally agree that religious attitude change occurs drastically during adolescence. It is often attributed to adolescent "rebellion" that causes youngsters to drop out of the church. Wilson and Sherkat (1994) observed, "The impact of the adolescent rebellion on religious behavior is so powerful that it can shape aggregate trends in religiosity" (p. 148). Later, some of the dropouts will "return to the fold." Wilson and Sherkat studied the Youth-Parent Socialization Panel Study, which collected data at three different times: 1965, 1973, and 1983. The findings include:

1. Warm and close relations to parents and the frequency of contact with parents have lasting impacts that distinguish between returners and dropouts.

2. Getting married between 18 and 25 not only reduces the odds of dropping out but increases the odds that those who do drop out will subsequently return.

3. People who had children by the time they reached 25 or 26 were less likely to have dropped religion and more likely to return if they had dropped out.

4. People who were childless and single were most likely to have left the church and stayed out.

Wilson and Sherkat (1994, p. 148) explained the "returning to the fold" phenomenon in view of the concept of the life course. The concept of the life course describes "the age-differentiated, socially recognized sequence of transitions that individuals characteristically undergo during their life span" (p. 149). Here are the explanations:

> During some stages of our life, independence and distinctiveness is what we need; at other stages of our life, connectedness and emulation are more important. While at some points in our life we most desire to be unlike our parents, at other stages we begin to treat them as role models-because we have come to resemble them structurally. (p. 151)

Later Socialization

Joseph Fichter

Joseph Fichter (1954) studied Catholic parishes of Louisiana and found 75% of the sample converted into the Catholic church through interfaith marriages. He identified five kinds of adult dropouts from the Catholic church.

1. Family disorganization led to a breakdown in religious practice. This was especially true of those with lower incomes.

2. Many left the church after a mixed marriage. Approximately 30% of the marriages in these parishes were religiously mixed, and in a small fraction of the marriages the Catholic partner joined the other church.

3. In more than 40% of Fichter's interviews with inactive Catholics there was mention of the priests with negative allusion such as, "The priest terrified me; we were afraid of him when we were kids." Some persons remarked on the priests' aloofness, lack of cordiality, boorishness, autocratic methods, and so on.

4. Some individuals told of "traumatic experiences" with the church, such as disappointment with priests, teaching brothers and sisters, and other laypersons. It was said that these church people "set a bad example." Some of the criticism was tied to rejection of church teaching about birth control.

5. Some of them did not specify clear reasons why. After analyzing 3,000 persons who enrolled in an inquiry course in a Catholic information center in Toronto, Wallace (1975) found that those who joined the church after

completing the course tended to be those with Catholic spouses, fiancés or fiancées, or friends.

Bob Altemeyer and
Bruce Hunsberger

Why do some individuals leave the church as they become adults despite childhood religious training and all the social influences from parents and other religious institutions? On the other hand, Why do some individuals become believers despite no or even anti-religious parental or other social influences? Do those "exceptional" cases nullify religious socialization theory? Altemeyer and Hunsberger (1997) called the former "AA: Amazing Apostates" and the latter "AB: Amazing Believers."

After interviewing 46 AAs, Altemeyer and Hunsberger (1997) insisted that Amazing Apostates' and Amazing Believers' religious change does not violate religious socialization theory. Their argument is rather sophisticated:

> Although they have left the religion of their parents, most AAs made it clear to us that they had tried hard to accept parental teachings, but critical analysis of the beliefs led them to conclude that they simply could not accept the basic teachings. The rejection itself had roots in the way they were raised, for they were strongly taught to "believe the truth." When the AAs tried to figure out what the truth was, religion failed the test. . . . If the parents had taught, "You must follow the Truth no matter what it costs you in this life," their children were simply doing what they had been taught. In this sense then, the AAs *did* accept an

important parental teaching, to find and believe the truth. (p. 227)

Then, they assumed that it is the intellectual brightness of the youth which led them to conclude differently from their parents' teachings on religion.

Again, Altemeyer and Hunsberger argued that Amazing Believers do not violate religious socialization. While they admitted the emotional turmoil in ABs' lives was enough to prevail over the much weaker socialization pressures to be nonreligious, Altemeyer and Hunsberger still argued that all this happened in a broader socialization context.

Cognitive Perspectives

Behavior theorists generally agree that people tend to maintain logical consistency among their cognitions and even between cognitions and outward behavior (McGuire, 1967, p. 357). Cognitive dissonance between existing and new concepts requires adjustment; thus one can maintain a balance of mind (cognitive consistency). Cognitive consonance refers to a state when there is no need to change an existing concept.

Cognitive Dissonance

<u>David Caplovitz and</u>
<u>Fred Sherrow</u>

When Caplovitz and Sherrow (1977) searched for the causes of apostasy among college graduates, they focused on two foundations of religious identity: religious faith and communality. They discovered that apostasy, at least in 1961, was relatively rare among the highly educated, those most exposed to secularizing forces. Among Jewish and Protestant graduates of 1961, the apostasy rate was about 12% and among Catholics, a mere 6% (p. 181).

They argued that four traits were identified as exposing their possessors to apostasy. These included poor parental relations, the symptoms of maladjustment or neurosis, a radical or leftist political orientation, and a commitment to intellectualism and an intellectual career (p. 182). Using path analysis, they found these four traits are more strongly related to religiosity than to apostasy when religiosity is taken into account, in keeping with the assumption that religiosity operates primarily as an intervening variable in the process leading to apostasy. Moreover religiosity is an overwhelming determinant of apostasy (coefficient of .46), but other factors have their

impact, first in undermining religiosity and then in generating apostasy in the absence of religiosity (p. 184).

There were similarities and differences among the major three religions. The data revealed that the religious identities of Protestants and Catholics rested much more on religious belief than did the identity of Jews. Jews had no difficulty identifying themselves as Jews even though they were not religious, indicating that Jewish identity rested heavily on ethnicity or communality. Jews were much more likely than those raised in the other religions to have poor parental relations, to be committed to higher values, to have the symptoms of maladjustment, to be political radicals and, in particular, to be committed to intellectualism. All of them, according to Caplovitz and Sherrow, were "germs" of apostasy.

However, Jews showed a relatively low rate of apostasy in spite of their propensity for the germs of apostasy thanks to the communal basis of Jewish identity (pp. 185-187). This unique aspect of Jewish religious identity also contributed to the stability of the Jewish apostasy rate from 1961 to 1964 and 1968 when Protestants and Catholics showed an increase in the apostasy rate. Jews showed a higher returning rate than Protestants and Catholics. One exception was related to extreme Jewish

conservatism. In the Caplovitz and Sherrow study, the small number of Jews who chose the extreme position of "conservative" had as high an apostasy rate as the "liberal" Jews (p. 179).

Another difference between the religions was the relatively low rate of apostasy among the Catholics in the 1961 study. The Catholic apostasy rate in 1961 was only half of that of the Jews and the Protestants. This was explained by the fact that a substantial number of Catholics received their education in Catholic colleges, and, as the data revealed, hardly any Catholic attending Catholic colleges apostatized. But Catholics who attended secular schools, particularly the high-quality Ivy League schools, did apostatize to the same degree as those in the other religions. This fact that secularization accelerates apostasy was confirmed by a 1969 Carnegie study which revealed Catholics, Protestants, and Jews showed about the same apostasy rate. Caplovitz and Sherrow explained this by the secularization of Catholic colleges and a trend of Catholic students toward upward social mobility and, as a result, going to secular colleges (p. 188).

C. Kirk Hadaway

Using a statistical technique called cluster analysis, Hadaway (1989) identified five different, unequal

size groups, namely, (1) Successful swinging singles, (2) Sidetracked singles, (3) Young settled liberals, (4) Young libertarians, and (5) Irreligious traditionalists.

Members of the successful swinging singles are "young, active singles who are beginning to experience financial success" (pp. 206-207). They are the people who display the most liberal attitudes towards abortion and the use of marijuana. In religious matters, over half do not believe in life after death, a large majority approve of the Supreme Court decision on school prayer, and believe persons who are against churches and religion should be allowed to teach in college.

The second cluster is similar to the first, but Side-tracked singles differ in their orientation to the world and in their general outlook on life. They are relatively unhealthy, unhappy, financially unstable, and pessimistic about the future. Socially, they are not married and have extreme lifestyle and attitudinal differences from most churchgoers. "In a sense," Hadaway (1989) said, "they are on their own with their problems and feel overwhelmed by them" (p. 210).

The third cluster of apostates is identified primarily by their youth, by being married, and by their great sense of happiness and well-being. They have a

remarkably positive outlook on life, which springs from fulfilling marriage and family relationships and financial achievements. Young settled liberals have developed secular lifestyles which they find satisfying. And their beliefs and attitudes are so different from most churchgoers that young settled liberals are certain that they would not be welcome, even if they were curious enough to attend the church.

The fourth cluster is called the young libertarians who believe in freedom of action and thought. This group of people are young, urban, politically independent, and politically liberal. Twenty percent of them want to have four or more children and 80% of them want as many as they can (p. 211). A smaller percentage of this group rejected the idea of an afterlife than in any other apostate group or even among religious stayers. Hadaway believes they reject religious labels rather than reject religious belief. In other words, they are religious "outsiders" (Brinkerhoff & Burke, 1980) who no longer identify with institutional religion.

Finally, the fifth cluster is called the irreligious traditionalists (Hadaway, 1989, p. 212). The image of the person who belongs to this group is an older, politically conservative, economically productive family man

(or woman) who holds culture-affirming values. Hadaway (1989) believes these people reject religion not because of cultural reasons but rather out of consistency with their lack of religious belief.

To sum up Hadaway's 1989 study: he identified five sub-groups of apostates. Except for the fifth group, the first four groups were generally young libertarians. Some of them rejected church because of their lack of belief, but still a large portion of them did so because their values and lifestyles are not compatible with settled religious institutions.

Dean R. Hoge

Hoge (1988) studied why Catholics cease to attend Catholic mass. Several sociological differences between Catholic and Protestant churches are pointed out: (1) Catholic parishes are on the average 12 times larger than Protestant churches; (2) Catholic parishes have no membership lists and no mechanisms of membership transfer; (3) Catholic parishes are less democratic and participatory; and (4) The Catholic church has some concrete moral teachings in the realm of sexuality, marriage, and sex roles that are very widely opposed by laity. The last point may have some implication for the Seventh-day Adventist church

since it also has teachings on some distinct lifestyles that are more widely opposed.

Hoge (1988) interviewed 182 Catholic dropouts. He found most of them were young. He said that about 35% dropped out by age 20, and 19% more did so by age 25. In his interview, he identified six types of dropouts.

The first is family-tension dropouts (54%) who left the church as a part of rebellion against family pressure. They hardly had internalized the faith and usually criticized the church loudly--"the church is full of hypocrites, the church is unbearably boring, and the priests are always asking for money." When they saw parental authority was weakened, they just left. This type of dropout is the type most likely to return to church later, partly because their dropping-out never had much to do with church teachings or the church.

The second type is weary dropouts (62%) who found the church boring and uninteresting. They feel that the mass attendance is not worthwhile. They dropped out when an outer motivation for mass attendance was taken away, and they had no other motivation.

The third type is lifestyle dropouts (44%) whose present attitudes and lifestyles are in conflict with church teachings, and when faced with either changing lifestyles or

dropping out of the church, they chose the latter. This type reported the highest level of conflict with priests.

The fourth type is spiritual-need dropouts (13%) who experienced strong feelings of spiritual need or void that were not met by the Catholic church. Twenty-nine percent of them found their way to other churches.

The fifth type is anti-change dropouts. They are conservative people who objected to liturgical innovations. They are only 12% of the interviewed, and all of them left the church after age 23.

The sixth type is out-converts after intermarriage. These persons married non-Catholics and converted to the churches of their spouses.

In conclusion, Hoge said (1988, p. 96) the main motivations for dropping out are at the levels of nonrational personal feelings and interpersonal influences.

Lynn D. Nelson

Nelson questioned how religious involvement shapes social values. Citing from the National Opinion Research Center's General Social Surveys, Nelson (1988) argued religious disaffiliation is an extension of the secularization process and abandonment of the notion of the supernatural. Disaffiliated and desacralized individuals tend to be liberalized because "without a church, a

traditional source of social sanctions is foregone; and without a God, rewards must be sought only on earth and justice becomes a matter for empirical confirmation" (p. 126).

Nelson (1988) argued that dropouts are more liberal than the unchurched and church members at all attendance levels. The political liberalism of dropouts relative to church members is reflected in attitudes about legislation regarding personal morality, national issues, and international relations. However, the differences are most striking in the area of personal morality. Dropouts are more likely to favor the legalization of marijuana and legalized abortion than church people in any denominational category with any level of church attendance.

C. Kirk Hadaway and Wade Clark Roof

Hadaway and Roof (1988) observed that the trends in apostasy had increased rather dramatically during the 1960s and 1970s, a period when the counterculture was at its peak, and that the increases have affected young adults more than any other generation. They said that maintaining religious identity in America is culturally affirming, thus apostasy is more than simply a religious phenomenon. According to Hadaway and Roof (1988), "Apostasy implies a rejection, not

just of a religious identity, but, in part, of the dominant culture's values" (p. 30). However, American society has been changing culturally, and young people feel less pressure to attend church for social respectability. They now tend to evaluate the church in rational, utilitarian terms rather than simply accepting it as a "good thing" that is to be supported. Unfortunately, many churches do not stand up well to this type of evaluation and are, in fact, boring, irrelevant, and lacking in meaning. This is especially true to young, single, male, highly educated, liberal, mobile, and those who accept values associated with the so-called new morality. They are more likely to drop out from their religion (pp. 35, 45).

Cognitive Consonance

Hoge and Polk

Hoge and Polk (1980) tested three theories of church commitment: deprivation theory, child-rearing theory, and doctrinal-beliefs theory.

Deprivation theory states that persons suffering deprivation or dispossession will look to religion as a means of compensation. According to the theory people who are more privileged and less deprived in society will have lower church commitment. Child-rearing theory was proposed by Nash and Berger (1962). According to the theory, the

presence of young children in families often leads the family to join a church for the sake of family life and child-rearing. Doctrinal-beliefs theory holds that beliefs foster church participation. It states that if the members hold orthodox beliefs, their participation will be relatively high. This theory is supported consistently from all research to the extent that an association between beliefs and church participation is found. But, the crucial question of causation remains unclear. The causation may be found in longitudinal data.

Hoge and Polk (1980, p. 323) concluded that doctrinal-belief theory strongly predicted church participation while the other two theories were not supported. According to Hoge and Polk, ecclesiological attitudes predict church attendance and contributions somewhat better than do theological attitudes. Doctrinal beliefs are the products of early socialization, and they have long-term effects for behavior.

Elizabeth Weiss Ozorak

Ozorak (1989) studied 106 ninth-grade students, 150 11th- or 12th-grade students, and 134 who graduated high school in 3 years, a total of 390 subjects from the suburban Boston area. Ozorak believed the development of an individual's religion involves the process of anchoring and

belief polarization. Anchoring means an individual sticks his or her beliefs on the first availiable information (Tversky & Kahneman, 1974). Belief polarization occurs when adolescents share opinions, impressions, and experiences with others. Those who share their attitudes with others tend to develop more extreme attitudes as a result (Isenberg, 1986).

Ozorak asserted that parents' religious affiliations and practices have positive relationships to all aspects of religiousness among early and middle adolescents, but only to practices and likelihood of change in the college-age group. And family closeness has negative association with change.

Christopher G. Ellison and Darren E. Sherkat

Obedience and intellectual autonomy are the two most desirable character traits that American parents want to find in their children. Ellison and Sherkat (1993) questioned further: Is there any relationship between religion and child-rearing? To explore this idea concerning religious variations in the valuation of obedience and autonomy among children, Ellison and Sherkat (1993) used data from the 1988 General Social Survey.

The result showed that both conservative Protestants (including the Seventh-day Adventists) and Catholics value obedience more than other Americans. Also, religious ideology played a role on this issue. Biblical literalism bears significant positive association with preferences for obedience in children. And beliefs that human nature is evil and punitive orientations toward sinners have a positive estimated impact on the valuation of obedience.

Meanwhile, denominational differences in the valuation of autonomy are meager. There are no meaningful differences in preferences for autonomy between conservative Protestants and other (non-Catholic) Americans. However, Catholics appear slightly less supportive of autonomy than other (non-conservative) respondents. Consistent with the previous conclusion, biblical literalism bears a significant inverse relationship with preferences for self-direction in youngsters. While the belief that human nature is evil is virtually unrelated to support for self-direction, individuals with punitive attitudes toward sinners also tend to devalue intellectual autonomy in children.

Based on their finding that conservative Protestants, who strongly support obedience, also value intellectual autonomy in children, Ellison and Sherkat

(1993) challenged the assumption that the values of obedience and autonomy are antithetical. This has some bearing for religious educators. Religious-values transmission can involve the process of autonomy as well as the process of obedience. It may be said that the will should be "shaped," not "broken" just as Dobson (1976) admonished.

Joy Fisher Hammersla, Lisa C. Andrews-Qualis, and Lunne G. Frease

What is the effect of theology in the lives of young people? Hammersla, Lisa C. Andrews-Qualis, and Lunne G. Frease (1986) investigated the relationship between nine God concepts scales and religious commitment among Christian university students. They used "concepts of God" rather than degrees of "religious beliefs" because they believed that the former are more complex, varied, and psychologically meaningful than the latter (Gorsuch, 1967).

Nine different scales of the concepts of God were used in the study of Hammersla et al. (1986). A Benevolent God Scale was used to measure perceptions of God as nurturant, loving, and protective. A Distant God Scale was used to measure perceptions of God as impersonal, infinite, and omnipotent. An Irrelevant God Scale was used to measure perceptions of God as too worthless or remote to be useful

or desirable. A Majestic God Scale measured perceptions of God as holy, glorious, and matchless. A Potent God Scale was used to measure perceptions of God as strong and vigorous. A Vindictive God Scale was used to measure perceptions of God as disturbing, punitive, and restrictive. A Sensual God Scale was constructed to measure perceptions of God as a source of physical or emotional satisfaction. A Creative God Scale was constructed to assess the degree to which God was perceived as artistic, innovative, and beautiful. Finally, a Valuable God Scale measured perceptions of God as instrumentally useful, incorporating adjectives such as meaningful, orderly, practical, or strong.

Hammersla et al. found (1986) that eight of the nine God Concept Scales showed significant commitment effects. Six of those scales, indicating positive characteristics of God (Benevolent, Creative, Majestic, Potent, Sensual, Valuable), were endorsed more strongly by the more committed respondents. The Irrelevant God Scale, comprised mainly of negative adjectives (e.g., false, weak, worthless), was endorsed more strongly by the least committed and was negatively related to each of the positive scales. The Distant God Scale showed a low significant relationship to commitment. The Vindictive God Scale,

composed entirely of negatively connoted terms (e.g., angry, cruel, severe), was unrelated to commitment.

Combined Models

Dean R. Hoge, Benton Johnson, and Donald A. Luidens

After looking up studies on the religious commitment of youth, Hoge, Johnson, and Luidens (1993) summarized them into two theories: social learning perspectives and "cultural broadening" perspectives. Social learning theories emphasize modeling of significant others, and cultural broadening stresses the effect of cognitive broadening and cross-cultural learning during high school or college. Then, they contended that those two theories are components of the general theory of "plausibility structures," which was proposed by Peter Berger (1967). Hoge et al. (1993) cited Berger's definition of plausibility structures as "networks of persons in constant contact who hold to a common worldview and a set of moral commitment" (p. 242). It is very important to keep up the structures in order to maintain and transmit the beliefs.

Hoge et al. (1993) tested the plausibility theory of religious commitment among 500 young adults from 33 to 42 years of age who grew up in Presbyterian churches to find out specific determinants of church involvement. Their

results were somewhat different from previous studies. According to Hoge et al., influence of early religious socialization was weak. The influence of cultural broadening during the college-age years was also weak, except that it liberalized beliefs. The strongest determinant of church involvement today was religious beliefs: persons with conservative beliefs are more committed. Second strongest was recent adult experiences, especially regarding family. Therefore they proposed a two-step model, with belief formation most important and recent family experiences second most important.

When Hoge et al. (1993, p. 249) examined the belief factor, they found some correlates of beliefs. First, growing up in a large church facilitates less belief that Christ is the only truth, and more liberal moral attitudes. If the respondent had parents who forced him or her to go to church and if one had rebelled against religious training, it becomes a sign of later weaker beliefs. One contrasting finding to their own conclusion is that counterculture experiences, such as attainment of higher levels of education and being a humanities or social science major in college, were associated with nontraditional beliefs, which in turn affect church involvement later.

Joseph A. Erickson

Researchers generally agree that family, peer group, and religious education are three most important and influential agents of adolescent religious socialization. Then, what is the relationship among these factors? How do these important socializing factors contribute to greater adolescent religiousness? Using a statistical technique called structural equation modeling and the Search Institute's sample of approximately 5,000 youth from mainline Protestant denominations, Erickson (1992) conceptualized how those three factors are related to each other.

In Erickson's model (1992), formal religious education is central in adolescent religious development. All or most all of the paths in the model pass through formal religious education. Erickson argued that religious education encourages children to think about their own religious beliefs and commitments and to make some decisions about what they want in their own lives. Erickson's use of the term religious education includes the amount of religious instruction the young person receives both formally and informally during childhood (p. 139). It also includes a self-report of the amount of knowledge the young person believes she or he has gained from the religious

instruction. He believed that parental and familial influences are foundational, and religious education and peer influences are more proximal causes of adolescent religious commitment and attendance at religious activities.

If one has a positive religious experience at home, religious education can help to integrate one's familial worldview with that of the larger religious community. If the child lacks a religious household, religious education can potentially remediate the deficit. Of course, poor religious education can also alienate an adolescent, especially if the education is perceived as rote or shallow (p. 14).

Adventist Studies

Roger L. Dudley

In 1977 Roger Dudley surveyed 400 students who were enrolled in Seventh-day Adventist secondary schools in the United States. According to Dudley (1977) approximately 16% of the adolescents might be considered alienated from religion in general, while 52% were alienated from some aspect of their religion. He found Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the lifestyle are the most eliciting factors of religious alienation. All of them are related to church life or theological issues. This is contrary to

beliefs of many social learning theorists who claim that parents are the most influencing agents of socialization or religious behavior changes.

Besides those factors, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline were all positively correlated with alienation from religion. One important fact was that parental noncompliance with church standards was not significantly correlated with religious alienation. Those were related with family influences.

Dudley also found that schools influence religious alienation of adolescents. Lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, and authoritarianism in school were positively related to religious alienation. Interestingly enough, teachers' noncompliance with church standards was positively correlated with alienation from religion while parents' noncompliance was not correlated.

