

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

2005

Perceptions and Attitudes of Selected Adventist and non-Adventist Parents of School-Age Children Toward Adventist Schools in Canada

Mike Mile Lekic
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>

Recommended Citation

Lekic, Mike Mile, "Perceptions and Attitudes of Selected Adventist and non-Adventist Parents of School-Age Children Toward Adventist Schools in Canada" (2005). *Dissertations*. 518.
<https://digitalcommons.andrews.edu/dissertations/518>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author's express written permission. Thanks for your cooperation.

Andrews University

School of Education

PERCEPTIONS AND ATTITUDES OF SELECTED
ADVENTIST AND NON-ADVENTIST PARENTS
OF SCHOOL-AGE CHILDREN TOWARD
ADVENTIST SCHOOLS
IN CANADA

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Mike Mile Lekic

February 2005

UMI Number: 3164590

Copyright 2005 by
Lekic, Mike Mile

All rights reserved.

INFORMATION TO USERS

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 bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send 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.

UMI[®]

UMI Microform 3164590

Copyright 2005 by ProQuest Information and Learning Company.

All rights reserved. This microform edition is protected against unauthorized copying under Title 17, United States Code.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

©Copyright by Mike Mile Lekic 2005
All Rights Reserved


PERCEPTIONS AND ATTITUDES OF SELECTED
ADVENTIST AND NON-ADVENTIST PARENTS
OF SCHOOL-AGE CHILDREN TOWARD
ADVENTIST SCHOOLS
IN CANADA

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

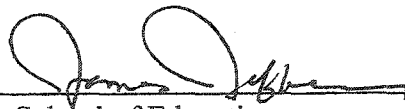
by

Mike Mile Lekic

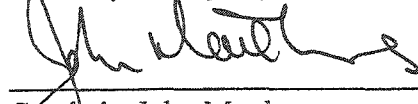
APPROVAL BY THE COMMITTEE:



Co-chair: Jimmy Kijai



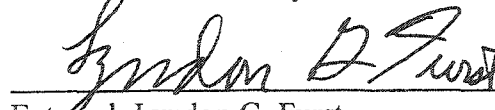
Dean, School of Education



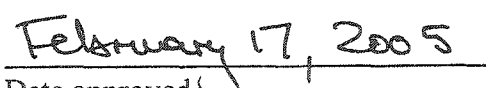
Co-chair: John Matthews



Member: James Jeffery



External: Lyndon G. Furst



Date approved

ABSTRACT

PERCEPTIONS AND ATTITUDES OF SELECTED
ADVENTIST AND NON-ADVENTIST PARENTS
OF SCHOOL-AGE CHILDREN TOWARD
ADVENTIST SCHOOLS
IN CANADA

by

Mike Mile Lekic

Co-chairs: Jimmy Kijai, John Matthews

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: PERCEPTIONS AND ATTITUDES OF SELECTED ADVENTIST AND
NON-ADVENTIST PARENTS OF SCHOOL-AGE CHILDREN TOWARD
ADVENTIST SCHOOLS IN CANADA

Name of researcher: Mike Mile Lekic

Name and degree of faculty co-chairs: Jimmy Kijai, Ph.D.; John Matthews, Ph.D.

Date completed: February 2005

Purpose of the Study

The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, of Adventist parents without children in Adventist schools, and of non-Adventist parents who at the time of this study had children in Adventist schools, and to look for reasons why these parents send or do not send their children to Adventist schools in Canada.

Method

The Adventist Education in Canada Parents' Attitude Survey was developed and used to gather information about spiritual focus, academic excellence, school

accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment, and to discover why certain parents send or do not send their children to Adventist schools. The population surveyed provided 1,389 usable responses, which were analyzed by descriptive statistics, *t*-test, analysis of variance (ANOVA), and test of correlation coefficient. Each of the 12 hypotheses was tested at an alpha level of .05, except for school accessibility (.008).

Results

Non-Adventist parents, especially mothers, had more positive attitudes toward Adventist schools than did both Adventist parents with or without children in Adventist schools. Furthermore, younger, single parents, earning less than CAD\$30,000 a year and unemployed, were more positive than older, married parents, earning more and employed. Spiritual focus was perceived as the most positive aspect of Adventist schools, followed closely by interpersonal relationships and student personal development.

For Adventist parents, three main reasons for sending children to Adventist schools were: spiritual focus, safe and caring environment, and dedicated school personnel; for non-Adventist parents, safe and caring environment, high-quality academics, and spiritual focus. Adventist parents not sending children to Adventist schools gave the following reasons: distance from home, high tuition cost, and lack of high-quality academics.

Conclusions

Parents perceived Adventist schools in Canada as places where spiritual focus, interpersonal relationships and student personal development are strong; where safe

learning environments exist; and where school administrators and teachers are fair and committed to the principles of Adventist education. Areas of concern were: affordability, bullying, extracurricular activities, facilities, variety of resources, and provisions for special education students.

In loving memory of my mother, Cveta,
and my father, Stojan Lekic

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS	vi
LIST OF TABLES	vii
ACKNOWLEDGMENTS	xii
Chapter	
I. INTRODUCTION	1
Background of the Study	1
Purpose of the Study	7
Research Objectives and Hypotheses	8
Conceptual Framework	11
Significance of the Study	18
Delimitation	19
Limitation	19
Definition of Terms	19
Organization of the Study	21
II. LITERATURE REVIEW	22
Educational Context and Historical Background of Adventist Schools in Canada	22
Relationships Among and Distinctions Between Attitudes and Opinions, Beliefs and Values	26
Formation and Structure, Function, Measurement, and Change of Attitudes	29
Formation and Structure of Attitudes	29
Function of Attitudes	31
Measurement of Attitudes	31
Change of Attitudes	33
Attitudes Toward Spiritual Focus	37
Generic Spirituality	37
Definitions of Spirituality	38
Spirituality in Education	39

Attitudes Toward Academic Excellence	45
Attitudes Toward School Accessibility	48
Attitudes Toward School Administrators and Teachers	53
Attitudes Toward Interpersonal Relationship and Student Personal Development	55
Attitudes Toward Safe Learning Environment	57
Selected Adventist and Non-Adventist Parental Attitude Studies About Sending or Not Sending Children to Church Schools	65
Summary	72
 III. METHODOLOGY	 74
Introduction	74
Nature and Design of the Research	74
Description of Population	75
Instrumentation	77
Description	77
Validity	79
Reliability	80
Data Collection Procedures	81
Data Analysis	83
Summary	88
 IV. PRESENTATION AND ANALYSIS OF DATA	 89
Introduction	89
Description of Population	90
Demographic Data and Profile of Respondents	90
Description and Ranking of Responses	94
Highest and Lowest Rankings of Attitude Statements	97
Spiritual Focus	99
Academic Excellence	100
School Accessibility	101
School Administrators and Teachers	102
Interpersonal Relationships and Student Personal Development .	103
Safe Learning Environment .	104
Ranking of Attitude Scales .	105
Hypotheses Testing and Analysis of Data	105
Hypothesis 1	107
Hypothesis 2	120
Hypothesis 3	122
Hypothesis 4	127
Hypothesis 