Finally, the concept of religion as legalism rather than relationship and the expressed unbelief in Adventist

doctrines were positively correlated with alienation from religion.

Recently, Dudley (1999) found long-term effects of youths' behaviors on retention in, dropping out, and regular church attendance over a 10-year period. Multiple regression results discovered eight factors were related to remaining as a member: (1) intends to remain an active Adventist when out on own, (2) mother attends church frequently, (3) more years in an Adventist day academy, (4) father attends church frequently, (5) prays personally more frequently, (6) agrees with Adventist standards on dancing/discos, (7) worships with family more frequently, and (8) years in Pathfinders (like Scouts). Factors related to regular church attendance were: (1) intends to remain an active Adventist when out on own, (2) mother attends church frequently, (3) agrees that Adventist standards/rules are reasonable, and (4) worships with family more frequently. About preventing the dropping out of the church three factors were significant: (1) Biological parents married and together, (2) worships with family more frequently, and (3) intends to remain an active Adventist when out on own.

Interestingly, the commitment and frequency of family worship were related with all three outcome variables. Mother's church attendance was related to

remaining as a member and regular church attendance. Generally, family-related factors were related with all three outcomes.

Dudley's sample (2000, p. 122) revealed the extent of commitment of the Seventh-day Adventist youth to Jesus Christ and to the Church. Approximately 69% said they are presently committed, 29% said they were once committed but are no longer committed, and 2% of the Seventh-day Adventist youth said they never made a commitment to Jesus Christ. On the other hand, about their present relationship to the Seventh-day Adventist Church, 27% said they are enthusiastic members, 47% claimed to be so-so members, 16% reported they were officially members but not in heart, and 10% said they had dropped out.

If quantitative analysis gives a more objective interpretation of certain data, qualitative analysis brings in a more lively and human element. In his book, *Why Our Teenagers Leave the Church*, Dudley (2000) summarized themes of the free-responses to some crucial questions in survey 10 of the "Ten-Year Study."

Dudley (2000, p. 35) estimated at least 40% to 50% of Seventh-day Adventist teenagers in North America are essentially leaving the church by their middle 20s. The dominant themes from their own written accounts of the drop-

outs and inactive members about why they left the church were (Dudley, 2000, pp. 60-67): alienation, irrelevance, intolerance, and convenience.

Alienation refers to the feelings of not being accepted, not needed, or not valued. People who complained that the church is irrelevant think the church makes no difference in their lives. Other dropouts perceived the church as failing to demonstrate love in action but sensing instead "extreme legalism and lack of tolerance for different personalities and beliefs" (p. 64). In the theme of convenience are portrayed a generation that leads extremely busy and fast-paced lives. They felt "too tired" to attend Saturday morning service; rather they wanted to take physical "rest" at home. However, there may be an unexpressed motivation on this issue. Dudley (2000) observed, "Somehow these young adults find church, and particularly Sabbath school, to be draining rather than refreshing and invigorating" (p. 65).

Among the dropouts, 26% said it was somewhat likely and 15% said it was very likely that they might become Seventh-day Adventists again someday (Dudley, 2000, p. 93). The major factors that drew the drop-outs back to the church were: (1) relationship with God, (2) fellowship, (3)

emptiness, (4) children, (5) Adventist upbringing, and (6) involvement.

Relationship refers to ownership of relationship with Christ. Those who encountered grace and redemption were also experiencing empowerment to overcome others' hypocrisy and other petty disagreements. An accepting and nurturing church environment also drew the dropouts. Others said a gnawing sense of discontent, guilt, and emptiness led them back to the church. Another factor was that they wanted their children to experience God and the qualities and values the church promotes. Many others came back simply because they could not abandon their roots totally. Finally, involvement played a significant role either in leaving or coming back.

Comments of those who always remained in the Adventist church were grouped into four themes: belief in Adventist truth, Adventist upbringing, relationship with God, and fellowship in the church (Dudley, 2000, pp. 114-110). The "remnant" of the youth generally believed that the Adventist church is the "true church" and its beliefs are biblical and true. The next biggest factor was the Adventist upbringing. Here we can hear the attitude consonant theme. Many of them said it is habitual to remain

in the church. Dudley (2000) described this group as follows:

> Quite a few responses within this theme suggest that church attendance may be based on habit, tradition, and going with the flow rather than on personal conviction and discovery. Some young adults are in a comfortable cruise-control mode and haven't really checked out their options. (P. 117)

Many others remained because they love God and Christ. This group perceived church to be crucial in the growth of their experience with Christ. They expressed gratitude and love toward God and the church.

The last group expressed the great desire of spiritual support and relationship with others of similar goals, values, and belief systems. Encouragement, acceptance, support, and nurture through friendship were the main reasons this group remained in the church.

Warren Minder

Minder (1985, p. 76) studied the relationship of K-12 church school education and church membership. He concluded that attendance at a Seventh-day Adventist K-12 school substantially increased 40% of the probability of a person being baptized into the Seventh-day Adventist church. Minder found that students who attend all 12 grades in an Adventist school have approximately a 50% greater probability of joining and staying in the church. Minder

claimed that 98% of those who attended all 12 years in an
Adventist school remained in the church (p. 94).

Also, Minder found that attendance at Seventh-day
Adventist schools increases by 50% the probability that
those who join the church will remain in the church.
Another fact was that more college graduates tend to stay in
the church than non-college graduates.

Minder believed that the inculcation of the
church's doctrines, beliefs, and values education helps
students in joining and remaining in the church.

Janet Leigh Kangas

Kangas's dissertation (1988) is the first-year
report of the 10-year study of Adventist youth in North
America. The "Ten-Year Study" was a project of the North
American Division of the General Conference of the Seventh-
day Adventist Church to find out attitudes and behaviors of
its youth in the division. The research was conducted by
the Institute of Church Ministry at Andrews University under
the sponsorship of the North American Division. Two
thousand, four hundred, and twenty-nine adolescents ages 15
to 16 were randomly selected and sent surveys, and among
them 1,511 responded.

Kangas found more than half of the adolescents felt
positive about Seventh-day Adventism. Fifty-nine percent

were positive about their baptism, and 53% regarded themselves as active members. At least 77% indicated positive intentions to remain Adventists.

Of the 41% who wished they had not been baptized, 19% already identified themselves as inactive Adventists. Twenty-one expressed feelings of rebellion, with a perceived amount of restraint contributing to their rebellion.

Kangas found 12 strongest factors influencing teenagers' intention to remain Adventists: agreement with standards, frequency of personal prayer, love expressed by members, frequency of church attendance, the church meeting their spiritual needs, undesirable aspects of competition, aid felt toward independence, both parents as members of the church, frequency of Bible reading, perceived spiritual commitment of parents, closeness of relationships, and perception that members live what they believe.

Hadley Phillip Muthersbaugh

Muthersbaugh (1995) expanded the attachment theory (Bowlby, 1969) to find congregational attachment or bonding factors between the youth and the church. The author had three sample groups: The seventh-year sample of "The Ten-Year Study," the Rio Lindo Academy student body sample, and the Rio Lindo Senior Bible Class sample. Muthersbaugh found that approximately 75% of the young people involved with the

Adventist church in all three groups appeared to be reasonably well-attached to Jesus Christ. However, they were not simultaneously attached to either a local church or to the denomination (p. 180).

Muthersbaugh asserted that bonding to the church was not "secure" for the following reasons. The first one was concerned with church programs that lacked relevance and intellectual challenge to young people as well as caring leaders, teachers, and peers who provide the "haven of safety and secure base." The second was concerned with church relationships which are more than a superficial acquaintance by the adult members of the church. They call for understanding, trust, and dialogue about interests, concerns, and needs of young people and their peer group. The third was conflict with church standards. Forty percent of the "Ten-Year Youth Study" sample and 49% of the Rio Lindo senior sample had experienced "moderate" to "high" conflict with church standards. The conflict was also perceived when youth felt excluded from church programs or activities. Finally, lack of essential church support during times of personal crisis negatively affected them (pp. 181-199).

Muthersbaugh concluded that if adult church leaders and teachers are warm, genuinely affectionate, thought-

provoking, interesting, relatively conflict-free, and actively involve youth in church life, the youth will be likely to be bonded securely (p. 204).

Chapter Summary

In this chapter, social learning theories and cognitive theories were reviewed to explain various aspects of youths' religion.

Socialization means one's response to a religious social milieu, whereby participation in a religious group becomes a norm. Early socialization theories emphasized the importance of attachment, parental values and teachings, and parents' communication styles. In fact, Hunsberger (1980) argued that apostates may simply have been formalizing what their parents had taught them. Parental socialization is an important factor of whether or not religious disengagement will occur (Albrecht et al., 1988).

Attachment theorists such as Kirkpatrick and Shaver found that people with an insecure attachment history are more likely to be religious and particularly to believe in and experience a relationship with a personal God. They also found that the insecure attachment group had the tendency toward sudden religious conversions during both adolescence and adulthood, irrespective of parental religiosity.

Later socialization theorists emphasize that youths' rebellion, rejection of parental teachings, and interpersonal relationships in the church, such as relationships with pastors or other adult church members, are the important factors that influence youths' religious leave-taking.

Cognitive theorists observed youths' religious leave-taking in view of dissonance or consonance of one's religious conceptions. Ozorak contended that an individual sticks his or her beliefs on the first available information (anchoring), and sharing opinions, impressions, and experiences with others makes belief polarization occur. Cognitive theorists argued higher education, especially from highly secularized non-religious institutions, changes youths' conceptions and attitudes toward religion. Usually, more apostates come from the young, single, male, highly educated, liberal, mobile, and those who accept values that are non-compatible with church mores.

Adventist studies revealed reasons why the teenagers leave the church. The dominant themes were (Dudley, 2000, pp. 60-67): alienation, irrelevance, intolerance, and convenience. On the other hand, the major factors that draw the dropouts back to the church were

identified as relationship with God, fellowship, emptiness, children, Adventist upbringing, and involvement.

In general, social learning theorists observed more emotional aspects of youths' religion while cognitive theorists concentrated on cognitive aspects.

CHAPTER III

METHODOLOGY

Type of Research

This study employed a correlational research design. It investigated the magnitude to which variations in one factor, dropping out or staying in the church, correspond with variations in a number of other factors. The independent variables were selected for their representation of the working hypothesis that was tested in this study: remaining in the church or dropping out of it among church-related youth corresponds to earlier experiences in the home, parochial school, and the church. In addition to those, the youths' attitudes and concepts formed earlier--especially as these relationships concern religious values--were selected as independent variables. This study attempted to determine what proportion of the variance in church-retention scores is accounted for by these predictors taken both together and separately. The strength of the correlations provided suggest prediction, not causation.

73

<u>Population and Sample</u>

The population for this study was the 15- and 16-year-old baptized membership of the Seventh-day Adventist Church in the North American Division in 1987.

The sample for this study was 1,523 youth who replied to the first-year survey of the Ten-Year Youth Study. Included were youth who were in Seventh-day Adventist schools, other schools, and those not attending school (Kangas, 1988, p. 66). One Adventist church was randomly selected from each union conference for each 1,000 members or a major fraction included in the membership of that union conference. This yielded 695 churches. The sample churches for each union conference were drawn by computer random selection from a list of churches in that union conference.

The number for the sample was established by performing a power analysis to establish the statistically significant sample number required for this study (Kangas, 1988). Power is defined as the probability of getting a significant result if the null hypothesis of no correlation in the population is indeed false. Power is a function of (1) the significance criterion, (2) the sample size, and (3) the population-effect size. The population of this study can be only approximated.

The significance criterion for this study was set at the .05 level.

Research Instruments

This study used 10 different research instruments developed by the Institute of Church Ministry at Andrews University. Those instruments were designed to collect the 10 consecutive years (1987-1997) of data needed to correlate the variables. Each year some questions were repeated, but most of the questions were new. The inventory utilized some Likert scales (from Strongly Agree to Strongly Disagree), some multiple-choice questions, and some open-ended questions. The instruments contain hundreds of variables. Only the variables relevant to this study were chosen for analysis.

Procedures for Collecting Data

The First Year

After selecting the sample churches, a letter was sent to the clerks of the 695 local congregations requesting the names and addresses of all baptized youth who were 15 or 16 years of age. The original letter was sent May 8, 1987, and was signed by Robert Dale, Secretary of the North American Division (NAD). A follow-up letter was mailed to the 434 non-respondents on June 11, signed by Roger Dudley

of the Institute of Church Ministry at Andrews University,
with an explanation that the Institute is the research arm
of the NAD. On July 9 a third request was mailed to the
remaining 266 non-respondents. As of August 23, 144 clerks
had not responded, and a telephone campaign commenced that
extended through October. This effort yielded 108
additional responses, leaving only 36 churches not finally
included. Most of the 144 were telephoned an average of
three times and seemed to respond when they were convinced
they could anticipate another call if they did not
cooperate. The final participation result was a positive
95%.

The addresses of both the home and the academy were
requested for each youth away at school. As the names and
addresses were received from the clerks, the youth were
mailed a copy of the first research instrument along with a
letter of explanation. The initial mailings, totaling
2,750, were directed to the homes; the follow-up mailing was
sent to the academies insofar as the information was
available. The second mailing totaled 1,925. A decision
was made to conduct an unplanned third mailing which totaled
1,230. It was necessary to commence contacting the
teenagers (June 1987) before closing the clerks' extended
deadline (end of October). Therefore, the sequential

mailings were distributed in eight batches of three mailings each over a 7-month period from June through December. To secure as high a return rate as was reasonably possible, a stamped, return-addressed envelope was enclosed with each questionnaire sent. The follow-up letters likewise included another questionnaire and stamped, return envelopes.

Of the 1,676 responses received, the elimination of the "wrong age" and "not baptized" categories produced an error rate of 9.2% in the information provided by the clerks. The final usable instruments were 1,523 in number. The response rate was 63.5% (1,676/2,639).

The subjects were informed that they would be contacted annually hereafter with a brief follow-up questionnaire. In order to allow for inevitable attrition in the following years, it was necessary to begin with a large sample.

The Second Year

Adventist Youth Survey 2 was shorter than the first-year questionnaire. It contained only 17 questions on two pages. The primary concern for the second year was to update the material on personal religion and church connections and keep contact with the subjects.

ICM mailed the second-year survey to all 1,523 young people who had completed the first survey, but 1,263

completed the second-year survey. The response rate was 83%
(1,263 out of 1,523). The attrition rate was 17%.

The Third Year

Adventist Youth Survey 3 was shorter than the
first-year questionnaire but longer than the second one; it
contained 43 questions on four pages. The updates in the
survey were as follows: (1) Material on personal religion
and church connections, (2) New items on church standards,
(3) interest in youth mission-type activities, (4) check on
attitudes toward some current issues, (5) future plans, and
(6) some demographic information that was not previously
collected.

Many efforts were made to keep track of the
addresses to keep a long-term relationship so that there
would be less slippage. First of all, the first question of
the survey asked, "Is the address on the envelope in which
we mailed this questionnaire still the correct one?" Those
who answered "no" were instructed to fill in the correct
address in the blank space provided. All the staff of the
Institute of Church Ministry contacted church clerks,
searching church directories, or advertising in union
conference papers to find correct addresses. Even after
this effort, 22 surveys were not delivered.

ICM mailed the third-year survey to 1,523 youth in the original sample. Out of them 1,083 usable questionnaires were collected. Thus the response rate was 72%. However, the sampling frame was reduced by 197 who returned neither the second nor the third survey and 22 undeliverables to 1,304; then the response rate was 83% and the attrition rate was 17%.

The Fourth Year

Adventist Youth Survey 4 contained 40 questions on four pages. The updates were as follows: (1) material on personal religion and church connections, (2) new material on commitment to Adventist beliefs and religious world views, (3) data on attitudes toward various public issues, (4) included a number of value statements that appeared on the Valuegenesis questionnaire for comparisons, and finally (5) an open-ended question to allow the youth to talk about their own concerns with religion and the church.

When the first mailing was sent in June 1990, the youth were 18 or 19 years old and many had left home, some joined the military, some married, and in some cases even their parents did not know where they were living. The ICM staff made efforts to find their addresses. However, even after all these, a number of surveys were not delivered.

ICM mailed the survey to 1,523 youth in the original sample even though only 1,083 had completed the third-year survey. A small number who had not responded in the third year re-joined the fourth-year study. Finally, 912 usable questionnaires were collected. The response rate of 912 out of 1,523 was 60%. However, if it is calculated based on consideration that only 1,083 were sent all four mailings, the rate is 84%, which was about the same as the second and third years. The attrition rate was 16%.

The Fifth Year

Adventist Youth Survey 5 contained 61 questions on four pages. The youth were now 19 to 21 years of age. Some of them had already reached the young adult stage and had married. Therefore questions on the marital status along with educational plans were added. However, the major portion of the questionnaire was the replication of the Valuegenesis study for the purpose of comparison between the younger and older groups to find out the differences or similarities of faith maturity and attitudes toward the local congregation.

In June 1991, the fifth-year survey was mailed. Even though 912 had completed the fourth-year survey, the complete original sample of 1,523 youth were sent the survey. In August, a second mailing was sent. The third,

fourth, and fifth mailings in October, December, and February were sent only to those who had completed the fourth-year questionnaire.

A special letter was sent in January of 1992 to youth who did not complete the fourth questionnaire or respond to the first four mailings of the fifth questionnaire. They were asked to check "yes" or "no" whether they wanted to remain in the study. Thirty-eight responded with a "yes" and were sent the survey. Seventeen of these returned questionnaires. Twenty other former subjects checked "no" expressing that they wanted to drop out of the study, and four of them indicated that they were no longer in the church.

After five mailings, 887 usable questionnaires were collected. The response rate was 97% of those who completed the fourth-year survey. The attrition rate was only 3%.

The Sixth Year

Adventist Youth Survey 6 contained 54 questions on four pages. A good portion of the questionnaire was devoted to exploring certain religious and secular behaviors, probing attitudes toward salvation and the church, and ascertaining agreement with specific Adventist standards.

The sixth-year survey showed high mobility of the youth during the year in that 23% of them changed their

addresses. In June 1992, the sixth-year survey was mailed to all the young people in the original sample for whom addresses were available or who had not asked to be dropped from the study, even though only 887 had completed the fifth-year survey. All non-respondents were sent a second mailing in August and a third mailing in October. Only those who had completed the fifth-year questionnaire but who had not responded to sixth-year mailings were sent a fourth appeal in January 1993.

In March 1993, 834 usable questionnaires were collected. This number represent 55% of the original sample (1,523). However, the 154 for whom no valid addresses were known were deleted from the sample leaving 1,369 potential respondents and made the return rate about 61%. Furthermore, prior to year 3, 59 persons had expressed a desire to discontinue the study and requested ICM not to send them any more surveys. So the number who presumably received a questionnaire in year 6 was 1,310. The 834 who did respond constituted about 64% of the 1,310. Also the 834 was 94% of the 887 who completed the fifth-year survey. In other words, the study suffered an attrition rate of about 6%.

The Seventh Year

The 1993-1994 study was a joint project with ICM and Phillip Muthersbaugh, pastor and Bible teacher at Rio Lindo Academy in the Northern California Conference. Muthersbaugh wrote his Andrews University Doctor of Ministry project on the subject of youth bonding to the church employing the Youth Survey 7 as part of his data set.

Adventist Youth Survey 7 contained 55 questions on four pages. The seventh year also showed high mobility of the young adults in the sample. Over a fourth (26%) indicated address changes during the past year. They were instructed to fill in the correct name and/or address in the blank space provided. Despite ICM's various efforts to find current addresses, 162 addresses were not available. In addition to this, 59 had previously asked that their names be dropped from the study.

The survey was mailed in June 1993 to all those in the original sample for whom addresses were available or who had not asked to be dropped from the study. All non-respondents were sent a second mailing in August and a third mailing in October. Only those who had completed the sixth-year questionnaire but who had not responded to seventh-year mailings were sent a fourth appeal in December and a fifth appeal in February.

By May 1994, 755 usable questionnaires were
collected. This number represented about 50% of the
original sample (1,523). If the undeliverables and dropouts
are considered, this would make a return rate of 58% of the
potential 1,302 respondents. Moreover, 755 represented 91%
of the 834 who completed the sixth-year survey. Attrition
was 9%, which is slightly higher than in the fifth and
sixth-years.

The Eighth Year

Adventist Youth Survey 8 contained 47 questions on
four pages. More questions concerning the following areas
were added: (1) whether he/she dropped out of the church or
became inactive, (2) the strength of various influences on
the disaffiliation, (3) who had returned to active status
and the various influences on this renewal, (4) how active
the respondents were in various areas of church life, and
(5) a scale to measure one aspect of religious maturity.

An address change occurred in 28% of the sample
during the past year, and 262 questionnaires were not
delivered. In addition to that, 71 young adults had now
asked that their names be dropped from the study, leaving
1,187 potential respondents.

By April 1995, 684 usable questionnaires were
collected. This number represented about 45% of the

original sample (1,523), 58% of the return rate of the 1,187 potential respondents. It was 91% of the 755 who completed the seventh-year survey. The attrition rate was 9%.

The Ninth Year

Adventist Youth Survey 9 contained 65 questions on four pages. Additional questions concerning the following areas were added: (1) reflection on the relationships they had with their mothers and fathers during childhood and on their high-school and college education, (2) how active the respondents were in various areas of church life, and (3) attitudes toward current issues in American society and political issues.

An address change occurred in 34.4% of the sample during the past year, and 209 questionnaires were not delivered. In addition to that, 76 young adults had now asked that their names be dropped from the study, leaving 1,238 potential respondents.

By April 1995, 653 usable questionnaires were collected. This number represented about 43% of the original sample (1,523), 53% of the return rate of the 1,238 potential respondents. It was 95% of the 684 who completed the seventh-year survey. The attrition rate was 5%.

The Tenth Year

Adventist Youth Survey 10 contained 71 questions on four pages. The 1996-1997 study asked the respondents how active they had been in various areas of church life. It explored attitudes toward doctrines and lifestyle standards of the church. It requested information on devotional practices and secular activities. Standard demographic questions were included.

After 10 years the situation of the data collection looked like this:

1. 783 situation known--completed questionnaires

2. 252 bad address--mail returned undelivered

3. 59 previously withdrew--no survey sent

4. 429 mail not returned as undelivered, but did not respond

5. 1,523 total number who began in 1987

The 783 respondents represent about 51% of the original sample (1,523) that began in 1987. However, if those for whom no valid addresses are known and those who have requested to be dropped from the sample--a total of 311--are deleted from the pool because they never received the tenth survey and, therefore, could not fill it out, this would leave 1,212 potential respondents and make the return rate about 65%.

Statistical Analysis

All of the 10 years of data files were merged into one complete data file (TOTAL10.SAV) for analysis. Several variables were created to measure youths' relationship with Christ, relationship with the church, importance of religious faith, and youths' intention to remain in the Seventh-day Adventist church when they reach 40 years of age, and so on.

The Pierson product-moment correlation coefficients were the most frequently used statistical technique in this research. Factor analysis was employed to construct scale variables from several groups of variables that are correlated each other. Then, the logistic regression analyses were performed to find the best fitting models to describe the relationship between an outcome (dependent variables) and multiple sets of covariates (independent variables).

Linear and Logistic Regression

According to Ferguson and Takane (1989), the term "regression" first appeared in Francis Galton's paper "Regression Towards Mediocrity in Hereditary Stature" which was published in 1885. When he studied hereditary effect of stature of children from short parents and tall parents, he

observed that the offspring of tall parents tended on the average to be shorter than their parents, whereas the offspring of short parents tended on the average to be taller than their parents. He called this phenomena "regression towards mediocrity."

Karl Pearson extended Galton's ideas of regression and developed the methods of interval-ratio type correlation that are used today with increasing frequency. In modern statistics the term regression refers to the problem of predicting one variable from a knowledge of another or possibly several other variables. The former is called the "dependent" variable and the latter, "explanatory" or "independent" variables.

If variations in the dependent variable are attributed to changes in only a single independent variable, the analysis is called simple linear regression. On the other hand, if several factors simultaneously affect a dependent variable, multiple linear regression analysis is a method for measuring the effects of several factors concurrently.

Multiple regression is frequently used in educational, behavioral, or social sciences because in many real-life situations more than one variable is used to

predict a criterion or independent variable (Ary, Jacobs, & Razavieh, 1990, p. 395).

Extensions to the Multiple
Regression Model

Multiple regression can be extended to test the hypothesis, prediction, and analysis of interaction effects between a continuous variable and a discrete variable or between two continuous variables.

The independent variables should be measured on an interval scale. It is possible, however, to put categorical or dichotomous variables into a regression equation if they are recoded as binary variables. Such recoded variables are referred to in multiple regression as dummy variables. The use of dummy variables is appropriate whenever the theory implies that behavior differs between two different time periods (time series) or between two groups within a cross-section (Schroeder, Sjoquist, & Stephan, 1986).

Regression Assumptions

William Berry (1993) summarized the assumptions of the multiple regression model:

1. All independent variables are quantitative or dichotomous, and the dependent variable is quantitative, continuous, and unbounded. And all variables are measured without error.
2. All independent variables have nonzero variance.
3. There is not perfect multicollinearity.

4. At each set of values for the independent variables, the mean value of the error term is zero.
5. Each independent variable is uncorrelated with the error term.
6. The conditional variance of the error term is constant (homoscedasticity).
7. Error terms for different observations are uncorrelated (autocorrelation).
8. At each set of values for the k independent variables, an error term is normally distributed (pp. 11-12).

Hypothesis Testing

Multiple regression is useful for hypothesis testing. Hypothesis testing provides a method for making inferences about the entire population from sample data. The testing procedure involves formulating the null hypothesis and computation of the test value. Then, a judgment is made using the following two criteria: (1) Reject the null hypothesis if this computed difference is greater than the test value, and (2) Do not reject the null hypothesis if this difference is less than or equal to the test value.

Variable Selection

There are four procedures for selecting variables in the multiple regression model: all possible method, forward selection, backward elimination, and stepwise selection.

The all-possible method takes every possible combination of variables and picks the one with the largest R^2 for each number of predictors. R^2 is the proportion of variation in the dependent variable explained by the regression model. Sometimes it is called the coefficient of determination. It ranges in value from 0 to 1. Small values indicate that the model does not fit the data well. BMDP9R uses a mathematical algorithm that approximates this method. However, a researcher may not know just which subset of variables constitutes good model, especially, when there are many numbers of variables (SPSS Base 10.0 Applications Guide, 1999, pp. 215-216).

The forward-selection method enters variables into the model one at a time until a nonsignificant addition occurs. In each case variables are added that give the highest incremental R^2 (, 1999).

The backward elimination begins with all variables in the model and deletes least useful variables one at a time until a significant deletion occurs. Since all variables begin in the model, only variables that work together are considered (SPSS Base 10.0, 1999).

The stepwise selection begins like the forward-selection method, but at each step, tests variables already in the model for removal. This is the most commonly used

method, especially when there are correlations among the independent variables. Variables that predict only when taken together will not be found using this method.

Model Selection

Jerome Thayer (1997) summarized the criteria to use in selecting a "best" model using SPSS programs:

1. High adjusted R^2

2. High contribution to R^2 (incremental R^2) for all predictors

3. Theoretically important variables

4. High t values (each coefficient divided by its standard error) for all predictors

5. High F value (the square of the t static) for the model

6. Variables included appear in competitive models

7. Coefficients are stable in other models

8. No influential observations

9. Assumptions are met

10. Consistent with other methods of selection.

Logistic Regression

There are many similarities between linear regression and logistic regression. The main difference is the use of binary or dichotomous dependent variables in

logistic regression, while the linear model uses continuous variables. According to Hosmer and Lemeshow (1989, p. 1), the logistic regression model is the standard statistical method when the outcome variables are dichotomous or binary.

This study has two dependent variables and both of them are dichotomous. The dependent variables are church membership and regular church attendance. These variables appeared in the 10th-year survey, questions 2 and 5.

In the linear regression the significance of the slope coefficient is tested by comparing the sum of squared deviations of observations about the regression line (SSE) and the sum of squares of predicted values about the mean of the dependent variable (SSR). In logistic regression, likelihood of the current model and likelihood of the saturate model are compared, and such a test is called the likelihood ration test.

The purpose of the logistic regression analysis is to find the best fitting model to describe the relationship between an outcome (dependent variables) and a set of covariates (independent variables). Logistic models also give information about the importance of the variables within the model (Fienberg, 1981, pp. 104-105).

Factor Analysis

Factor analysis refers to a variety of statistical techniques whose common objective is to represent a set of variables in terms of a smaller number of hypothetical variables (Kim & Mueller, 1978).

This procedure analyzes the intercorrelations among a large set of measures in order to identify a smaller number of common factors. Factor analysis indicates the tests or other instruments that are measuring the same thing and to what extent, enabling researchers to deal with a smaller number of constraints (Ary et al., 399).

Steps in a Factor Analysis

The first step in factor analysis involves the selection of the variables to be included in the analysis and the development of a correlation covariance matrix. A factor computer analysis program produces clusters of variables that intercorrelate highly with one another but have low correlations between the clusters. These clusters are called factors. Next the correlations between each of the original variables and the common factors that are identified are computed. These correlations are called factor loadings. Then, the loadings are rotated to make the loadings more interpretable. Rotation methods make the

loadings for each factor either large or small, not in-between. Finally, for each case, scores can be computed for each factor and saved for use as input variables in other procedures. The saved scores can be used to identify outliers and formulate a strategy for dealing with them (SPSS Base 10.0, 1999). Once factors are identified, they can be named according to the meaning of the variables.

Principal Components Analysis

Linear combinations of the variables are useful for maximizing the distance between group means in a multivariate space. Linear combinations of variables are also useful for characterizing or accounting for the variation (spread) of each dimension in a multivariate space. Principal components analysis does the same thing: The first linear combination of variables accounts for the largest amount of variation in the sample; the second for the next largest amount of variance in a dimension independent of the first, and so on. Successive components explain smaller and smaller portions of the total variance and are independent of one another.

The variance of the components is known as the eigenvalue. The sizes of the engenvalues describe the dispersion or shape of the cloud of data points in a multivariate space that has one axis for each variable.

In factor analysis, factor loadings refer to standardized regression coefficients in regression analysis. Factor loadings are equivalent to correlations between factors and variables where only a single common factor is involved, or in the case where multiple common factors are orthogonal to each other (SPSS Base 10.0, 1999).

The communality (h^2) means the proportion of the variance of the observed variable that can be explained by the common factors. It is simply the square of the factor loading for that variable (or the square of the correlation between that variable and the common factor), and the uniqueness component is simply ($1-h^2$) (Kim & Mueller, 1978).

Rotation

The initial factoring step usually determines the minimum number of factors that can adequately account for observed correlations and in the process determines the communalities of each variable. One of the purposes of rotation is to obtain simpler and more easily interpretable factors (Kim & Muller, 1978).

There are several different methods of rotation. The Varimax, Quartimax, and Equamax are orthogonal rotations, meaning the resulting factors (or components) are uncorrelated. The Direct Oblimin and Promax rotation are

oblique rotations, meaning the resulting factors are correlated with one another (Kim & Muller, 1978).

After the analyses, appropriate tables, figures, and charts will be provided for each research hypothesis to summarize the data.

Chapter Summary

This chapter has presented the research design and methodology of a study of youth retention in or disaffiliation from the church. Population and sample, instruments, and data collection procedures have been described. Then, appropriate statistical analysis techniques have been explained.

CHAPTER IV

FINDINGS AND DISCUSSION

The first three chapters described the theoretical basis and the methodology for a longitudinal research study on the subject of church membership and church attendance among Seventh-day Adventist adolescents and young adults. This chapter presents findings and discussion.

The major hypothesis of this study was that youth retention in or disaffiliation from the church is related to the youths' attitude and religious commitment resulting from the interactional relationships they experienced within the church, home, and school. This general hypothesis was divided into 10 different research hypotheses to explore the correlations with the dependent variables. Again, these 10 hypotheses were divided into 22 different sub-hypotheses. Also, one dependent variable which measured church membership was removed from the two original dependent variables: membership and attendance. After a series of testing, the correlations of independent variables with those two dependent variables had similar results. The one

98

removed was the membership variable, and the one left was the church attendance variable. Since membership signifies only nominal status of whether one's name is on the church books or not, it did not actually measure the youths' behavior, while the other, church attendance, did.

This study utilized 10 different survey instruments that the Institute of Church Ministry used for the Ten-Year Youth Study. Questions varied every year. Those surveys contained 578 question items all together. The number of questions by year are shown in Table 1.

Table 1. Number of Questions by Year

Year	1	2	3	4	5	6	7	8	9	10
No. of Items	125	17	43	40	61	54	55	47	65	71

Out of those questions, relevant items for this study were sorted out and grouped together for scales development. Those grouped questions were submitted to factor analyses using SPSS programs. When factors were identified and named, items in each factor were carefully surveyed to determine whether they were theoretically appropriate to be included in the factor. Then, items in each factor were put into an SPSS Reliability Analysis program. The resulting scales were used as independent

variables for correlation analysis or other statistical
analysis.

Information About the Independent
Variables and Scales

Variables Related to
Parenting Style

Questions 31 to 55 of the ninth-year survey of the
Ten-Year Youth Study were adapted from Parker, Tupling, and
Brown's (1979) Parental Bonding Instrument (PBI). Those
questions were intended to measure youths' perceptions
toward father and mother before age 16. The questions were
as follows:

> Question: As you think back on your life before 16 years
> of age, how did your mother and father treat you? Below
> is a list of 25 behaviors. Please answer as follows: 1
> = very like them; 2 = moderately like them; 3 =
> moderately unlike them; 4 = very unlike them; 5 = not
> applicable because no parent contact. Please answer
> first your <u>mother</u> and then for your <u>father</u>.

> Items are as follows:
> 31. Spoke to me with a warm and friendly voice
> 32. Did not help me as much as I needed
> 33. Let me do those things I like doing
> 34. Seemed emotionally cold to me
> 35. Appeared to understand my problems and
>   worries
> 36. Was affectionate to me
> 37. Liked me to make my own decisions
> 38. Did not want me to grow up
> 39. Tried to control everything I did
> 40. Invaded my privacy
> 41. Enjoyed talking things over with me
> 42. Frequently smiled at me
> 43. Tended to baby me
> 44. Did not seem to understand what I needed or
>   wanted

45. Let me decide things for myself
46. Made me feel I wasn't wanted
47. Could make me feel better when I was upset
48. Did not talk with me very much
49. Tried to make me dependent on her/him
50. Felt I could not look after myself unless she/he was with me
51. Gave me as much freedom as I wanted
52. Was overprotective of me
53. Did not praise me
54. Let me dress in any way I pleased

When the questions were submitted to two separate factor analyses for mother and father, four mother factors and three father factors were obtained explaining 59.5% of the variance for the four mother-factor solution and 63% of the variance for the three father-factor solution. Of the four mother-factors, the first and the second factors were similar to the PBI's care and affection versus indifference and rejection factor, and the third and fourth factors were similar to control and overprotection versus encouragement of independence. Thus, mother factors were named: (1) Mother's care and affection (mother1), (2) Mother's indifference and rejection (mother2), (3) Mother's control and overprotection (mother3), and (4) Mother's encouragement of independence (mother4). The results are shown in Table 2.

A factor analysis result of father's parenting style was somewhat different from the mother-factor

Table 2. Factor Loading for Varimax Orthogonal Four-Factor Solution: Mother's Parenting Style

Item	Factor loading
Factor 1: Mother's Care and Affection	
41m. Enjoyed talking things over with me	.789
35m. Appeared to understand my problems and worries	.786
47m. Could make me feel better when I was upset	.727
42m. Frequently smiled at me	.680
36m. Was affectionate to me	.649
31m. Spoke to me with a warm and friendly voice	.622
Factor 2: Mother's Indifference and Rejection	
34m. Seemed emotionally cold to me	.755
46m. Made me feel I wasn't wanted	.717
54m. Did not praise me	.689
48m. Did not talk very much	.608
32m. Did not help me as much as I needed	.577
44m. Did not seem to understand what I needed or wanted	.450
Factor 3: Mother's Control and Overprotection	
38m. Did not want me to grow up	.701
43m. Tended to baby me	.673
53m. Was overprotective of me	.651
49m. Tried to make me dependent on her	.611
39m. Tried to control everything I did	.588
40m. Invaded my privacy	.537
50m. Felt I could not look after myself unless she was with me	.536
Factor 4: Mother's Encouragement of Independence	
51m. Gave me as much freedom as I wanted	.812
52m. Let me go out as often as I wanted	.810
55m. Let me dress in any way I pleased	.697
33m. Let me do those things I like doing	.592
45m. Let me decide things for myself	.541
37m. Liked me to make my own decisions	.491

solution. It resulted in three factors. The first of the three father-factors was a mixture of care and affection (mother factor 1) and encouragement of independence (mother factor 4). Thus, the factor was named Father's affectionate care and encouragement of independence (father1). The other two factors were: Father's indifference and rejection (father2), Father's control and overprotection (father3). The results are shown in Table 3.

<div align="center">
Variables Related to Youths'
Perception of School
Teachers
</div>

Questions 6, 7, 8, and 9 of the ninth-year survey of the Ten-Year Youth Study asked youth's perception of former school teachers. They are as follows:

> Question: As you look back on your high school/academy and college education, would you agree or disagree with the following statements? 1 = strongly agree, 2 = agree somewhat, 3 = uncertain, 4 = disagree somewhat, 5 = strongly disagree
> 6. The teachers encouraged me to think for myself.
> 7. The teachers encouraged me to ask questions.
> 8. The teachers emphasized rules and regulations.
> 9. The teachers emphasized grace and forgiveness.

The reliability analysis result (alpha = .6) suggests these four items were not appropriate for a scale development. Also, the four questions were hard to put into one category. Thus, the variables were used as independent variables as they were.

Table 3. Factor Loading for Varimax Orthogonal Three-Factor
Solution: Father's Parenting Style

Item	Factor Loading
Factor 1: Father's affectionate care and encouragement of independence	
45f. Let me decide things for myself	.849
37f. Liked me to make my own decisions	.823
33f. Let me do those things I like doing	.812
51f. Gave me as much freedom as I wanted	.777
31f. Spoke to me with a warm and friendly voice	.769
41f. Enjoyed talking things over with me	.765
42f. Frequently smiled at me	.762
47f. Could make me feel better when I was upset	.757
52f. Let me go out as often as I wanted	.751
35f. Appeared to understand my problems and worries	.749
36f. Was affectionate to me	.747
55f. Let me dress in any way I pleased	.629
Factor 2: Father's indifference and rejection	
48f. Did no talk very much	.828
34f. Seemed emotionally cold to me	.807
54f. Did not praise me	.741
44f. Did not seem to understand what I needed or wanted	.736
32f. Did not help me as much as I needed	.686
46f. Made me feel I wasn't wanted	.650
Factor 3: Father's control and overprotection	
53f. Was overprotective of me	.768
38f. Did not want me to grow up	.734
39f. Tried to control everything I did	.670
43f. Tended to baby me	.662
40f. Invaded my privacy	.661
49f. Tried to make me dependent on him	.635
50f. Felt I could not look after myself unless he was with me	.569

Variables Related to Youths'
Interactional Relations
in the Church

Questions 36 through 46 of the seventh-year survey
of the Ten-Year Youth Survey were adapted from Parker et
al.'s (1979) Parental Bonding Instrument (PBI) into a
congregational setting. The questions were as follows:

As you remember your experience with the Adventist church prior to your 18th birthday, how would you rate your interaction with prominent or influential adults in the church? 1 = never; 2 = seldom; 3 = usually; 4 = often; 5 = always.

36. They spoke with me in a warm and friendly way.
37. They provided those activities that I like doing.
38. They seemed 'cold' toward me.
39. They appeared to understand my problems and worries.
40. They were affectionate towards me.
41. They liked me to make my own decisions.
42. They were willing to let me talk things over with them.
43. They did not seem to understand what I needed or wanted.
44. They made me feel I wasn't wanted or needed.
45. They tried to tell me what I could or couldn't do.
46. They praised my participation or accomplishment.

Those questions were submitted to the factor analysis and resulted in two factors (see Table 4). They explained 60.474% of the variance. The first factor was characterized by affectionate support, and the second, distant and controlling. The reliability alpha for the first factor was .8921, and the second factor, .7543. Two scale variables were made: cong1 and cong2. The results are shown in Table 4.

Questions 30-32 from the seventh-year survey were concerned about conflicts that youth experienced. The questions were:

To what degree have you experienced conflict in the following areas of church life? 1 = none; 2 = little; 3 = moderate; 4 = high.
>   30. With older church members.
>   31. With your church peer group.
>   32. With your pastor

The reliability alpha was .6634. They were made into a scale variable, cong3 (Conflicts in the church).

Table 4. Factor Loading for Varimax Orthogonal Two-Factor Solution: Youth's Perception of Congregational Leaders

Item	Factor Loading
Factor 1: Congregational leaders: affectionate support	
40. They were affectionate towards me.	.794
46. They praised my participation or accomplishments.	.782
42. They were willing to let me talk things over with them.	.763
39. They appeared to understand my problems and worries.	.741
37. They provided those activities that I like doing.	.713
36. They spoke with me in a warm and friendly way.	.701
41. They liked me to make my own decisions.	.660
Factor 2: Congregational leaders: distant and controlling	
45. They tried to tell me what I could or couldn't do.	.751
44. They made me feel I wasn't wanted or needed.	.744
38. They seemed "cold" towards me.	.723
43. They did not seem to understand what I needed or wanted.	.689

Variables Related to Youths'
Involvement in the Church

The following two variables were added to make one variable. The second variable was recoded so that "no" gets 0 and "yes" gets 1. Then, the two variables were added together. The resulting variable was named "involve."

Year 1, question 20, part 8,

>   To what extent have you participated in the following events?

8. Held a church or Sabbath school office

The choices for this question were: 0 = 0, 1 = 1-2, 2 = 3-4, 3 = 5+. The frequencies in the choices signify number of times one held a church or Sabbath school office until he or she reached 15 or 16 years of age.

Year 2, question 6,
Do you hold an office or other service position in your local congregation? 1 = yes; 2 = no

<div align="center">

Variables Related to Youth's
Involvement in Outreach
Activities
</div>

Year 1, question 20, parts 2, 3, 4, and 6 are concerned with youths' involvement in outreach activities. The choices for this question were: 0, 1-2, 3-4, 5+.

Part 2. Youth evangelistic meetings
Part 3. Sunshine/jail bands
Part 4. Bible studies to non-Adventists
Part 6. Literature distribution

These items were added and made into one variable, evangel1.

Year 2, question 7 is also concerned with youths' involvement in outreach activity:

How active have you been this last year in outreach or witnessing activities?
1. Rarely or Never
2. At least six times a year
3. At least once a month
4. At least once a week

This item was recoded so that the option "rarely or never" was assigned the value of 0 and the others were given the value of 1. Then it was added to the evangel1 variable. The resulting variable was named "evangel."

<div align="center">

Variables Related to Youths'
Attitude Toward the
Church Standards

</div>

Year 1, question 29, parts 1 through 9 are concerned with youths' perception on Adventist church standards.

How much do you agree with following Adventist standards of behavior? 1 = strongly disagree, 2 = somewhat disagree, 3 = neutral, 4 = somewhat agree, 5 = strongly agree
  part 1. Rock music
  part 2. Dancing/discos
  part 3. Premarital sex
  part 4. Movie theaters
  part 5. Recreational drugs
  part 6. Tobacco
  part 7. Alcohol
  part 8. Decorative jewelry or excessive makeup
  part 9. "Unclean" meats

Two new independent variables (scales) were made after a factor analysis of the above nine variables. The principal component analysis with Varimax with Kaiser Normalization explained 79.8% of the variance and yielded two resulting factors. Each of the factors was transformed into scale variables. The first scale variable (stan_hlt) was characterized by its physiological nature (standards on health issues and sex), and the second one (stand_rec) was

more related with social life and pop culture (standards on recreation and jewelry). The reliability alpha for the stan_hlt was .9482 and the stan_rec was .8602. The results are shown in Table 5.

Table 5. Factor Loading for Varimax Orthogonal Two-Factor Solution: Agreement with Church Standards

Item	Factor Loading
Factor 1: Standards on Health issues and Sex	
Part 6. Tobacco	.969
Part 5. Recreational drugs	.959
Part 7. Alcohol	.951
Part 9. "Unclean" meats	.830
Part 3. Premarital sex	.764
Factor 2: Standards on Recreation and Jewelry	
Part 4. Movie theatres	.870
Part 2. Dancing/discos	.854
Part 1. Rock music	.839
Part 8. Decorative jewelry or excessive makeup	.733

Variables Related to Anti-
Traditional Adventist
Behaviors

Year 10 questions 49 through 54 are five typical anti-traditional Adventist behaviors.

How often do you participate in the following activities? (1=nearly everyday; 2=several times per week; 3=at least every month; 4=rarely; 5=never)
49. Listen to rock music
50. Attend the cinema
51. Rent movies on video
53. Participate in social dancing
54. Use recreational drugs

The above questions were recoded so that the higher value means more frequent behavior. An independent variable scale (antibhab) was constructed (reliability alpha of .6976).

A Variable Related to Youths'
Commitment to Jesus

Year 1, question 30, part 3 is concerned with youths' commitment to Jesus.

How much do you agree/disagree with the following statements? (1=Strongly disagree, 2=somewhat disagree, 3=neutral, 4=somewhat agree, 5=strongly agree)
part 3. I have a love experience with Jesus Christ.

Variables Related to Agreement
With Distinctive SDA Doctrines

Questions 10 through 13 in year 4 items were related to distinctive Seventh-day Adventist doctrines.

Please indicate the extent of your agreement with the following statements by circling the appropriate number as indicated. (1 = strongly disagree, 2 = somewhat disagree, 3 = uncertain, 4 = somewhat agree, 5 = strongly agree)
10. The investigative judgement began in the second apartment of the heavenly sanctuary on October 22, 1844.
11. Jesus Christ will come the second time in our generation.
12. The Seventh-day Adventist Church is God's true church.
13. Ellen White was inspired by God, and her writings are an authoritative guide for Adventists today.

The reliability alpha for the above items was .7187, thus one scale variable (doctrine) was constructed.

111

Variables Related to Tithes

Question 29 in year 6 and question 24 in year 8 are concerned with paying of tithe regularly.

Year 6, question 29, "Do you pay tithe on your earnings?" (1=Never, 2=Sometimes, 3=Usually, 4= Always)

Year 8 question 24, "Pay tithe on income regularly? (1=yes, 2=no)

To make the two variable into one, the first variable was recoded using the SPSS program so that 1 and 2 became 2 (no) and 3 and 4 became 1 (yes). Then the recoded variable (y6q29rec) and y8q24 were added together to measure whether a youth gives tithe on a regular basis. The resulting variable was named "tithe."

To sum up, there are 22 independent variables including 17 scale variables. The properties of the scales are presented in List 1.

Description of the Final Year Data

The population of this study was 15- or 16-year-old, baptized North American Seventh-day Adventist adolescents in 1987. When the study ended 10 years later, they were 25 or 26 years of age. The first-year sample included 1,523 youth. Later, one more survey was found and added to the final data set resulting in a total of 1,524 youth: 872 (57.2%) females, 651 (42.7%) males, and 1 who did not indicate gender.

List 1. PROPERTIES OF SCALES

A-Mother: Caring and affectionate
B-Mother: Indifferent and rejecting
C-Mother: Controlling and overprotective
D-Mother: Encourage independence
E-Father: Affectionate care and encouragement of independence
F-Father: Indifferent and rejecting
G-Father: Controlling and overprotective
H-Congregational leaders are affectionate and supportive
I-Congregational leaders are distant and controlling
J-Youth's experience of conflicts with the congregational leaders
K-Involvement in the church
L-Involvement in outreach activities
M-Attitude toward the church standards on health issues and sex
N-Attitude toward the church standards on recreation and jewelry
O-Selected anti-traditional Adventist behaviors
P-Agreement with distinctive SDA doctrines
Q-Paying of tithes

In the 10th year, 782 out of 1,524 responded. Of them 62.6% were females and 37.4% were males. Most had left home to be independent.

According to the 10th year data, about 46% of the respondents were single with no definite marriage plans, 9% engaged, 3% living together, and 39% were married. Among those who married, about 3% divorced. Again, more than 40% of those who married said their spouses have different views on how to practice religion than they do. A total of 685 responded to the question, "Do you have children?" and 150 (22%) said yes. About 28% of the respondents were still in college or university and most of the others had paid jobs

or were working as homemakers. About 58% of the respondents
had graduated from college or graduate school. Another 36%
had some college education. A little more than 5% completed
only high school. Only 1% did not finish high school.

From 1987 to 1996, a different questionnaire survey
was sent to the original sample every year. The response
rate varied year by year. They are summarized here in Table
6.

Table 6. Frequency Distribution for Response Rate by Year

Year	Frequency	%
1	1524	100
2	1263	83
3	1083	71
4	912	60
5	887	58
6	833	55
7	753	49
8	683	45
9	652	43
10	782	51

Membership and Attendance

Membership is defined as whether the youth's name
is being retained or has been dropped from the church books

as a practicing member. Of course, a youth can be retained in the book while he or she is not really active. The final-year report revealed that 782 out of the 1,524 original sample responded. Among the respondents, 626 (80.2% of respondents) said they were still members and 155 (19.8%) said they were no longer members of the Seventh-day Adventist Church. The questions about church attendance and Sabbath school attendance may give more realistic behavioral data on the religion of the youth. When asked whether they were attending church service regularly, 776 responded to the question. Of them, 425 (54.8%) said "yes" while 351 (45.2%) said "no." To a similar question about regular Sabbath school attendance, 723 answered. Of these 243 (33.6%) said "yes" and 480 (66.4%) said "no." When the attendance at worship service and Sabbath school were combined, 43% of the reporting respondents did not attend at all while 26% attend one service and 31% said they attend both of the services.

According to the 10th-year report, almost half (48%) of the respondents said they either dropped out of church membership or stopped attending services at one time or another before age 25 or 26. Then, nearly half (42%) of them returned back to the church or became active.

All these figures reflect behaviors of only those who sent back the tenth-year survey. Thus, for the last year, there are no data for almost half (49%) of the sample.

Church membership, attendance, and participation in other church activities are summarized in Table 7.

Table 7. Church Membership, Attendance, and Participation in Other Church Activities

	Yes (%)	No (%)
Are you at present a member of the SDA Church?	625 (80.1)	155 (19.9)
Ever dropped out of SDA membership or stop attending	369 (48.4)	394 (51.6)
Returned to SDA membership or become active again	187 (41.7)	261 (58.3)
Attend church service regularly	425 (54.8)	351 (45.2)
Attend Sabbath school regularly	243 (33.6)	480 (66.4)
Attend other meetings	171 (25.3)	506 (74.7)
Hold some type of church office	159 (21.0)	599 (79.0)
Serve on one or more church committees	86 (12.8)	587 (87.2)
Participate in some share-your-faith activities	139 (20.7)	532 (79.3)
Attend church social functions	292 (43.1)	385 (56.9)
Pay tithe on income regularly	303 (44.6)	377 (55.4)
Contribute offerings other than tithe	336 (49.6)	342 (50.4)

Religious Beliefs

The Seventh-day Adventist Church teaches doctrines to its church members diligently in various manners. The youth in this study must have been exposed to important church teachings. However, it is one thing for them to know doctrines and another for them to agree with what they were taught. They were asked, "To what extent do you agree with the doctrines of the Seventh-day Adventist Church?" Almost

91% of the youth agreed with the church's teaching about the Seventh-day Sabbath, and only 3.8% disagreed, and 5.7% said they were not certain about this doctrine. About 92% of the respondents agreed with the church's teaching on the second coming of Jesus, and only about 8% were uncertain or disagreed.

The state-of-the-dead doctrine refers to the Seventh-day Adventist understanding of the nature of death. The church teaches (*Seventh-day Adventist Believe...*, 1988, pp. 349-360) that immortality is God's gift and not innate to humanity. Death is the cessation of life. "The state of the death," however, "is not complete annihilation; it is only a state of temporary unconsciousness while the person awaits the resurrection" (p. 352). Almost 88% of the youth agreed with this doctrine while 9.5% were uncertain, and 2.8% disagreed.

The doctrine concerning the heavenly sanctuary and the 2300 days stems from the interpretation of Dan 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It is a very distinctive Adventist doctrine concerning eschatology and the identity of the church. More than 61% of the youth agreed, and about 6% disagreed with this doctrine, while about 32% said they are uncertain.

Seventh-day Adventists believe that one of the gifts of the Holy Spirit is prophecy (*Seventh-day Adventists Believe...*, 1988). They also believe the gift of prophecy was active in the ministry of Ellen G. White, one of the founders of the church, on the basis of the following four facts: (1) agreement of her writing with the Bible, (2) the accuracy of her predictions, (3) the acknowledgment of Christ's incarnation, and (4) the positive influence of her ministry (p. 224). It is the church's belief that she was a true prophet. Almost 73% of the youth agreed that she was a true prophet, while slightly less than 9% disagreed. About 19% said they were uncertain.

The Seventh-day Adventist church identifies itself as the true visible church in the last days, or "the remnant" that "keep the commandments of God and have the testimony of Jesus Christ" (Rev 12:17), and proclaim the three angels' messages of Rev 14:6-12. More than 69% of the youth agreed that the Adventist church is the true church, and somewhat more than 14% disagreed, while 16.5% said they were uncertain about it. Agreement with distinctive Seventh-day Adventist Church doctrines is shown in Table 8.

Perceptions of Church Standards

Recognizing themselves as a people called to be godly who think, feel, and act in harmony with the

Table 8. Agreement with Distinctive SDA Doctrines

Doctrines	Agree (%)	Uncertain (%)	Disagree (%)
The Sabbath	621(90.5)	39 (5.7)	26 (3.8)
The Second Coming of Jesus	630(91.8)	35 (5.1)	21 (3.1)
The State of the Dead	602(87.8)	65 (9.5)	19 (2.8)
The Heavenly Sanctuary and the 2300 Days	420(61.2)	222(32.4)	44 (6.4)
Ellen G. White is a true prophet	498(72.6)	129(18.8)	59(8.6)
The SDA Church is the true church	474(69.1)	113(16.5)	99(14.4)

principles of heaven, Seventh-day Adventists set standards in almost every aspect of life: amusement and entertainment, dress, diet, and the health issues of other materials that may influence the health of the body and mind. These standards are not a means of salvation (*Seventh-day Adventist Believe...*, 1988, p. 280). Rather, the Christian behavior arises as a grateful response to God's magnificent salvation. The youth in this study were asked what were their perceptions toward selected church standards.

More than 92% of the youth agreed that one should not use tobacco, while less than 4% disagreed, and another 4% were uncertain. Similar results were obtained with the item on alcoholic beverages. About 77% agreed one should not drink alcoholic beverages while 8% were uncertain, and more than 15% disagreed. The standards on illegal drugs, extra-marital sex, Sabbath-keeping, and dress also received

high support. Almost 93% agreed that one should not use

illegal drugs, and more than 74% agreed that sex should

occur only in marriage. More than 88% said one should keep

Sabbath holy, and 75% agreed that one should dress modestly.

The standards on jewelry, rock music, movie

theater, and dance received lower support. Less than 33%

agreed that one should not wear cosmetic jewelry, while more

than 49% disagreed and about 18% were uncertain. More

people disagreed that one should not listen to rock music

(52%) or should not attend movie theaters (70.5%). Only

31.5% agreed that one should not listen to rock music and

16.2% that one should not attend movie theaters. Youths'

perceptions toward Adventist church standards are summarized

in Table 9.

Table 9. Youths' Perception Toward Adventist Church
Standards

Church Standards	Agree (%)	Uncertain (%)	Disagree (%)
One should not use tobacco	632 (92.1)	28 (4.1)	26 (3.7)
One should not drink alcoholic beverages	526 (76.7)	55 (8.0)	105(15.3)
One should not wear cosmetic jewelry	125 (32.8)	124(18.1)	337(49.1)
One should not listen to rock music	216 (31.5)	112(16.3)	358(52.2)
One should not attend movie theaters	111 (16.2)	91 (13.3)	484(70.5)
One should not dance	152 (22.2)	121(7.9)	413(60.2)
One should not use illegal drugs	637 (92.9)	13(1.9)	36(5.2)
Sex should occur only in marriage	510 (74.3)	78(11.4)	98(14.2)
One should keep the Sabbath holy	604 (88.2)	52(7.6)	29(4.3)
One should dress modestly	513 (74.8)	94(13.7)	79(11.5)

Devotional Life

In general, almost all of the youth agreed that religious faith is important to their lives. More than half (52%) said it is very important, 30% said quite important, and 15% said slightly important. Only 3.4% regarded religious faith as not at all important. In other words, regardless of their status or attendance in the church, religious upbringing impacted the hearts of almost all (97%) of the youth. If this is the general attitude of the youth toward religious faith, what are the actual behaviors in practicing their devotional life?

In answer to the question on personal prayer life, 59% of the respondents said they pray every day, 23% weekly or oftener, 9% at least monthly, and another 9% said rarely or never pray. Personal Bible study was less frequent than prayer. About 13% of the respondents studied the Bible every day, 30% weekly or oftener, 21% at least monthly, and 36% said they rarely or never study the Bible. Reading religious literature other than the Bible was similar to Bible study. About 10% read religious literature daily, 30% weekly or oftener, 31% at least monthly, and 29% said rarely or never.

Family worship was the strongest family-related predictor of faith and commitment (Dudley, 1992, 202) in the

Valuegenesis study which involved more than 15,000 Adventist youth. The 10th-year survey of the Ten-Year Study sample revealed only about 12% of the youth said they have family worship every day, 18% weekly or oftener, 15% at least monthly, while 56% said they rarely or never have family worship. Elements of the devotional life of the youth are summarized in Table 10.

Table 10. Youths' Devotional Life

	Daily	Weekly or oftener	At least monthly	Rarely or Never
Personal prayer	400(58.5)	158(23.1)	63 (9.2)	63 (9.2)
Personal Bible study	87(12.7)	207(30.2)	143(20.9)	248(36.2)
Read religious literature	66 (9.7)	207(30.3)	209(30.6)	201(29.4)
Family worship	77(11.5)	117(17.5)	101(15.1)	373(55.8)

Spiritual Influences of Significant Others

Kangas (1988, p. 45) summarized the importance of spiritual models for teenagers' life.

Adolescents need to be shown the Christian life by a spiritual model as well as to be told, and this, besides giving them pattern to follow, also provides a dim projection of what God must be like. Also, adolescents need approval, but the approval is significant only if they first value the person as significant. Since teenagers tend to idealize, they seek the approval of those whose Christian lives they have already examined and found attractive. The approval of such they will solicit, perhaps subtly, and they are then in a position to influence the teenager spiritually.

The 10th-year data revealed how the youth rated their significant others on their spiritual development as they looked back at their early lives. About 81% of the youth viewed their mothers as helpful for their spiritual development while 67% said their fathers were. Teachers in Adventist schools were viewed as helpful for 55% who responded to the question. A particular pastor, close friends, and adults in local church were viewed as helpful in spiritual development: 58%, 43%, and 33%, respectively. More detailed responses are seen in Table 11.

Table 11. Influence of Significant Others on Spiritual Development

Significant Others	Helpful(%)	Neutral(%)	Negative(%)
Your mother	548(80.9)	85(12.6)	44 (6.5)
Your father	426(67.2)	138(21.8)	70(11.0)
Teachers in an Adventist school	341(54.9)	194(31.2)	86(13.8)
A particular pastor	381(58.2)	224(34.2)	50 (7.6)
Your closest friends	284(43.3)	286(43.6)	86(13.1)
Adults in your local church	216(32.9)	279(42.5)	162(24.7)

Future Self-projections

In projecting intentions for the future, 61% of the respondents said they definitely plan to remain as a Seventh-day Adventist for the rest of their lives, and another 19% said they probably will. Thus a total of 80% responded positively while about 11% said they were not sure, and another 9% said they were very unlikely to remain

in the church. Will they raise their children in the church? The majority (87.5%) responded positively. Another question was concerned with the future of Adventist education. When asked whether they will send their children to the Seventh-day Adventist school system, 72% responded positively and 28% negatively. The results are summarized in Table 12.

Table 12. Future Self-Projection

Future Self-projections	Yes (%)	No (%)
Would you likely remain in the SDA church?	547(80.0)	137(20.0)
Would like to raise children in the SDA church	575(87.5)	82(12.5)
Will send children to SDA schools	459(71.9)	179(28.1)
Will teach children that E. G. White was a prophet	473(74.0)	166(26.0)

Testing of the Hypotheses

Each of the hypotheses presented in chapter 1 was tested for statistical significance. They are here stated in null form so that a determination can be made whether they should be retained or rejected from a statistical standpoint. Before testing the hypotheses, it should be noted that there were some changes and modifications in the dependent variables. In the original proposal of this study, it was suggested that two dependent variables would be utilized including the membership variable (year 10, question 2) and attendance variable (year 10, question 5).

However, after testing correlations between these two variables and the independent variables, it became apparent that these two variables are very similar in nature. Thus one dependent variable (membership) was eliminated. The membership variable (year 10, question 2) measured only nominal status, while the attendance variable (year 10, question 5) measured actual behavior. Then, the attendance variable was modified so that the results may be better understood. In the original survey the answer 1 was "yes" and 2 was "no." They were recoded so that the answer "no" gets the lower value of 0 and "yes" gets the higher value of 1. For each hypothesis the significance level is shown in Appendix A.

Hypothesis 1. Youth retention in the church is not correlated with perceived care and affection from one's mother before age 16.

The correlation with Scale A--Mother's care and affection--is significant at the .01 level. Therefore, the null hypothesis is rejected. Youth who perceived their mothers as caring and affectionate are more likely to attend the church after they leave home. At .12 the relationship accounts for 1% of the variance.

Hypothesis 2. Youth retention in the church is not correlated with perceived indifference and rejection from one's mother before age 16.

The correlation with Scale B—Mother's indifference and rejection—is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceive mother as indifferent and rejecting are less likely to attend the church after they leave home. At .17 the relationship accounts for 3% of the variance.

Hypothesis 3. Youth retention in the church is not correlated with perceived control and overprotection from one's mother before age 16.

The correlation with Scale C—mother's control and overprotection—is not significant at the .01 level. Therefore, the null hypothesis is retained. There is no relationship between mother's parenting style of control and overprotection and youths' church retention.

Hypothesis 4. Youth retention in the church is not correlated with perceived encouragement of independence from one's mother before age 16.

The correlation with Scale D—mother's encouragement of independence—is not significant at the .01 level. Therefore, the null hypothesis is retained. There

is no relationship between perceived mother's encouragement of independence and church retention.

Hypothesis 5. Youth retention in the church is not correlated with perceived affectionate care and encouragement of independence from one's father before age 16.

The correlation with Scale E--father's affectionate care and encouragement of independence--is not significant at the .01 level. Therefore, the null hypothesis is retained. There is no relationship between father's parenting style of affectionate care and encouragement of independence and youth retention in the church.

Hypothesis 6. Youth retention in the church is not correlated with perceived indifference and rejection from one's father before age 16.

The correlation with Scale F--father's indifference and rejection--is not significant at the .01 level. The null hypothesis is retained. There is no relationship between youth retention in the church and their perception of father as indifferent and rejecting.

Hypothesis 7. Youth retention in the church is not correlated with perceived control and overprotection from one's father before age 16.

The correlation with Scale G--father's control and overprotection--is not significant at the .01 level. Therefore, the null hypothesis is retained. There is no relationship between father's parenting style of control and overprotection and youth retention in the church.

Hypothesis 8. Youth retention in the church is not correlated with the perception that the teachers encouraged students to think.

The correlation with scale H--perception that the teachers encouraged students to think--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived teachers as encouraging them to think are more likely to attend church. At .24 the relationship accounts for 6% of the variance.

Hypothesis 9. Youth retention in the church is not correlated with the perception that the teachers encouraged students to ask questions.

The correlation with the scale I--the perception that the teachers encouraged students to ask questions--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived teachers as encouraging students to ask questions are more likely to attend the church. At .20 the relationship accounts for 4% of the variance.

<u>Hypothesis 10.</u> Youth retention in the church is not correlated with the perception that the teachers emphasized rules and regulations.

The correlation with the scale J--the perception that the teachers emphasized rules and regulations--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived teachers as emphasizing rules and regulations are less likely to attend the church. At .15 the relationship accounts for 2% of the variance.

<u>Hypothesis 11.</u> Youth retention in the church is not correlated with the perception that the teachers emphasized grace and forgiveness.

The correlation with the scale K--the perception that the teachers emphasized grace and forgiveness--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived teachers as emphasizing grace and forgiveness are more likely to attend the church. At .19 the relationship accounts for 4% of the variance.

<u>Hypothesis 12.</u> Youth retention in the church is not correlated with the perception that the church leaders and adult members were affectionate and supportive.

The correlation with Scale L--Perception that the church leaders and adult members were affectionate and supportive--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived the church leaders and adult members as affectionate and supportive are more likely to attend church. At .18 the relationship accounts for 3% of the variance.

Hypothesis 13. Youth retention in the church is not correlated with the perception that the church leaders and adult members were distant and controlling.

The correlation with Scale M--Youth perception that the church leaders and adult members were distant and controlling--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who perceived the church leaders and adult members as distant and controlling are less likely to attend church service. At .16 the relationship accounts for 3% of the variance.

Hypothesis 14. Youth retention in the church is not correlated with the conflicts that youth experienced with the church leaders or adult members.

The correlation with Scale N--Youths' experience of conflicts with the church leaders or adult members--is not significant at the .01 level. Therefore, the null hypothesis is retained. There is no relationship between

youth retention in the church and their experience of conflicts with church leaders or other adult church members.

Hypothesis 15. Youth retention in the church is not correlated with involvement in the church (whether one held service positions in the church).

The correlation with the scale O--Involvement in the church--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who held church or Sabbath school office are more likely to remain in the church. At .18 the relationship explained 3% of the variance.

Hypothesis 16. Youth retention in the church is not correlated with one's degree of involvement in outreach activities.

The correlation with Scale P--degree of involvement in outreach activities--is significant at the .01 level. Therefore, the null hypothesis is rejected. Youth who actively participate in evangelism or outreach activities are more likely to remain in the church. At .10 the relationship accounts for 1% of the variance.

Hypothesis 17. Youth retention in the church is not correlated with one's attitude toward the church standards on health issues and sex.

The correlation with Scale Q--Attitude toward the church standards on health issues and sex--is not significant at the .01 level. Therefore, the null hypothesis is retained. There is no relationship between youths' perception on selected church standards on health issues of tobacco, recreational drugs, alcohol, and unclean meats and sex and church retention.

The above correlation is based on the youth's perception when they were 15- or 16- years old. However, a similar test with the 10th-year data shows a radical difference. The 10th-year survey, which was taken when the youths were 25- or 26- years old, contains similar questions and an almost identical factor of church standards on health issues and sex. The correlation with the same dependent variable was .40; thus the relation accounted for 16% of the variance. It may be assumed that during the 10 years, the gap between the two groups of youth, those who remained in the church and those did not, on those standards has widened.

Hypothesis 18. Youth retention in the church is not correlated with one's attitude toward the church standards on recreation and jewelry.

The correlation with Scale R--Attitude toward the church standards on recreation and jewelry--is significant

at the .01 level. Therefore, the null hypothesis is rejected. Youth who agree on church standards on recreation and jewelry are more likely to attend church services. At .18 the relationship accounts for 3% of the variance.

Again, correlation of the similar factor variable from the 10th-year survey gave a much higher correlation (.433), and the relationship accounted for 19% of the variance.

Hypothesis 19. Youth retention in the church is not correlated with the selected anti-traditional Adventist behaviors.

The correlation with Scale S--Anti-traditional Adventist behaviors--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who participate in anti-traditional Adventist behaviors are less likely to attend the church services. At .44 the relationship accounts for 19% of the variance.

Hypothesis 20. Youth retention in the church is not correlated with one's commitment to Jesus Christ.

The correlation with Scale T--Commitment to Jesus--is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who experienced a love relationship with Jesus prior to age 17 are more likely to

remain in the church. At .17 the relationship accounts for 3% of the variance.

Hypothesis 21. Youth retention in the church is not correlated with agreement with distinctive Seventh-day Adventist doctrines.

The correlation with Scale U—Agreement with distinctive SDA doctrines—is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who agree with distinctive SDA doctrines are more likely to attend church services. At .31 the relationship accounts for 10% of the variance.

Hypothesis 22. Youth retention in the church is not correlated with paying of tithes.

The correlation with the Scale V—paying of tithe regularly—is significant at the .001 level. Therefore, the null hypothesis is rejected. Youth who pay tithe on a regular basis are more likely to remain in the church. At .44 the relationship accounts for 19% of the variance.

Multiple Logistic Regression Analysis

With a dichotomous dependent variable, the logistic regression is used in this study. According to Hosmer and Lemeshow (1989, p. 1), the logistic regression model is the standard statistical method when the outcome variables are dichotomous or binary.

The purpose of the logistic regression analysis is--similar to ordinary regression--to find the best fitting model to describe the relationship between an outcome (dependent variables) and a set of covariates (independent variables). The logistic model also gives information about the importance of the variables within the model (Fienberg, 1981, pp. 104-105). It is useful to predict the presence or absence of a characteristic or outcome based on values of a set of predictor variables.

To assess the fit of the logistic model, the SPSS program provides the Hosmer-Lemeshow goodness-of-fit test. According to the SPSS manual, goodness-of-fit is defined as

> a measure of how well the model fits the data. It is based on the squared differences between the observed and predicted probabilities. A small observed significance level for the goodness-of-fit statistic indicates that the model does not fit well. (SPSS 10.1 online manual)

In calculating the Hosmer and Lemeshow goodness-of-fit test, the SPSS program divides the cases into 10 approximately equal groups based on the estimated probability of the event occurring. Then, the observed and expected numbers of events and non-events are compared. In this study, an event is a retention and a non-event is a dropout as measured by regular worship attendance. Then, the chi-square test assesses the difference between the observed and expected numbers of events.

Multiple runs on the computer resulted in a model for retention with a Hosmer and Lemeshow goodness-of-fit chi-square of 3.34 with 8 degrees of freedom. The observed significance level for the chi-square p value was .91. Therefore, the null hypothesis that there is no difference between the observed and predicted values is retained. This indicates that the logistic model appears to fit the data reasonably well.

The forward-stepwise regression proceeds the same way as in multiple linear regression. At each step, the predictor variable with the smallest significance level for the score statistic is entered and estimates the coefficients for a logistic regression. All variables in the forward-stepwise block that have been entered are then examined to see if they meet removal criteria. If a variable is selected for removal and it results in a model that has already been considered, variable selection stops.

Table 13 shows the selected logistic model with those independent variables that seem to influence retention the most.

The most positive influential predictor was Teacher encouraged thinking, followed by, in descending order, Giving tithe regularly, Involvement in the church, and Agreement with distinctive Adventist doctrines. The

most negative influential predictor was Teacher emphasized rules and regulations followed by Anti-traditional Adventist behavior and Mother's indifference and rejection.

Table 13. Logistic Regression Predicting for Retention in the Church as Measured by Worship Attendance

Predictor	Beta	Standard Error	Odds Ratio
Teacher encouraged thinking	.470**	.137	.625
Teacher emphasized rules	-.415**	.142	1.514
Paying tithe regularly	.408*	.169	.665
Involvement in the church	.372**	.133	1.450
Anti-traditional SDA behavior	-.282**	.053	.754
Agreement with doctrines	.128**	.049	1.136
Mother indifferent/rejecting	-.084*	.035	1.088
Constant	1.615	1.418	5.029

$*p < .05.$ $**p < .01.$

Chapter Summary

This chapter has presented the findings of a study on youth retention in the church. The retention, disaffiliation rate, and various aspects of youth's lives were described. Then 22 hypotheses on youth retention were tested. Finally, a logistic regression model was presented to reveal combined effects of youth's religious perception, behavior, and other environmental effects such as home, school, and church on the retention of the youth in the church.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary of the Problem

This study is concerned with retention and disaffiliation of youth members of the North American Division of the Seventh-day Adventist Church. The portion of the youth who disaffiliate themselves from the church is considered to be a problem of serious concern for parents, teachers, other religious educators, and the church itself.

The research was conducted in order to discover the relationships that may exist between youth retention in the church and certain other variables. The other variables were selected on the basis of a broad theory of youth retention in the church. The theory states that the behavior of the youth and young adult retention in, dropping out, or returning to the church is related to the youths' attitude and religious commitment resulting from the interactional relationships they experienced within the church, home, and school.

137

From the broad theory, 22 research hypotheses were formulated. Seven of these dealt with perceptions about parental influence. Four were concerned with perceptions about teachers' attitudes toward the students. Three were concerned with perceptions about church leaders and adult members. Eight other hypotheses were concerned with various church activities, perceptions, behaviors, and beliefs.

Summary of the Methodology

The population for this study consisted of 15- and 16-year-old baptized members of the Seventh-day Adventist Church in the North American Division in 1987. By computer random method, 695 churches were selected. The final sample included 1,524 who replied to the first-year survey of the Ten-Year Youth Study.

This study utilized the Institute of Church Ministry's Ten-Year Youth Study data. The Institute of Church Ministry at Andrews University developed and sent 10 different instruments to collect data for 10 years from 1987 to 1997. All of the 10 years of data were combined into one final set (total 10) to be utilized for longitudinal analysis. Then, out of the 578 questions, relevant items for this study were sorted out, and some of them were grouped together for scales development. SPSS factor analysis and reliability analysis programs were utilized in

formulating the scales. Then, these scales and other selected individual items were put into statistical analysis such as Pearson correlation and a stepwise logistic regression analysis.

Summary of the Findings

The disaffiliation results from the 10th year survey revealed that 55% of the members who were baptized at the age of 15 or 16 were active in attending worship regularly after 10 years. About 34% of the original sample were attending Sabbath school on a regular basis. Forty-eight percent of the respondents had dropped out of the church membership or stopped attending the church; then 42% of the dropouts returned back to the church or became active again. However, these figures reflect only the behaviors of those who returned the tenth-year survey. Behaviors of almost half (49%) of those who did not return the final-year survey were not analyzed.

Twenty-two hypotheses were tested to find the correlations between the selected independent variables and the dependent variable (retention). Of the 22 variables, 12 were significant at the .001 level, 4 were significant at the .01 level, and 6 others were not significant. The strength of the significant correlations ranges from .10 to .44.

Among the influence of perceived parenting styles studied, mother's care and affection was significantly and positively correlated with youth retention in the church as measured by regular worship attendance. On the other hand, mother's indifference and rejection was significantly and negatively correlated with youth retention in the church as measured by regular worship attendance. Other parenting style variables--mother's control and overprotection, mother's encouragement of independence, father's affectionate care and encouragement of independence, father's indifference and rejection, and father's control and overprotection--were not significantly correlated with youth retention in the church as measured by regular worship attendance.

Among teacher influences examined, teacher's encouragement of thinking, teacher's encouragement of asking questions, and teacher's emphasis of grace and forgiveness were significantly and positively correlated with youth retention in the church as measured by regular worship attendance. On the other hand, teacher's emphasis of rules and regulations was significantly and negatively correlated with youth retention in the church as measured by regular worship attendance.

Among the church influences examined, the
perception that church leaders and adult members are
affectionate and supportive, involvement of youth in the
church, involvement of youth in outreach activities,
attitudes of youth toward the church standards on health
issues and sex, attitudes of youth toward the church
standards on recreation and jewelry, commitment to Jesus,
agreement with distinctive Seventh-day Adventist doctrines,
and paying of tithes were all significantly and positively
correlated with youth retention in the church as measured by
worship attendance. The perception that the church leaders
and adult members were distant and controlling and selected
anti-traditional Adventist behaviors were significantly and
negatively correlated with youth retention in the church as
measured by worship attendance. The variable Youths'
experience of conflicts with the church leaders was not
significantly correlated with youth retention in the church.

The stepwise logistic regression result selected
seven primary predictors that seem to most influence
retention of youth as measured by worship attendance. The
positive influential predictors were, in descending order,
Teacher encouraged thinking, Giving tithe regularly,
Involvement in the church, and Agreement with distinctive
Adventist doctrines. And the negative influential

predictors were, in descending order, Teacher emphasized rules and regulations, Anti-traditional Adventist behavior, and Mother's indifference and rejection.

Conclusions

The scope of this longitudinal study embraces adolescence through the young-adulthood period. The correlations of this study suggest how perceptions and behaviors during the adolescent age influence retention in the church in the young adult. The general hypothesis of this study was that the behavior of the youth and young adult retention in, dropping out, or returning to the church is related to the youths' perceptions, attitude and religious commitment resulting from their experiences within the home, church, and school. In the light of this hypothesis the findings that have been presented suggest several conclusions.

1. Youth retention in the church is a combined result of psycho-social and cognitive experiences a person had at home, school, and church during childhood through adolescence.

2. Social environment plays an important role in the formation of religious identity and commitment of a youth. The literature reveals that a youth's idea of God and religion is greatly influenced by his or her concepts

toward significant others: parents, teachers, and church leaders. Two aspects of religious social learning are observed: religious tendency and religious retention. Often, conservativeness or liberalness of a youth is a result of his or her upbringing. Youth tend to resemble their parents. Also, if both parents of a youth are church members (Kangas, 1988) or a youth is educated longer in church schools (Minder, 1985), he or she is more likely to remain in the church.

3. Emotional environment plays an important role in youth retention in the church. Parents' warm and caring attitudes, supportive adult church members or leaders, teachers' encouragement of thinking, and teachers' gracious and forgiving attitudes influence positively. On the other hand, parents' rejecting and indifferent attitudes and teachers' rules-and-regulation-oriented legalistic attitudes influence negatively on the retention of the youth in the church.

4. The majority of the youth retain what they were taught about religion and faith during childhood and adolescence. In other words, they are cognitively consonant with church teachings and are not inclined to change. This is especially true if they had positive emotional interactions with significant others during childhood and

adolescence. Others, however, experience cognitive dissonance when they are exposed to conflicting ideas. To keep cognitive consistency, in other words, peace of mind, they change their opinions on the faith and religion in which they were raised. Negative social interactions in the home, school, and church are correlated with this radical change.

5. Perceptions of youth on certain Adventist doctrines are changing. The differences of perceptions on those beliefs also make differences on church retention. This is the cognitive aspect of youths' religion. Some doctrines such as the Sabbath, the second coming of Jesus, and the state of the dead had 88% to 92% agreement while the heavenly sanctuary and the 2300 days, Ellen G. White as a true prophet, and the Seventh-day Adventist church as the true church of God received less agreement of 73% to 61%. Youth are more likely to leave the church and faith and less likely to return to the fold if their beliefs in Adventist doctrines are diminished.

6. Perceptions of youth on Adventist standards have changed drastically. And youth retention is influenced by the perceptions. The church standards on illegal drugs, tobacco, Sabbath, dress, alcoholic beverages, and extra-marital sex generally receive 93% to 74% of agreement. On

145

the other hand, church standards on jewelry, rock music,
dance, and movie theaters received only 33% to 16% of
agreement. Therefore, the future of Adventism in North
America will be very much different from the current
generation. Lifestyle and church standards are engrossing
issues now. These must be resolved in the near future.
Lowering the standards is not the biblical way. The
standards need to be uplifted. This does not necessarily
mean setting up more behavioral limitations. Instead, youth
are encouraged to discern what is right and what is wrong by
using their sound reason and behave according to their own
self-governed conscience. Of course, the church would do
well to provide the appropriate training to fortify the
youths' will power.

      7. One way of training youth is to involve them
in the church operation, outreach activities, and other
aspects of church life. Involvement gives them ownership.
Those who feel the ownership of the church tend not to
desert it. Paying of tithe is another form of religious
commitment. Often, it is a result of training. Together
with psycho-social and cognitive aspects of religious
upbringing, this behavioral training will fortify youths'
commitment to the faith and religion greatly and tie them
with the rope of love to Christ and the Church.

Practical Recommendations for Religious Educators

Religious educators include those who are concerned about youths' religion and faith such as parents, church leaders, and school teachers.

1. To "keep" the youth in the church is important. However, it is more important to help them, through modeling and teaching, to love God and their neighbors with their whole heart. Retention should be the result of this love. Without this sincere heart, there will be only cultural Adventists in the church.

2. "Thinking habits" should be encouraged in Adventist homes, churches, and schools. As Ellen White said, Adventist education aims to produce "thinkers" and not merely "reflectors" of others' thoughts. Critical thinking becomes more and more important in modern education. It is dangerous to think, but it is more dangerous not to think.

3. Adventist teachers would do well if emphasis is put more on grace and forgiveness than on rules and regulations. Also, rules and regulations should be carefully assessed whether they are only culturally driven or stem from true religious principles.

4. The youth need to be more involved in the operation of churches according to their gifts. A task-force may be operated to investigate the detailed need of

the church. And a spiritual gift inventory may be administered to know the service capacities of the youth. The two, then, may be combined to give youth appropriate service positions in the church.

5. Religious educators should give great attention to the youth culture in relation to the church's standards. There is a great change in the views and behavior of the youth on some church standards. Those standards should not be blindly retained or rejected. Religious educators should communicate with youth in a reasonable way so that youth can define the church standards for themselves based on true religious principles.

6. Religious educators should provide more outreach activities for youth. Usually youths have a lot of vitality. They are more active than adults. Given the opportunity and support, youth can carry out the great mission mandate of Jesus Christ. And youth who share their faith with others are more likely to remain in the church.

7. Efforts must be made to increase understanding and agreement in youth with regard to the general and distinctive Seventh-day Adventist doctrines. It is important to teach general doctrines that Seventh-day Adventists share with other Christian denominations. Many of them are core Christian beliefs. However, the

distinctive Adventist doctrines are also very important in that they provide religious identity and the reason why a young person should live as an Adventist.

8. Religious educators should encourage youths to develop the habit of giving tithe and other offerings and model their practice. This may be accompanied with the training of personal financial and management skills.

Recommendations for Further Research

The present study generated the following suggestions for further research.

1. It would be enlightening to repeat the study five or ten years later with the same population.

2. One important factor that is closely related to retention and other aspects of youths' religion is "leaving parents' home." Those who were raised in Adventist homes and church schools especially face the reality of the "outside" world somewhat differently from the environment they grew up in after graduating from church- related high school or college. An in-depth study, perhaps a qualitative investigation of the dynamics of behavioral and perceptual adjustments of the youth to the secular society after they leave their home, would be enlightening.

3. It would be well to extend the research to other countries.

4. It would be well to study how the spiritual
disciplines influence the youth.

5. It would be well to apply other methodology
such as structural equation modeling on these data to find
how the individual factors correlated with and influence
each other, and then develop one comprehensive model of
youths' church retention in, disaffiliation from, and
returning back to the church.

APPENDIX A

SIGNIFICANCE LEVEL FOR TESTING EACH HYPOTHESIS

Hypothesis	Sig. Level
Hypothesis 1	.005
Hypothesis 2	.000
Hypothesis 3	.061
Hypothesis 4	.954
Hypothesis 5	.045
Hypothesis 6	.013
Hypothesis 7	.956
Hypothesis 8	.000
Hypothesis 9	.000
Hypothesis 10	.000
Hypothesis 11	.000
Hypothesis 12	.000
Hypothesis 13	.000
Hypothesis 14	.013
Hypothesis 15	.000
Hypothesis 16	.004
Hypothesis 17	.027
Hypothesis 18	.000
Hypothesis 19	.000
Hypothesis 20	.000
Hypothesis 21	.000
Hypothesis 22	.000

APPENDIX B

SURVEYS USED IN THE 10 YEAR YOUTH RETENTION STUDY

(Adventist Youth Survey correspond with the 1st year survey,

Adventist Youth Survey 2 correspond with the 2nd year

survey, Adventist Youth Survey 3 correspond with the 3rd

year survey, and so on.)

ADVENTIST YOUTH SURVEY

Please circle the number of your response or fill in the blanks appropri-
ately. Your answer to <u>every</u> question is critical to this study. Your answers
will <u>always</u> be kept confidential.

1. At what age did you join the Adventist church by baptism? (If your response is #4, stop. Mail this survey back in the envelope provided.)
   1. Younger than 10
   2. 10-12 years
   3. 13 or older
   4. I'm not baptized

2. If your father was ever a baptized Adventist, how old were you when he joined the church?
   1. Before my birth
   2. Between birth and 6
   3. Between 7 and 12
   4. Teenager
   5. Has never been an Adventist

3. Is he presently a member?
   ____ Yes   ____ No

4. If your mother was ever a baptized Adventist, how old were you when she joined the church?
   1. Before my birth
   2. Between birth and 6
   3. Between 7 and 12
   4. Teenager
   5. Has never been an Adventist

5. Is she presently a member?
   ____ Yes   ____ No

6. How often do you attend church?
   1. Never
   2. Once in a while
   3. Once or twice a month
   4. Nearly every week

7. How often does your father attend church?
   1. Never
   2. Once in a while
   3. Once or twice a month
   4. Nearly every week

8. How often does your mother attend church?
   1. Never
   2. Once in a while
   3. Once or twice a month
   4. Nearly every week

9. What is your biological parents' marital status?
   1. Married and together
   2. Separated
   3. Divorced
   4. One or both have died

10. Whom do you live with when you are home?
    1. Both biological parents
    2. Just one parent
    3. Parent and stepparent
    4. Adoptive parents
    5. Guardians

11. If your parents no longer live together (due to death, divorce, or separation), how old were you when that separation occurred?
    1. Younger than 6
    2. Between 6 and 9
    3. Between 10 and 12
    4. Teenager
    5. Original parents still to-
       gether

12. Through grades 1 - 8 how many years did you attend
    1. Adventist church school?   ____ years
    2. Public school?   ____ years
    3. Non-Adventist private school?   ____ years
    4. Home study?   ____ years

13. From grade 9 to now how many years did you attend
    1. Adventist day academy or junior academy?   ____ years
    2. Adventist boarding academy?   ____ years
    3. Public high or junior high?   ____ years
    4. Non-Adventist private school?   ____ years
    5. Home study?   ____ years

14. Where do you now attend school?
    1. Adventist day academy
    2. Adventist boarding academy
    3. Public high school
    4. Non-Adventist private school
    5. Home study courses
    6. Not in school

15. What are your plans after 12th grade?
    1. Attend Adventist college
    2. Attend non-Adventist college
    3. Vocational training
    4. Go directly to work
    5. Enlist in the military
    6. Undecided

16. How do you rate yourself as a student in your class?
    1. Top 10%
    2. Top 25%
    3. Top 50%
    4. Lower half

17. Were you ever forced or persuaded to attend an Adventist school against your wishes?
    1. No
    2. Yes

18. Your sex?   1. Male   2. Female

19. Your birthdate?   Month _____ Year _____

20. To what extent have you participated in the following events?

	Circle number of times				Check if mostly enjoyed	Check if mostly disliked
1. Summer camps	0	1-2	3-4	5+	____	____
2. Youth evangelistic meetings	0	1-2	3-4	5+	____	____
3. Sunshine/jail bands	0	1-2	3-4	5+	____	____
4. Bible studies to non-Adventists	0	1-2	3-4	5+	____	____
5. Collecting items for the needy	0	1-2	3-4	5+	____	____
6. Literature distribution	0	1-2	3-4	5+	____	____
7. Ingathering	0	1-2	3-4	5+	____	____
8. Held a church or Sabbath school office	0	1-2	3-4	5+	____	____
9. Pathfinders (number of years)	0	1-2	3-4	5+	____	____

21. How is your relationship with the following people? (1=VERY CLOSE,
    2=SOMEWHAT CLOSE, 3=MODERATE, 4=NOT CLOSE, 5=DISTANT, 6=DOES NOT APPLY)
    1. Your mother   1 2 3 4 5 6
    2. Your father   1 2 3 4 5 6
    3. Your brother(s)   1 2 3 4 5 6
    4. Your sister(s)   1 2 3 4 5 6
    5. Adventist teachers   1 2 3 4 5 6
    6. Peers   1 2 3 4 5 6
    7. Sabbath school teachers   1 2 3 4 5 6
    8. Church leaders   1 2 3 4 5 6

22. To what extent have the following people aided you in growing toward inde-
    pendent adulthood? (1=VERY SUPPORTIVE, 2=USUALLY FAVORABLE, 3=NOT MUCH
    HELP, 4=TRIED TO HOLD ME BACK, 5=ANTAGONISTIC, 6=DOES NOT APPLY)
    1. Mother   1 2 3 4 5 6
    2. Father   1 2 3 4 5 6
    3. Adventist teachers   1 2 3 4 5 6
    4. Church leaders   1 2 3 4 5 6
    5. Sabbath school teachers   1 2 3 4 5 6

23. How would you characterize the following in terms of the enforcement you
    have experienced? (1=TOO LENIENT, 2=SOMEWHAT LENIENT, 3=MODERATE,
    4=SOMEWHAT STRICT, 5=TOO STRICT, 6=DOES NOT APPLY)
    1. Your upbringing (overall)   1 2 3 4 5 6
    2. Your mother   1 2 3 4 5 6
    3. Your father   1 2 3 4 5 6
    4. Adventist teachers   1 2 3 4 5 6

24. How would you rate the following influences on your spiritual experience?
    (1=MOST HELPFUL, 2=SOMEWHAT HELPFUL, 3=NEUTRAL, 4=SOMEWHAT UNHELPFUL,
    5=MOST UNHELPFUL)
    1. What I learned at home.   1 2 3 4 5
    2. The members of my home family.   1 2 3 4 5
    3. My parents' spiritual commitment   1 2 3 4 5
    4. What I learned at school   1 2 3 4 5
    5. The members of my school family.   1 2 3 4 5
    6. My teachers' spiritual commitment   1 2 3 4 5
    7. What I learned at church   1 2 3 4 5
    8. The members of my church family.   1 2 3 4 5
    9. My pastors' spiritual commitment   1 2 3 4 5

25. Are there any Adventists whom you admire so much that you would love to be
    "just like" them, and whom you would feel terrible about if you heard that
    they left the church? If so, please indicate who these are: (check)
    1. ___ Parents   4. ___ Adult members   7. ___ Teachers
    2. ___ Grandparents   5. ___ Peers   8. ___ Others:
    3. ___ Siblings   6. ___ Pastors   (Who?) _____

26. How would you describe your spiritual experience?
    1. I've been a "growing" Christian since I was young.
    2. I had a "conversion" experience to Christ during a specific period.
    3. Probably a degree of both.

27. How do you respond to peer competition and rivalry?
    1. I can hardly stand it.   4. I'm able to ignore it.
    2. There's way too much.   5. I sort of like it.
    3. I can handle it, but don't like it.   6. I thrive on it.

Please answer the next four questions on this page according to this scale:
(1=STRONGLY DISAGREE, 2=SOMEWHAT DISAGREE, 3=NEUTRAL, 4=SOMEWHAT AGREE,
5=STRONGLY AGREE)

		SD	D	N	A	SA
28.	The undesirable aspects of competition come from					
1.	My peers, trying to be "one up" in popularity (e.g., clothes, dates, friends, expensive possessions, privileges, goodwill of teachers)	1	2	3	4	5
2.	School systems (e.g., courtesy king/queen, 1st chair in band, selling contests, class and club officers, sports captains, honor roll, voting "best dressed" student)	1	2	3	4	5
3.	My parents, who compare me with others, and push me to be No. 1.	1	2	3	4	5
4.	The church, which favors some families over others.	1	2	3	4	5

29. How much do you agree/disagree with the Adventist standards as you understand them on the following social issues? (same scale)

		SD	D	N	A	SA
1.	Rock music	1	2	3	4	5
2.	Dancing/discos	1	2	3	4	5
3.	Premarital sex	1	2	3	4	5
4.	Movie theatres	1	2	3	4	5
5.	Recreational drugs	1	2	3	4	5
6.	Tobacco	1	2	3	4	5
7.	Alcohol	1	2	3	4	5
8.	Decorative jewelry or excessive makeup	1	2	3	4	5
9.	"Unclean" meats	1	2	3	4	5

30. How much do you agree/disagree with the following statements? (same scale)

		SD	D	N	A	SA
1.	Religion is important in my life.	1	2	3	4	5
2.	I intend to remain an active Adventist when I am on my own.	1	2	3	4	5
3.	I have a love experience with Jesus Christ.	1	2	3	4	5
4.	If I get married, I want to marry an Adventist.	1	2	3	4	5
5.	I want my children to attend Adventist schools.	1	2	3	4	5
6.	The church meets the spiritual needs of youth (Sabbath school, literature, church services, etc.)	1	2	3	4	5
7.	The church meets the social needs of youth (camps, Pathfinders, etc.)	1	2	3	4	5
8.	There is harmony among church leadership.	1	2	3	4	5
9.	I'm happy with my religion.	1	2	3	4	5
10.	I can't imagine I will ever belong to another denomination than Seventh-day Adventism.	1	2	3	4	5
11.	Adventist adults usually live what they believe.	1	2	3	4	5
12.	I want to be the best Adventist Christian I can possibly be.	1	2	3	4	5
13.	I want to have personal devotions regularly when I am on my own.	1	2	3	4	5
14.	I feel rebellious toward my religion.	1	2	3	4	5
15.	Adventist standards/rules are quite reasonable.	1	2	3	4	5

31. How do you feel about Adventists? (same scale)

		SD	D	N	A	SA
1.	Adventists are God's chosen people.	1	2	3	4	5
2.	Adventists are hypocrites.	1	2	3	4	5
3.	Adventists express love.	1	2	3	4	5
4.	Adventists' lifestyles are superior.	1	2	3	4	5
5.	Adventists serve God through fear of being lost.	1	2	3	4	5
6.	Good Adventists have less fun than other people.	1	2	3	4	5

32. I was baptized because (circle the one which most sounds like you):
1. I automatically accepted my parents' religion.
2. The pastor formed a baptismal class and it was expected that the whole group would be baptized.
3. I made a personal choice and requested it.
4. Other: _____

33. If you wish you hadn't been baptized, please indicate which statement most sounds like you:
1. I was too young to understand the significance.
2. I question some Adventist teachings or practices.
3. I find myself bucking the system sometimes, or wishing I could.
4. Other: _____
5. This question does not apply to me.

34. Which of the following statements sounds most like you?
1. I am an active Seventh-day Adventist.
2. I am an inactive Seventh-day Adventist.
3. I don't have a religious philosophy and it doesn't worry me.
4. I don't have a religious philosophy yet but I am searching.
5. I intend to compare Adventism with other denominations before I fully commit myself (even though I am baptized).

35. Which is the more important reason that you enjoy religious instruction (e.g., sermons, Bible classes)
1. I learn the plan of salvation.
2. I admire the teacher and/or preacher.
3. I never enjoy it.

36. How do you feel about learning doctrines by:
(1=EXCELLENT, 2=PRETTY GOOD, 3=OKAY, 4=BARELY OKAY, 5=CAN'T STAND)
1. Sabbath sermons   1 2 3 4 5
2. Sabbath school classes   1 2 3 4 5
3. School Bible classes   1 2 3 4 5
4. Bible correspondence course (e.g., Voice of Prophecy)   1 2 3 4 5
5. By reading INSIGHT   1 2 3 4 5
6. By talking to someone I like   1 2 3 4 5
7. Other: _____

37. How often do you participate in the following experiences?
Please answer like this:

1 = NEVER
2 = ONCE IN A WHILE
3 = ONCE OR TWICE A MONTH
4 = ONCE OR TWICE A WEEK
5 = ALMOST EVERY DAY

1. Worship with the family   1 2 3 4 5
2. Pray personally   1 2 3 4 5
3. Read the Bible   1 2 3 4 5
4. Read Ellen White's books   1 2 3 4 5
5. Read ADVENTIST REVIEW   1 2 3 4 5
6. Read GUIDE   1 2 3 4 5
7. Read INSIGHT   1 2 3 4 5
8. Read LISTEN   1 2 3 4 5
9. Read Adventist books   1 2 3 4 5
10. Tell someone about Adventism 1 2 3 4 5

If you need more room to respond to the following questions, please use another sheet.

38. The feelings I have when I think of my religion are:

39. The reasons I feel the way I do about my religion are:

40. The first thing I would like to change about my religion is:

41. The most important thing in life to me is:

42. Is there anything else you would like to tell us about yourself?

Thank you! Kindly mail the questionnaire right away in the envelope provided.

ADVENTIST YOUTH SURVEY 2

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the address on the envelope in which we mailed this questionnaire still your correct one?

   1. Yes
   2. No

   If "NO" please fill in your correct mailing address

   _____

   _____

2. How does your present relationship with Jesus Christ compare with that of one year ago?

   1. Stronger today
   2. About the same
   3. Weaker today
   4. Have no relationship

3. How does your present relationship with the Seventh-day Adventist Church compare with that of one year ago?

   1. Stronger today
   2. About the same
   3. Weaker today
   4. No longer relate to the church.

4. How do you feel about the lifestyle standards of the Adventist Church (music, sex, recreation, health, dress, etc.)?

   1. Mostly agree
   2. Mixed feelings
   3. Mostly disagree

5. How often do you attend church (if not forced to)?

   1. Rarely or never
   2. Once every month or two
   3. Two or three times a month
   4. At least once a week

6. Do you hold an office or other service position in your local congregation?

   1. Yes
   2. No

7. How active have you been this last year in outreach or witnessing activities?

   1. Rarely or never
   2. At least six times a year
   3. At least once a month
   4. At least once a week

How often do you: seldom or never   daily

  8. Pray privately?   1   2   3   4

  9. Study the Bible other than school assignments?   1   2   3   4

10. Participate in family worship?   1   2   3   4

Have any of the following happened in your family during the last year?

11. Your parents separated or divorced   1. Yes   2. No

12. One or both parents died   1. Yes   2. No

13. One or both parents left the church   1. Yes   2. No

14. How does the closeness of your   1. Farther apart today
     relationship with your mother   2. About the same
     compare with that of a year ago?   3. Closer today
                                                           4. Not applicable

15. How does the closeness of your   1. Farther apart today
     relationship with your father   2. About the same
     compare with that of a year ago?   3. Closer today
                                                           4. Not applicable

16. Where do you plan to attend school for the   1. Adventist academy
     1988-89 year?   2. Public high school
                                                           3. Home study courses
                                                           4. College
                                                           5. Will not be in school
                                                           6. Other_____

17. Is there anything else you would like to say about your relationship with the Adventist
     Church? Use the space below.

ADVENTIST YOUTH SURVEY 3

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the address on the envelope in which we mailed this questionnaire still your correct one?

   1. Yes
   2. No

   If "NO" please fill in your correct mailing address

   _____

   _____

   If you plan to attend an Adventist school this fall, tell us which one _____

2. How does your present relationship with Jesus Christ compare with that of two years ago?

   1. Stronger today
   2. About the same
   3. Weaker today
   4. Have no relationship

3. What is your present relationship toward the Seventh-day Adventist Church?

   1. Enthusiastic member
   2. So-so member
   3. Officially a member, but not in heart
   4. Have dropped out

4. Does your local church have youth program events or provide youth ministry other than during Sabbath School?

   1. Yes
   2. No

5. If you have ever participated in a short-term mission project (like Maranatha), what effect did it have on your experience?

   1. Deepened my spiritual experience
   2. No real effect
   3. Turned me off to the church
   4. Never participated

1

6. How active are you in the church (holding an office, participating in witnessing activities, etc.?)

    1. Very Active
    2. Reasonably active
    3. Only occasionally
    4. Never do anything

7. How important do you think you are to your local Adventist church at the present time?

    1. Vital to their program
    2. Somewhat necessary
    3. They don't know I exist

How do you feel about these current issues in the Adventist church?

	Agree	Uncertain	Disagree
8. Qualified women should be ordained to the pastoral ministry	1	2	3
9. Posts in the General Conference should be filled by more leaders from the third-world countries	1	2	3

In general, how do you feel about Adventist standards or rules?

	Agree	Uncertain	Disagree
10. There is no Biblical basis for many of the standards and rules	1	2	3
11. The standards and rules are harsher than those my parents enforce	1	2	3
12. The standards and rules make Adventism appear to be very legalistic	1	2	3
13. The standards and rules help me maintain appropriate Christian behavior	1	2	3
14. The standards and rules treat me as if I were a child	1	2	3

15. What percentage of young people in your age group with whom you are acquainted would you estimate use alcohol on more than an experimental basis?

    1. Less than 25%
    2. Between 25% and 50%
    3. Between 50% and 75%
    4. Over 75%

16. What percentage of young people in your age group with whom you are acquainted would you estimate use illegal drugs on more than an experimental basis?

    1. Less than 25%
    2. Between 25% and 50%
    3. Between 50% and 75%
    4. Over 75%

2

17. What percentage of young people in your age group with whom you are acquainted would you estimate are still virgins?

1. Less than 25%
2. Between 25% and 50%
3. Between 50% and 75%
4. Over 75%

Would you be interested in participating in any of the following experiences?

	No way	Perhaps	Very interested
18. Attending a one-day (fun) youth discipleship seminar	1	2	3
19. Going on a short-term mission project	1	2	3
20. Helping out in a community service project such as serving in a soup kitchen or painting houses	1	2	3
21. Attending a youth-to-youth seminar for drug-free youth	1	2	3
22. Paying to send a youth missionary magazine (INSIGHT/OUT) to a non-Adventist friend	1	2	3
23. Entering a wilderness experience such as Outward Bound	1	2	3

24. Where did you attend school during the 1988-89 school year?

1. Adventist Academy
2. Public high school
3. College
4. Other _____
5. Not in school

25. Have you now graduated from academy or high school?

1. Yes
2. No

26. If you have graduated from academy, what are your plans for 1989-90?

1. Adventist college
2. Non-Adventist college
3. Go to work
4. Other _____
5. Not yet graduated

27. In the past few years has your family experienced any serious crises such as death of a loved one, loss of employment, natural disaster, etc.?

1. Yes
2. No

3

28. How would you rate your family's financial situation?
1. Well-to-do
2. Middle class
3. Struggling

29. What is your ethnic background?
1. Asian/Oriental
2. Black
3. Hispanic
4. White
5. Other _____

30. What is your present marital status?
1. Still single with no definite plans
2. Engaged
3. Married

31. Have you decided in what occupation you would like to spend your life?
1. Yes
2. No

If "yes" please write in _____

Please rank the places where you have your closest friends. Put 1 = most important, 2 = next most important, etc.

32. ____ Home
33. ____ School
34. ____ Church
35. ____ Work
36. ____ Neighborhood
37. ____ Other _____

38. For whom would you have voted in the last presidential election?
1. George Bush
2. Michael Dukakis
3. Wouldn't have voted

39. If Jesus were to come right now, do you think you'd be saved?
1. Yes
2. No

	Agree	Uncertain	Disagree
40. My present life is full of joy and satisfaction	1	2	3
41. Most of the time my life seems to be out of control	1	2	3
42. Everything considered, I am pretty well satisfied with my present religious life	1	2	3

43. Please use a separate sheet to tell us anything else you would like to say about your religion and your church.

4

ADVENTIST YOUTH SURVEY 4

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?
   1. Yes
   2. No

   If "NO" please fill in your correct name and/or mailing address

   _____

   _____

   _____

   If you plan to attend an Adventist school this fall, tell us which one _____

2. How does your present relationship with Jesus Christ compare with that of three years ago?
   1. Stronger today
   2. About the same
   3. Weaker today
   4. Have no relationship

3. What is your present relationship toward the Seventh-day Adventist Church?
   1. Enthusiastic member
   2. So-so member
   3. Officially a member, but not in heart
   4. Have dropped out

4. Where did you attend school during the 1989-90 school year?
   1. Adventist academy
   2. Public high school
   3. Adventist college
   4. Other college
   5. Vocational training
   6. Not in school

5. Have you now graduated from academy or high school?
   1. Yes
   2. No

Copyright 1990 by the Institute of Church Ministry

1

6. If you have graduated from academy, what are your plans for 1990-91?

1. Adventist college
2. Non-adventist college
3. Go to work
4. Other_____
5. Not yet graduated

7. What is your present marital status?

1. Still single with no definite plans
2. Engaged
3. Married

Please indicate the extent of your agreement with the following statements by circling the appropriate number as indicated: 1=strongly disagree, 2=somewhat disagree, 3=uncertain, 4=somewhat agree, 5=strongly agree.

	strongly disagree				strongly agree
8. God created the world in six literal days, approximately 6000 years ago.	1	2	3	4	5
9. A person's standing with God is based on his/her obedience to God's law.	1	2	3	4	5
10. The investigative judgment began in the second apartment of the heavenly sanctuary on October 22, 1844.	1	2	3	4	5
11. Jesus Christ will come the second time in our generation.	1	2	3	4	5
12. The Seventh-day Adventist Church is God's true church.	1	2	3	4	5
13. Ellen White was inspired by God, and her writings are an authoritative guide for Adventists today.	1	2	3	4	5

14. Religion always identifies a basic human problem, something that is wrong with humans and their world. Indicate the **single** most basic problem.

1. something lacking in my individual life.
2. separation of humans from God, sinfulness
3. lack of human community or closeness between people
4. other_____

2

15. Religion always describes a path to salvation, a way that basic human problems can be overcome. Which of the following comes closest to that path?

1. doing good works to earn God's favor
2. trusting in God's free gift of forgiveness
3. working hard to make society better and more just
4. other_____

16. Religion talks about the outcome of salvation. What is the most important outcome?

1. life on earth is changed; feel fulfillment, meaning
2. live forever with God after the resurrection
3. world changed so people live in peace and harmony
4. other_____

Below are some current social issues. Please circle the number that shows how you feel about each one as follows: 1=strongly oppose, 2=somewhat oppose, 3=uncertain, 4=somewhat favor, 5=strongly favor.

	strongly oppose				strongly favor
17. Increased spending for national defense	1	2	3	4	5
18. United States - Soviet "freeze" on the development of nuclear weapons	1	2	3	4	5
19. Establishment of normal, peaceful relations with Russia	1	2	3	4	5
20. Increased government aid to improve the social and economic position of Blacks and other minorities	1	2	3	4	5
21. Elimination of all racial restrictions in housing, education, and employment	1	2	3	4	5
22. Government-sponsored insurance for elderly in nursing homes	1	2	3	4	5
23. The Equal Rights Amendment (ERA) to the American Constitution which guarantees equality to women	1	2	3	4	5
24. Christians as individuals becoming involved in political action (run for office, work for a candidate, etc.)	1	2	3	4	5
25. Churches as corporate entities becoming involved in political action (e.g. issuing position statements)	1	2	3	4	5
26. A constitutional amendment to permit prayer and/or Bible reading in public schools	1	2	3	4	5

3

27. Regarding capitalism or free enterprise as that form   1   2   3   4   5
of government most in harmony with Biblical
Christianity

28. Registration of all firearms   1   2   3   4   5

29. Control of crime by tougher laws and "stiffer" sentences   1   2   3   4   5

30. Capital punishment (the death penalty) for certain   1   2   3   4   5
classes of dangerous criminals

31. Laws restricting abortions except in cases where the   1   2   3   4   5
mother's life is in danger or that result from rape

32. Laws to protect the environment, such as a clean air bill   1   2   3   4   5
or controlling toxic waste

In your opinion, how right or wrong are each of these?   1 = Always wrong
Mark one answer for each. If you are not sure, mark   2 = Often wrong
the middle category. Choose from these responses: ·   3 = Not sure
                                                      4 = Often right
                                                      5 = Always right

33. Efforts by parents to keep children with AIDS from   1   2   3   4   5
attending their schools

34. A company paying women employees less than men   1   2   3   4   5
employees for similiar work

35. The United States and other countries demanding that   1   2   3   4   5
South Africa end its apartheid (racial segregation)
policies

36. Sexual intercourse by two unmarried 18-year-olds who   1   2   3   4   5
love each other

37. Homosexual relations between two adults of the same   1   2   3   4   5
sex who love each other

38. Abortion when a pregnancy is unexpected or unwanted   1   2   3   4   5

39. A married person having an affair with someone other   1   2   3   4   5
than his/her spouse

40. Please use a separate sheet to tell us anything else you would like to say about your religion
and your church.

4

ADVENTIST YOUTH SURVEY 5

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?
   1. Yes
   2. No

   If "NO" please fill in your correct name and/or mailing address

   _____

   _____

   _____

2. What is your present relationship toward the Seventh-day Adventist Church?
   1. Enthusiastic member
   2. So-so member
   3. Officially a member, but not in heart
   4. Have dropped out

3. When you are 40 years old, do you think you will be active in the Adventist Church?
   1. No chance
   2. Small chance
   3. Fair chance
   4. Good chance
   5. Excellent Chance

4. Where did you attend school during the 1990-91 school year?
   1. Adventist academy
   2. Public high school
   3. Adventist college
   4. Other college
   5. Vocational training
   6. Not in school

5. What are your plans for 1991-1992?
   1. Adventist college
   2. Non-Adventist college
   3. Work at a job
   4. Keep house
   5. Other_____

If you plan to attend an Adventist school this fall, tell us which one_____

6. What is your present marital status?

1. Still single with no definite plans
2. Engaged
3. Married
4. Divorced

How true are each of these statements for you? Mark one of these answers for each. Be as honest as possible, describing how true it really is and not how true you would like it to be. Choose from these responses: 1 = Never true; 2 = True once in a while; 3 = Sometimes true; 4 = Often true; 5 = Always true.

7. I am concerned that our country is not doing enough to help the poor.	1	2	3	4	5
8. I know that Jesus Christ is the Son of God who died on a cross and rose again.	1	2	3	4	5
9. My faith shapes how I think and act each and every day.	1	2	3	4	5
10. I help others with their religious questions and struggles.	1	2	3	4	5
11. I tend to be critical of other people.	1	2	3	4	5
12. In my free time, I help people who have problems or needs.	1	2	3	4	5
13. My faith helps me know right from wrong.	1	2	3	4	5
14. I do things to help protect the environment.	1	2	3	4	5
15. I devote time to reading and studying the Bible.	1	2	3	4	5
16. I have a hard time accepting myself.	1	2	3	4	5
17. Every day I see evidence that God is active in the world.	1	2	3	4	5
18. I take excellent care of my physical health.	1	2	3	4	5
19. I am active in efforts to promote social justice.	1	2	3	4	5
20. I seek out opportunities to help me grow spiritually.	1	2	3	4	5
21. I take time for periods of prayer or meditation.	1	2	3	4	5
22. I am active in efforts to promote world peace.	1	2	3	4	5

2

23. I accept people whose religious beliefs are
different from mine.   1   2   3   4   5

24. I feel a deep sense of responsibility for reducing
pain and suffering in the world.   1   2   3   4   5

25. As I grow older, my understanding of God changes. 1   2   3   4   5

26. I feel overwhelmed by all the responsibilities and
obligations I have.   1   2   3   4   5

27. I give significant portions of time and money to
help other people.   1   2   3   4   5

28. I speak out for equality for women and minorities. 1   2   3   4   5

29. I feel God's presence in my relationships with
other people.   1   2   3   4   5

30. My life is filled with meaning and purpose.   1   2   3   4   5

31. I do not understand how a loving God can allow
so much pain and suffering in the world.   1   2   3   4   5

32. I believe that I must obey God's rules and
commandments in order to be saved.   1   2   3   4   5

33. I am confident that I can overcome any problem
or crisis no matter how serious.   1   2   3   4   5

34. I care a great deal about reducing poverty in
the United States and throughout the world.   1   2   3   4   5

35. I try to apply my faith to political and social issues. 1   2   3   4   5

36. My life is committed to Jesus Christ.   1   2   3   4   5

37. I talk with other people about my faith.   1   2   3   4   5

38. My life is filled with stress and anxiety.   1   2   3   4   5

39. I go out of my way to show love to people I meet. 1   2   3   4   5

40. I have a real sense that God is guiding me.   1   2   3   4   5

41. I do not want the churches of this nation getting
involved in political issues.   1   2   3   4   5

42. I like to worship and pray with others.   1   2   3   4   5

3

43. I think Christians must be about the business of
creating international understanding and harmony.　　1　　2　　3　　4　　5

44. I am spiritually moved by the beauty of God's creation.　1　　2　　3　　4　　5

Think about the local church you attend. How true of your church are each of these statements? (Mark one for each) Choose from these responses: 1 = I do not attend church; 2 = Not at all true; 3 = Slightly true; 4 = Somewhat true; 5 = Quite true; 6 = Very true

45. It feels warm　　　　　　　　　　　　　1　　2　　3　　4　　5　　6

46. I learn a lot　　　　　　　　　　　　　1　　2　　3　　4　　5　　6

47. It accepts people who are different　　　　1　　2　　3　　4　　5　　6

48. Most members want to be challenged to
think about religious issues and ideas　　　1　　2　　3　　4　　5　　6

49. It is friendly　　　　　　　　　　　　　1　　2　　3　　4　　5　　6

50. It challenges my thinking　　　　　　　　1　　2　　3　　4　　5　　6

51. It encourages me to ask questions　　　　1　　2　　3　　4　　5　　6

52. It is boring　　　　　　　　　　　　　　1　　2　　3　　4　　5　　6

53. Strangers feel welcome　　　　　　　　　1　　2　　3　　4　　5　　6

54. It is open to new ideas　　　　　　　　　1　　2　　3　　4　　5　　6

55. It expects people to learn and think　　　　1　　2　　3　　4　　5　　6

56. It is caring　　　　　　　　　　　　　　1　　2　　3　　4　　5　　6

57. It emphasizes rules and regulations　　　　1　　2　　3　　4　　5　　6

58. It emphasizes grace and forgiveness　　　　1　　2　　3　　4　　5　　6

59. It accepts me as I am　　　　　　　　　　1　　2　　3　　4　　5　　6

60. I go to things at my church
because I want to　　　　　　　　　　　1　　2　　3　　4　　5　　6

61. Please use a separate sheet to tell us anything else you would like to say about your religion and your church.

4

ADVENTIST YOUTH SURVEY 6

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?

   1. Yes
   2. No

   If "NO" please fill in your correct name and/or mailing address

   _____

   _____

   _____

2. What is your present relationship toward the Seventh-day Adventist Church?

   1. Enthusiastic member
   2. So-so member
   3. Officially a member, but not in heart
   4. Have dropped out

3. When you are 40 years old, do you think you will be active in the Adventist Church?

   1. No chance
   2. Small chance
   3. Fair chance
   4. Good chance
   5. Excellent Chance

4. How important is religious faith in your life?

   1. The most important influence in my life.
   2. A very important influence in my life
   3. An important influence but other things are equally important
   4. Some influence in my life
   5. Not an important influence in my life

5. How would you describe your commitment to Jesus Christ?

   1. I have never made a commitment to Christ
   2. I once made a commitment but I am no longer committed
   3. I am presently committed to Christ

6. How often do you attend worship services at church?

   1. Never
   2. Less than once a month
   3. At least monthly
   4. Nearly every week

Copyright 1992 by the Institute of Church Ministry

7. How often do you attend Sabbath School?

1. Never
2. Less than once a month
3. At least monthly
4. Nearly every week

8. Do your hold an office or service position of any kind in your local congregation?

1. Yes
2. No

9. Where did you attend school during the 1991-92 school year?

1. Adventist college
2. Other college
3. Vocational training
4. Not in school

10. If you attended an Adventist college last year, how would you rate it academically?

1. Top notch
2. Very good
3. Fair
4. Poor
5. Not in an Adventist college

11. If you attended an Adventist college last year, what effect did it have on your spiritual life?

1. Helped me grow spiritually
2. No effect either way
3. Lessened my spiritual life
4. Not in an Adventist college

12. If you were in any college last year, what course were you taking?

_____

13. What are your plans for 1992-1993?

1. Adventist college
2. Non-Adventist college
3. Work at a job
4. Keep house
5. Other_____

If you plan to attend an Adventist school this fall, tell us which one_____

14. What is your present marital status?

1. Still single with no definite plans
2. Engaged
3. Married
4. Divorced

15. Do you have children?

1. Yes
2. No

16. If or when you have children, would you like them brought up in the Adventist church?

1. Yes
2. No

2

How often, if ever, do you do each of the following?
1 = never; 2 = a few times a year; 3 = at least monthly; 4 = at least weekly; 5 = daily

17. Pray other than at church or before meals	1	2	3	4	5
18. Read the Bible on your own	1	2	3	4	5
19. Read books that are not school assignments	1	2	3	4	5
20. Go to the movie theater	1	2	3	4	5
21. Watch movies on video or TV	1	2	3	4	5
22. Attend concerts	1	2	3	4	5
23. Listen to music	1	2	3	4	5
24. Eat at restaurants	1	2	3	4	5
25. Try to encourage someone to believe in Jesus	1	2	3	4	5
26. Give someone religious literature	1	2	3	4	5
27. Tell someone about the work of God in your life	1	2	3	4	5
28. Try to encourage someone to join the Adventist Church	1	2	3	4	5

29. Do you pay tithe on your earnings?

1 Never   2 Sometimes
3 Usually   4 Always

Please indicate the extent of your agreement with the following statements
by circling the appropriate number as indicated: 1 = strongly disagree;
2 = somewhat disagree; 3 = uncertain; 4 = somewhat agree; 5 = strongly agree.

	strongly disagree			strongly agree
30. Salvation is based upon what Jesus Christ has done, not upon what I do	1	2	3	4	5
31. The way to be accepted by God is to try sincerely to lead a good life	1	2	3	4	5
32. The main emphasis of the gospel is on God's rules for right living	1	2	3	4	5
33. There is nothing I can do to earn salvation	1	2	3	4	5
34. World events cause me to be afraid of the future	1	2	3	4	5
35. The Second Coming of Christ is very near	1	2	3	4	5
36. I am worried about not being ready for Christ's return	1	2	3	4	5
37. Sabbath sermons in my church are interesting	1	2	3	4	5

3

	strongly disagree				strongly agree
38. My church meets my spiritual needs	1	2	3	4	5
39. My church meets my social needs	1	2	3	4	5
40. I believe the Adventist church follows the teachings of the Bible.	1	2	3	4	5

How much do you agree with following Adventist standards of behavior. Use the same scale as above.

41. One should not use tobacco	1	2	3	4	5
42. One should not drink alcoholic beverages	1	2	3	4	5
43. One should not wear cosmetic jewelry	1	2	3	4	5
44. One should not listen to rock music	1	2	3	4	5
45. One should not attend movie theaters	1	2	3	4	5
46. One should not dance	1	2	3	4	5
47. One should not use illegal drugs	1	2	3	4	5
48. Sex should occur only in marriage	1	2	3	4	5
49. One should keep the Sabbath holy	1	2	3	4	5
50. One should dress modestly	1	2	3	4	5

51. What is your gender?   1. Male   2. Female

52. What is your ethnic background?
1. Asian/Oriental
2. Black
3. Hispanic
4. White
5. Other _____

53. What would you like to do for your life's occupation? _____

54. Please use a separate sheet to tell us anything else you would like to say about your religion and your church.

PLEASE ANSWER ALL QUESTIONS. THANK YOU VERY MUCH.

4

ADVENTIST YOUTH SURVEY 7

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?   1 Yes   2 No

   If "NO" please fill in your correct name and/or mailing address

   _____

   _____

   _____

2. Which of the following best describes your commitment to Jesus Christ?

   1 I am not committed to Christ.
   2 I am not sure if I am committed to Christ.
   3 I committed my life to Christ at a specific moment in my life.
   4 My commitment to Christ developed gradually over a period of time.
   5 I've been committed to Christ since I was a young child.

3. How important is religious faith in your life?

   1 It is the most important influence in my life.
   2 It is a very important influence in my life.
   3 It is an important influence, but other things are also important in my life.
   4 It has some influence in my life.
   5 It is not an important influence in my life.

Think about your experiences with religious education at your church. Religious education includes: Sabbath school, Bible studies, youth groups, church campouts, choir, AY or MV, or other such programs. For each of the following statements tell how true it is for you. If you are never involved, mark "does not apply."
1 = does not apply; 2 = not at all true; 3 = slightly true; 4 = somewhat true; 5 = true; 6 = very true

4. Programs at my church are interesting.	1	2	3	4	5	6
5. Programs at my church make me think.	1	2	3	4	5	6
6. Congregational teachers and leaders know me very well.	1	2	3	4	5	6
7. My teachers or adult leaders are warm and friendly.	1	2	3	4	5	6
8. I can be myself when at church.	1	2	3	4	5	6
9. Congregational teachers and leaders care about me.	1	2	3	4	5	6
10. I look forward to going to things at my church.	1	2	3	4	5	6
11. I go to things at my church because I want to.	1	2	3	4	5	6

Copyright 1993 by the Institute of Church Ministry

In the last few years, how often have you experienced each of these things in the church you regularly attend?
1 = never or rarely;   2 = sometimes;   3 = often

12. Experienced the feeling that older adults in my home church care about me.	1	2	3
13. Experienced the feeling that my peer group in my home church cares about me.	1	2	3
14. Led out in religious programs, worship, or events at my church or Sabbath school.	1	2	3
15. Talked with my best friends about God or faith.	1	2	3
16. Participated in church social activies.	1	2	3

If you have stopped attending Sabbath church services, do any of these reasons apply?	Yes	No	Still attend
17. When I grew up and started making decisions on my own, I stopped going to church.	1	2	3
18. I moved to a different community and never got involved in a new church.	1	2	3
19. I found other interests and activities which let me spend less and less time in church related activities.	1	2	3
20. I had specific problems with or objections to the church, its teachings, or its members.	1	2	3
21. The church no longer was a help to me in finding the meaning and purpose of my life.	1	2	3
22. I felt my lifestyle was no longer compatible with participation in a church.	1	2	3
23. For physical health reasons.	1	2	3
24. Due to my work schedule.	1	2	3
25. Due to school activities.	1	2	3

From the following list of individuals, rate the level of essential support you would expect to receive if you were facing a personal crisis? 1 = none;   2 = little;   3 = some;   4 = considerable;   5 = full

26. Immediate family	1	2	3	4	5
27. Older church members	1	2	3	4	5
28. Church peer group	1	2	3	4	5
29. Pastor	1	2	3	4	5

To what degree have you experienced conflict in the following areas of church life? 1 = none;   2 = little;   3 = moderate;   4 = high

30. With older church members.	1	2	3	4
31. With your church peer group.	1	2	3	4
32. With your pastor.	1	2	3	4
33. With feeling you weren't needed.	1	2	3	4
34. With church standards.	1	2	3	4

2

35. Did the fact that your parent(s) were overly engaged in church
activity inhibit your sense of belonging to the church?   1 Yes   2 No

As you remember your experience with the Adventist church prior to your 18th birthday, how would you rate your interaction with prominent or influential adults in the church? 1 = never; 2 = seldom; 3 = usually; 4 = often; 5 = always

36. They spoke with me in a warm and friendly way.	1	2	3	4	5
37. They provided those activities that I like doing.	1	2	3	4	5
38. They seemed "cold" towards me.	1	2	3	4	5
39. They appeared to understand my problems and worries.	1	2	3	4	5
40. They were affectionate towards me.	1	2	3	4	5
41. They liked me to make my own decisions.	1	2	3	4	5
42. They were willing to let me talk things over with them.	1	2	3	4	5
43. They did not seem to understand what I needed or wanted.	1	2	3	4	5
44. They made me feel I wasn't wanted or needed.	1	2	3	4	5
45. They tried to tell me what I could or couldn't do.	1	2	3	4	5
46. They praised my participation or accomplishments.	1	2	3	4	5

47. How often do you attend worship services at an Adventist church?

1 never
2 less than once a month
3 about once a month
4 about once per week
5 several times a week or more

48. If you attended a Seventh-day Adventist academy, how strongly
has that fact influenced your church attendance in the last few years?

1 none
2 little
3 some
4 very much
5 never attended academy

49. Rate what you feel is your current level of attachment/belonging
to the Seventh-day Adventist church where you most frequently
attend services.

1 none
2 minimal
3 moderate
4 complete/secure

50. How satisfied are you with the Adventist denomination at this time?

1 very dissatisfied
2 dissatisfied
3 neither satisfied nor
   dissatisfied
4 satisfied
5 very satisfied

3

51. Rate what you feel is your current level of attachment/belonging to the Seventh-day Adventist denomination in general.

1 none
2 minimal
3 moderate
4 complete/secure

52. What is your gender?

1 male   2 female

53. What is your ethnic background?

1 Asian/Oriental
2 Black
3 Hispanic
4 White
5 Other_____

54. What are your plans for 1993-1994?

1 Adventist college
2 Non-Adventist college
3 Work at a job
4 Keep house
5 Other_____

55. Please use this space, or a separate sheet of paper if you need it, to tell us anything you would like to say about your religion and your church.

PLEASE ANSWER ALL QUESTIONS. THANK YOU VERY MUCH.

ADVENTIST YOUTH SURVEY 8

Please circle the number of your response or fill in the blanks appropriately. Your answer to _every_ question will _always_ be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?

   1 yes   2 no

   If "NO" please **fill in your correct name** and/or **mailing address**

   _____

   _____

   _____

2. Are you at present a member of the Seventh-day Adventist Church?

   1 yes   2 no

3. Did you ever, at some time in the past, drop out of church membership or stop attending services? If "no" skip questions 4 - 16 and go to #17 on the next page.

   1 yes   2 no

If you did drop out or stop attending, how much of an influence was each of the following on your decision to leave? 1 = not an influence; 2 = some influence; 3 = much influence;

4. Church no longer seemed relevant to my daily life	1	2	3
5. Lack of acceptance from the members	1	2	3
6. Conflict with the pastor or a lay leader	1	2	3
7. No longer believed what church teaches	1	2	3
8. Wanted a life style that church doesn't approve	1	2	3

9. If you did drop out or become inactive sometime in the past, have you returned to church membership or become active again in the Adventist Church? If "no" skip questions 10 - 16 and go to #17 on the next page.

   1 yes   2 no

If you have come back to the church after a period of being out, how much of an influence was each of the following factors in your decision to return? 1 = not an influence; 2 = some influence 3 = much influence

10. A caring friend	1	2	3
11. A relative (mother, father, spouse)	1	2	3
12. Study of the Bible	1	2	3
13. A religious radio or television program	1	2	3
14. Had children of my own	1	2	3
15. A pastor who visited me	1	2	3
16. A series of evangelistic meetings	1	2	3

Copyright 1994 by the Institute of Church Ministry

How active are you in the Seventh-day Adventist Church
as measured by the following activities?   yes   no

17. Attend church service regularly   1   2
18. Attend Sabbath school regularly   1   2
19. Attend other meetings (prayer meeting, youth meeting,
    small study group, etc.)   1   2
20. Hold some type of church office   1   2
21. Serve on one or more church committee   1   2
22. Participate in some share-your-faith activities   1   2
23. Attend church social functions   1   2
24. Pay tithe on income regularly   1   2
25. Contribute offerings other than tithe to church projects   1   2

Please indicate the extend of your agreement with the following
statements as follows: 1 = strongly agree; 2 = somewhat agree;
3 = uncertain; 4 = somewhat disagree; 5 = strongly disagree

26. My religious beliefs provide me with satisfying answers
    at this stage of my development, but I am prepared to alter
    them as new information becomes available.   1   2   3   4   5

27. I am happy with my present religion but wish to be open to
    new insights and ways of understanding the meaning of life. 1   2   3   4   5

28. As best as I can determine, my religion is true, but I
    recognize that I could be mistaken on some points.   1   2   3   4   5

29. Important questions about the meaning of life do not have simple
    or easy answers; therefore faith is a developmental process. 1   2   3   4   5

30. I could not commit myself to a religion unless I was certain
    that it is completely true.   1   2   3   4   5

31. I have struggled in trying to understand the problems of evil,
    suffering, and death that mark this world.   1   2   3   4   5

32. Churches should concentrate on proclaiming the gospel and not
    become involved in trying to change society through social or
    political action.   1   2   3   4   5

33. While we can never be quite sure that what we believe is
    absolutely true, it is worth acting on the probability
    that it may be.   1   2   3   4   5

34. I have found many religious questions to be difficult and
    complex so I am hesitant to be dogmatic or final in my
    assertions.   1   2   3   4   5

35. In my religion my relationships with other people are as
    fundamental as my relationship with God.   1   2   3   4   5

36. My religious beliefs are pretty much the same today as they
    were five years ago.   1   2   3   4   5

37. What has been your major activity during the last year (1993-1994)?

  1 attended an Adventist college
  2 attended a non-Adventist college
  3 full-time employment
  4 home-maker
  5 military service
  6 unemployed

38. What is your present marital status?

  1 never married
  2 married for the first time
  3 remarried after divorce
  4 remarried after being widowed
  5 separated
  6 divorced/single
  7 widowed/single

39. If you are presently married, did you marry:

  1 a Seventh-day Adventist
  2 a member of another Christian church
  3 a member of a non-Christian religion
  4 a person not affiliated with any religion

40. How many children do you have

_____ children

41. Have you ever been physically abused by an adult (a scar, black and blue marks, welts, bleeding, broken bone, etc.)?

  1 never
  2 once
  3 two or three times
  4 four to ten times
  5 more than ten times

42. When you were a child, were you ever sexually abused by an adult?

  1 yes   2 no

43. What is the highest level of formal education you have reached?

  1 elementary school
  2 some high school
  3 high school graduate
  4 some college
  5 college graduate
  6 post-graduate education

44. How many years have you attended Seventh-day Adventist schools?

_____ years

45. What is your ethnic background?

  1 Asian/oriental
  2 Black/African-American
  3 Hispanic
  4 White
  5 Other

46. What is your gender?

  1 male   2 female

47. Please use this space, or a separate sheet of paper if needed, to tell us anything else you would like to say about your religion and your church.

PLEASE ANSWER ALL QUESTIONS. THANK YOU VERY MUCH.

Copyright 1994 by the Institute of ChurchMinistry

ADVENTIST YOUTH SURVEY 9

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?   1 Yes   2 No

   If "NO" please fill in your correct name and/or mailing address Please print clearly ☺

   _____

   _____

   _____

2. What is your present relationship toward the Seventh-day Adventist Church?

   1 enthusiastic member
   2 so-so member
   3 officially a member, but not in heart
   4 have dropped out

3. How often do you attend Sabbath School?

   1 nearly every week
   2 at least monthly
   3 less than once a month
   4 never

4. How often do you attend Sabbath School? *Church*

   1 nearly every week
   2 at least monthly
   3 less than once a month
   4 never

5. Do you hold an office or service position of any kind in your local church?   1 yes   2 no

   If so, what?   _____

As you look back on your high school/academy and college education, would you agree or disagree with the following statements? 1 = strongly agree, 2 = agree somewhat, 3 = uncertain, 4 = disagree somewhat, 5 = strongly disagree

6. The teachers encouraged me to think for myself	1	2	3	4	5
7. The teachers encouraged me to ask questions	1	2	3	4	5
8. The teachers emphasized rules and regulations	1	2	3	4	5
9. The teachers emphasized grace and forgiveness	1	2	3	4	5
10. My education strengthened my religious faith	1	2	3	4	5
11. My education created religious doubts	1	2	3	4	5
12. My education strengthened my commitment to the mission of the church	1	2	3	4	5

Copyright 1995 by the Institute of Church Ministry

13. Was this high school/academy or college education:

    1 all or mostly in Adventist schools
    2 about equally divided between the two systems
    3 all or mostly in non-Adventist schools

14. If you have ever participated in a short-term mission project (e.g., Student missionary, Task force, Maranatha), what effect did it have on your spirituality?

    1 deepened my spiritual experience
    2 no real effect
    3 turned me off to the church
    4 never participated

Below are some current issues in American society. Please indicate how you feel about each one as follows: 1 = strongly favor; 2 = somewhat favor; 3 = uncertain; 4 = somewhat oppose; 5 = strongly oppose.

	1	2	3	4	5
15. Laws to restrict or prevent abortions	1	2	3	4	5
16. Federal Insurance for long-term nursing home care	1	2	3	4	5
17. Government support for parochial education	1	2	3	4	5
18. Churches opposing societal evils such as the tobacco industry or producers of pornography	1	2	3	4	5
19. Churches rallying voters to change social structures that are unfair and unjust	1	2	3	4	5
20. Churches issuing position statements on issues such as racial equality, world peace, etc.	1	2	3	4	5
21. American military intervention to prevent mass killings as in Somalia and Bosnia	1	2	3	4	5
22. Control of crime by tougher laws and "stiffer" sentences	1	2	3	4	5
23. Capital punishment (death penalty)	1	2	3	4	5
24. Elimination of restrictions on homosexuals in miliary service	1	2	3	4	5
25. Government intervention in creating laws to protect the moral standards of our country	1	2	3	4	5
26. Create a society in which goods and services are distributed more or less equally among all people	1	2	3	4	5
27. Health care for all Americans even if you have to pay higher insurance premiums	1	2	3	4	5
28. Stop providing health benefits and education to immigrants and their children	1	2	3	4	5
29. A constitutional amendment to prevent children born in the U.S.A. of illegal immigrants from becoming citizens	1	2	3	4	5

30. Which of the following statements comes closest to your views about abortion?

    1 abortion is always acceptable
    2 abortion is usually acceptable
    3 abortion is acceptable under extreme circumstances (threat to mother's life, rape, or incest)
    4 abortion is never acceptable

Copyright 1995 by the Institute of Church Ministry

2

As you think back on your life before 16 years of age, how did your mother and father treat you? Below is a list of 25 behaviors. Please answer as follows: 1 = very like them; 2 = moderately like them; 3 = moderately unlike them; 4 = very unlike them; 5 = not applicable because no parent contact. Please answer first for your <u>mother</u> and then for your <u>father</u>.

	Mother	Father
31. Spoke to me with a warm and friendly voice	1 2 3 4 5	1 2 3 4 5
32. Did not help me as much as I needed	1 2 3 4 5	1 2 3 4 5
33. Let me do those things I like doing	1 2 3 4 5	1 2 3 4 5
34. Seemed emotionally cold to me	1 2 3 4 5	1 2 3 4 5
35. Appeared to understand my problems and worries	1 2 3 4 5	1 2 3 4 5
36. Was affectionate to me	1 2 3 4 5	1 2 3 4 5
37. Liked me to make my own decisions	1 2 3 4 5	1 2 3 4 5
38. Did not want me to grow up	1 2 3 4 5	1 2 3 4 5
39. Tried to control everything I did	1 2 3 4 5	1 2 3 4 5
40. Invaded my privacy	1 2 3 4 5	1 2 3 4 5
41. Enjoyed talking things over with me	1 2 3 4 5	1 2 3 4 5
42. Frequently smiled at me	1 2 3 4 5	1 2 3 4 5
43. Tended to baby me	1 2 3 4 5	1 2 3 4 5
44. Did not seem to understand what I needed or wanted	1 2 3 4 5	1 2 3 4 5
45. Let me decide things for myself	1 2 3 4 5	1 2 3 4 5
46. Made me feel I wasn't wanted	1 2 3 4 5	1 2 3 4 5
47. Could make me feel better when I was upset	1 2 3 4 5	1 2 3 4 5
48. Did not talk with me very much	1 2 3 4 5	1 2 3 4 5
49. Tried to make me dependent on her/him	1 2 3 4 5	1 2 3 4 5
50. Felt I could not look after myself unless she/he was with me	1 2 3 4 5	1 2 3 4 5
51. Gave me as much freedom as I wanted	1 2 3 4 5	1 2 3 4 5
52. Let me go out as often as I wanted	1 2 3 4 5	1 2 3 4 5
53. Was overprotective of me	1 2 3 4 5	1 2 3 4 5
54. Did not praise me	1 2 3 4 5	1 2 3 4 5
55. Let me dress in any way I pleased	1 2 3 4 5	1 2 3 4 5

56. Which of the following terms best describes your political orientation?

1 Conservative
2 Moderate
3 Liberal
4 no opinion

57. With which political party do you most closely identify?

1 Democrat
2 Republican
3 Independent
4 no interest in politics

58. For whom did you vote in the presidential election of 1992?

1 Clinton
2 Bush
3 Perot
4 other
5 didn't vote

3

59. What is your present marital status

  1 still single with no definite plans
  2 engaged
  3 living together
  4 married
  5 divorced/not remarried

60. Do you have children?

  1 yes   2 no

61. What is your present occupation?

  1 in college or university
  2 work at a job
  3 home maker
  4 in the military
  5 other_____

62. What is the highest level of formal education you have reached?

  1 post-graduate
  2 college graduate
  3 some college
  4 high school graduate
  5 some high school

63. What is your ethnic background?

  1 Asian/oriental
  2 Black/African-American
  3 Hispanic/Latino
  4 White
  5 other

64. What is your gender?

  1 male   2 female

65. Please use this space, or a separate sheet of paper if you need it, to tell us anything you would like to say about your religion and your church.

PLEASE ANSWER ALL QUESTIONS. THANK YOU VERY MUCH.

Copyright 1995 by the Institute of Church Ministry

4

ADVENTIST YOUTH SURVEY 10

Please circle the number of your response or fill in the blanks appropriately. Your answer to every question will always be kept confidential.

1. Is the name and address on the envelope in which we mailed this questionnaire still your correct one?　　　　　1　yes　　　　2　no

   If "NO" please fill in your correct name and/or mailing address

   _____

   _____

   _____

2. Are you at present a member of the Seventh-day Adventist Church?　　1　yes　　　　2　no

3. Did you ever, at some time in the past, drop out of church membership or stop attending services? If "no" skip question 4.　　1　yes　　　　2　no

4. If you did drop out or become inactive sometime in the past, have you returned to church membership or become active again in the Adventist Church?　　1　yes　　　　2　no

How active are you in the Seventh-day Adventist Church as measured by the following activities?

	yes	no
5. Attend church service regularly	1	2
6. Attend Sabbath school regularly	1	2
7. Attend other meetings (prayer meeting, youth meeting, small study group, etc.)	1	2
8. Hold some type of church office	1	2
9. Serve on one or more church committee	1	2
10. Participate in some share-your-faith activities	1	2
11. Attend church social functions	1	2
12. Pay tithe on income regularly	1	2
13. Contribute offerings other than tithe to church projects	1	2

To what extent do you agree with the doctrines of the Seventh-day Adventist Church? 1 = strongly agree; 2 = somewhat agree; 3 = uncertain; 4 = somewhat disagree; 5 = strongly disagree.

	SA	A	UN	D	SD
14. The Sabbath	1	2	3	4	5
15. The Second Coming of Jesus	1	2	3	4	5
16. The State of the Dead	1	2	3	4	5
17. The Heavenly Sanctuary and the 2300 Days	1	2	3	4	5
18. Ellen G. White is a true prophet	1	2	3	4	5
19. The SDA Church is the true church	1	2	3	4	5

To what extent do you agree with these perceived standards of the
Seventh-day Adventist Church? 1 = strongly agree; 2 = somewhat agree;
3 = uncertain; 4 = somewhat disagree; 5 = strongly disagree.

	SA	A	UN	D	SD
20. One should not use tobacco	1	2	3	4	5
21. One should not drink alcoholic beverages	1	2	3	4	5
22. One should not wear cosmetic jewelry	1	2	3	4	5
23. One should not listen to rock music	1	2	3	4	5
24. One should not attend movie theaters	1	2	3	4	5
25. One should not dance	1	2	3	4	5
26. One should not use illegal drugs	1	2	3	4	5
27. Sex should occur only in marriage	1	2	3	4	5
28. One should keep the Sabbath holy	1	2	3	4	5
29. One should dress modestly	1	2	3	4	5

30. How important is religious faith in your life?

1 very important
2 quite important
3 slightly important
4 not at all important

How often do you do the following? 1 = daily;
2 = weekly or oftener; 3 = at least monthly; 4 = rarely or never

	daily			rarely/never
31. Personal prayer	1	2	3	4
32. Personal Bible study	1	2	3	4
33. Read religious literature	1	2	3	4
34. Family worship	1	2	3	4

As you think back on your early life, how would you rate the
influence of the following people on your spiritual development?
1 = helpful; 2 = neutral; 3 = negative; NA = not applicable

35. Your mother	1	2	3	NA
36. Your father	1	2	3	NA
37. Teachers in an Adventist school	1	2	3	NA
38. A particular pastor	1	2	3	NA
39. Your closest friends	1	2	3	NA
40. Adults in your local church	1	2	3	NA

41. How likely is it that you will remain a Seventh-day Adventist
for the rest of your life?

1 definitely plan to
2 probably will
3 not sure
4 very unlikely

2

42. Would you like your children to be raised in the
Seventh-day Adventist Church?   1 yes   2 no

43. Will you send your children to Adventist schools?   1 yes   2 no

44. Will you teach your children that Ellen G. White
was a prophet?   1 yes   2 no

45. Do you feel accepted by members of your
local congregation?   1 yes   2 no

46. Do you feel that your church is just as much yours as
any other members and that you have equal input?   1 yes   2 no

47. If you are married, does your spouse have different   1 yes
views on how to practice religion than you do?   2 no
                                                         3 not married

How often do you participate in the following activities?
1 - nearly every day; 2 = several times per week;   nearly
3 = at least every month; 4 = rarely; 5 = never.   daily   never

48. Watch television   1   2   3   4   5
49. Listen to rock music   1   2   3   4   5
50. Attend the cinema   1   2   3   4   5
51. Rent movies on video   1   2   3   4   5
52. Watch MTV   1   2   3   4   5
53. Participate in social dancing   1   2   3   4   5
54. Use recreational drugs   1   2   3   4   5
55. Drink alcoholic beverages   1·   2   3   4   5
56. Play video games   1   2   3   4   5
57. Surf the World Wide Web   1   2   3   4   5

58. Are you sexually active?   1 yes   2 no
59. Have you ever had an eating disorder?   1 yes   2 no

60. What is your present marital status   1 still single with no
                                                            definite plans
                                                         2 engaged
                                                         3 living together
                                                         4 married
                                                         5 divorced/not remarried

61. Do you have children?   1 yes   2 no

62. What is your present occupation?   1 in college or university
                                                         2 work at a job
                                                         3 home maker
                                                         4 in the military
                                                         5 other_____

63. What is the highest level of formal education you have reached?   1 post-graduate
                                                         2 college graduate
                                                         3 some college
                                                         4 high school graduate
                                                         5 some high school

64. What is your ethnic background?

1 Asian/oriental
2 Black/African-American
3 Hispanic/Latino
4 White
5 other

65. What is your gender?

1 male   2 female

Please answer questions 66-71, if applicable, at least briefly. If you need more space, use an extra sheet of paper.

66. If you ever dropped out of church membership or stopped attending services, what were the main reasons that caused you to do this?

67. If you ever came back to the church after being out of it for a time, or became active after a period of inactivity, what were the main reasons for your re-commitment?

68. If you have always remained an Adventist, what were your major reasons for staying with the church?

69. What are the most important things that the church provides for you personally?

70. What do you find most disturbing about the church?

71. If you could design the ideal Adventist congregation, what would it be like?

PLEASE ANSWER ALL QUESTIONS. THANK YOU VERY MUCH.

4

REFERENCE LIST

REFERENCE LIST

Ainsworth, M. D. S. (1969). Object relations, dependency and attachment: A theoretical review of the infant-mother relationship. *Child Development, 40,* 969-1025.

Ainsworth, M. D. (1985, November). Attachments across the lifespan. *The Bulletin of the New York Academy of Medicine, 61,* 59-76.

Ainsworth, M. D., Salter, B., Waters, E., & Wall, S. (1978). *Patterns of attachment: A psychological study of the strange situation.* Hillsdale, NJ: Lawrence Erlbaum.

Albrecht, S. L., Cornwall, M., & Cunningham, P. H. (1988). Religious leave-taking: Disengagement and disaffiliation among Mormons. In D. G. Bromley (Ed.), *Falling from the faith* (pp. 62-80). Newbury Park, CA: Sage.

Allen, J. P., Hauser, S. T., Bell, K. L., & O'Connor, T. G. (1994). Longitudinal assessment of autonomy and relatedness in adolescent-family interactions as predictors of adolescent ego development and self-esteem. *Child Development, 65,* 179-194.

Altemeyer, B., & Hunsberger, B. (1997). *Amazing conversions: Why some turn to faith and others abandon religion.* Amherst, NY: Prometheus Books.

Armsden, G., & Greenberg, M. T. (1987). The inventory of parent and peer attachment: Individual differences and their relationship to psychological well-being in adolescence. *Journal of Youth and Adolescence, 16,* 427-454.

Ary, D., Jacobs, L. C., & Razavieh, A. (1990). *Introduction to research in education* (4th ed.). Fort Worth, TX: Harcourt Brace Jovanovich College Publishers.

194

Bandura, A. (1977). *Social learning theory.* Englewood Cliffs, NJ: Prentice-Hall.

Bell, D. (1995, January). *Attachment and flexibility at self-presentation during the transition to adulthood.* Paper presented at the meeting of the Society for Research in Child Development, Indianapolis, IN.

Benson, P., & Spilka, B. (1973). God image as a function of self-esteem and locus of control. *Journal for the Scientific Study of Religion, 12*(3), 297-310.

Benson, P. L., & Donahue, M. J. (1990). *Valuegenesis: Report I; A study of the influence of family, church and school on the faith, values and commitment of Adventist youth.* Minneapolis, MN: Search Institute.

Berger, P. (1967). *The sacred canopy: Elements of a sociological theory of religion.* Garden City, NY: Doubleday.

Berry, W. D. (1993). *Understanding regression assumptions.* Quantitative Applications in the Social Sciences Series. Newbury Park, CA: Sage Publications.

Bibby, R. W., & Brinkerhoff, M. B. (1974, Winter). Sources of religious involvement: Issues for future empirical investigation. *Review of Religious Research, 15,* 71-79.

Blain, M. D., Thompson, J. M., & Whiffen, V. E. (1993). Attachment and perceived social support in late adolescence. *Journal of Adolescent Research, 8,* 226-241.

Bowlby, J. (1969). *Attachment and loss.* Vol. 1, *Attachment.* New York: Basic Books.

Bowlby, J. (1973). *Separation: Anxiety and anger.* Vol. 2, *Attachment.* New York: Basic Books.

Bowlby, J. (1989). *Secure and insecure attachment.* New York: Basic Books.

Brehm, J. W., & Cohen, A. R. (1962). *Explorations in cognitive dissonance.* New York: John Wiley & Sons.

Brinkerhoff, M. B., & Burke, K. L. (1980). Disaffilation: Some notes on "falling from the faith." *Sociological Analysis, 41,* 41-54.

Caplovitz, D., & Sherrow, F. (1977). *The religious drop-outs: Apostasy among college graduates.* Beverly Hills and London: Sage Publications.

Coleman, J. (1980). Friendship and the peer group in adolescence. In J. Adelson (Ed.), *Handbook of adolescent psychology* (pp. 408-431). New York: Wiley.

Cornwall, M. (1988). The influence of three agents of religious socialization: Family, church, and peers. In D. L. Thomas (Ed.), *The religion and family connection: Social science perspectives* (pp. 207-231). Provo, UT: Brigham Young University.

Daily, S. G. (1994). *Adventism for a new generation.* Portland, OR: Better Living Publishers.

Dobson, J. (1976). *The strong-willed child: Birth through adolescence.* Wheaton, IL: Living Books/Tyndale House.

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

Dudley, R. L. (1992). *Valuegenesis: Faith in the balance.* Riverside, CA: La Sierra University Press.

Dudley, R. L. (1994, October/November). Religious attitudes and behaviors of college students: Does Adventist education make a difference?" *Journal of Adventist Education,* 40-45.

Dudley, R. L. (1999, Fall). Youth religious commitment over time: A longitudinal study of retention. *Review of Religious Research, 41,* 110-121.

Dudley, R. L. (2000). *Why our teenagers leave the church.* Hagerstown, MD: Review and Herald Publishing Association.

Dusek, J. B. (1991). *Adolescent development and behavior.* Englewood Cliffs, NJ: Prentice Hall.

Elkind, D. (1984). *All grown up and no place to go.* Reading, MA: Addison-Wesley.

Ellison, C. G., & Sherkat, D. E. (1993). Obedience and autonomy: Religion and parental values reconsidered. *Journal for the Scientific Study of Religion, 32*(4), 313-329.

Erickson, J. A. (1992). Adolescent religious development and commitment: A structural equation model of the role of family, peer group, and educational influences. *Journal for the Scientific Study of Religion, 31*(2), 131-152.

Ferguson, G. A., & Takane, Y. (1989). *Statistical analysis in psychology and education* (6th ed). New York: McGraw-Hill.

Fichter, J. H. (1950). *Social relations in the urban parish.* Chicago, IL: University of Chicago Press.

Fienberg, S. E. (1981). *Multivariate analysis.* Cambridge, MA: MIT Press.

Gecas, V., & Schwalbe, M. L. (1986). Parental behavior and adolescent self-esteem. *Journal of Marriage and the Family, 48,* 37-46.

Gorsuch, R. L. (1967). The conceptualization of God as seen in adjective ratings. *Journal for the Scientific Study of Religion, 7,* 56-64.

Granqvist, P., & Hagekull, B. (1999). Religiousness and perceived childhood attachment: Profiling socialized correspondence and emotional compensation. *Journal for the Scientific Study of Religion, 38*(2), 254-273.

Hadaway, C. K. (1980, Supplement). Denominational switching and religiosity. *Review of Religious Research, 21*(4), 451-461.

Hadaway, C. K. (1989). Identifying American apostates: A cluster analysis. *Journal for the Scientific Study of Religion, 28*(2), 201-215.

Hadaway, C. K., & Roof, W. C. (1988). Apostasy in American churches: Evidence from national survey data. In D. G. Bromley (Ed.), *Falling from the faith* (pp. 29-46). Newbury Park, CA: Sage.

Hammersla, J. F., Andrews-Qualis, L. C., & Frease, L. G. (1986). God concepts and religious commitment among Christian university students. *Journal for the Scientific Study of Religion, 25*(4), 424-435.

Herzbrun, M. B. (1993). Father-adolescent religious consensus in the Jewish community: A preliminary report. *Journal for the Scientific Study of Religion, 32*(2), 163-168.

Hill, J. (1987). Research on adolescents and their families: Past and prospect. In C. E. Irwin (Ed.), *Adolescent social behavior and health.* San Francisco, CA: Jossey-Bass.

Hoge, D. R. (1988). Why Catholics drop out? In D. G. Bromley (Ed.), *Falling from the faith* (pp. 81-99). Newbury Park, CA: Sage.

Hoge, D. R., & Polk, D. T. (1980, Summer). A test of theories of Protestant church participation and commitment. *Review of Religious Research, 21*(3), 315-329.

Hoge, D. R., Johnson, B., & Luidens, D. A. (1993). *Journal for the Scientific Study of Religion, 32*(3), 242-255.

Hosmer, D. W., Jr., & Lemeshow, S. (1989). *Applied logistic regression.* New York: John Wiley & Sons.

Hunsberger, B. E. (1980, Spring). A reexamination of the antecedents of apostasy. *Review of Religious Research, 21*(2), 158-170.

Hunsberger, B. E. (1983, September). Apostasy: A social learning perspective. *Review of Religious Research, 25,* 21-38.

Hunsberger, B. E., & Brown, L. B. (1984). Religious socialization, apostasy, and the impact of family background. *Journal for the Scientific Study of Religion, 23*(3), 239-251.

Hurlock, E. B. (1955). *Adolescent development.* New York: McGraw-Hill Book Company.

Insko, C. A. (1967). *Theories of attitude change.* New York: Meredith Publishing Company.

Isenberg, D. J. (1986). Group polarization: A critical review and meta-analysis. *Journal of Personality and Social Psychology, 50,* 1141-51.

Jennings, M. K., & Niemi, R. G. (1968). The transmission of political values from parent to child. *American Political Science Review, 62,* 169-184.

Jolley, J. C. (1983, April). *Self-regarding attitudes and conceptions of deity: A comparative study.* Paper presented at the Meeting of the Rocky Mountain Psychological Association, Snowbird, Utah.

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

Kiesler, C. A. (1971). *The psychology of commitment: Experiments linking behavior to belief.* New York: Academic Press.

Kim, J., & Mueller, C. W. (1978). *Introduction to factor analysis.* Beverly Hills, CA: Sage Publications.

Kirkpatrick, L. A., & Shaver, P. R. (1990). Attachment theory and religion: Childhood attachments, religious beliefs, and conversion. *Journal for the Scientific Study of Religion, 29,* 315-334.

Kobak, R., & Cole, C. (1993). Attachment and meta-monitoring: Implications for adolescent autonomy and psychopathodology. In D. Cicchetti (Ed.), *Rochester symposium on development and psychopathology:* Vol. 5: *Disorders of the self* (pp. 279-301). Rochester, NY: University of Rochester Press.

Kotre, J. N. (1971). *A view from the border.* Chicago: Aldine/Atherton.

McGuire, W. J. (1967). Cognitive consistency and attitude change. In M. Fishbein (Ed.), *Readings in attitude theory and measurement* (pp. 357-365). New York/London/Sydney: John Wiley & Sons.

Minder, W. E. (1985). *A study of the relationship between church sponsored K-12 education and church membership in the Seventh-day Adventist Church.* Unpublished doctoral dissertation, Western Michigan University, Kalamazoo, Michigan.

Morgan, C. T. (1977). *A brief introduction to psychology.* New York: McGraw-Hill Book Company.

Muthersbaugh, H. P. (1995). *Attachment and the church: Toward an understanding of the bonding factors for youth and young adults as applied to their relationship to the Seventh-day Adventist Church.* Unpublished doctoral dissertation, Andrews University, Berrien Springs, Michigan.

Nelson, L. D. (1988). Disaffiliation, desacralization, and political values. In D. G. Bromley (Ed.), *Falling from the faith* (pp. 122-139). Newbury Park, CA: Sage.

Nash, D., & Berger, P. (1962, Fall). The child, the family, and the 'religious revival.' *Journal for the Scientific Study of Religion, 7,* 238-40.

Offer, D., Ostrov, E., & Howard, K. I. (1989). Adolescence: What is normal? *American Journal of Diseases of Children, 143,* 731-736.

O'Hara, J. P. (1980, Supplement). A research note on the sources of adult church commitment among those who were regular attenders during childhood. *Review of Religious Research, 21*(4), 462-467.

Ozorak, E. W. (1989). Social and cognitive influences on the development of religious beliefs and commitment in adolescence. *Journal for the Scientific Study of Religion, 28*(4), 448-463.

Papini, D. R., Farmer, F. F., Clark, S. M., Micka, J. C., & Barnett, J. K. (1990). Early adolescent age and generation differences in patterns of emotional self-disclosure to parents and friends. *Adolescence, 25,* 959-976.

Parker, G., Tupling, H., & Brown, L. B. (1979). A parental bonding instrument. *British Journal of Medical Psychology, 52,* 1-10.

Piaget, J. (1952). *The origins of intelligence in children.* New York: International University Press.

Risk and promise: A report of the project affirmation taskforces. (1990). Washington, DC: North American Division of Seventh-day Adventists.

Ryan, R. M., & Lynch, J. H. (1989). Emotional autonomy versus detachment: Revisiting the vicissitudes of adolescence and young adulthood. *Child Development, 60,* 340-356.

Schroeder, L. D., Sjoquist, D. L., & Stephan, P. E. (1986). *Understanding regression analysis: An introductory guide.* Quantitative Applications in the Social Sciences Series. Beverly Hills, CA: Sage Publications.

Sears, D. O. (1969). Political behavior. In G. Lindzey & E. Aronson (Eds.), *The Handbook of social psychology* (Vol. 5, 2nd ed., pp. 315-458). Reading, MA: Addison-Wesley.

Seventh-day Adventists Believe... A Biblical Exposition of 27 Fundamental Doctrines. (1980). Washington, DC: Ministerial Association, General Conference of Seventh-day Adventists.

SPSS Base 10.0 Applications Guide. (1999). Chicago, IL: SPSS.

Tabachnick, B. G., & Fidell, L. S. (1996). *Using multivariate statistics* (3rd ed.). New York, NY: HarperCollins College Publishers.

Thayer, J. (1997). Class Note of a course EDRM519 Educational and Psychological Statistics II. Andrews University, Berrien Springs, Michigan.

Tversky, A., & Kahneman, D. (1974). Judgment under uncertainty: Heuristics and biases. *Science, 185,* 1124-31.

Wallace, R. A. (1975). A model of change of religious affiliation. *Journal for the Scientific Study of Religion, 14,* 345-355.

Wilson, J., & Sherkat, D. E. (1994). Returning to the fold. *Journal for the Scientific Study of Religion, 33*(2), 148-161.

VITA

Name: Gyung-Gu Kim

Date of birth: May 11, 1964

Place of birth: Bosung, Korea

Secondary education:
        Yeosu High School, 1980-1981
        Hankook Sahm Yook Academy, 1982

Collegiate institutions attended:	Dates	Degree
Sahm Yook University	1983-1989	B.Th.
Andrews University	1992-1993	M.A.
Andrews University	1994-2001	Ph.D.

Major: Religious Education

Cognate: Church Setting

Professional experience:

Pastor - South-West Korean Conference	1990-1992
Korean Student Advisor - Andrews University	1995-2000
SPSS Specialist - Institute of Church Ministry	1997-2001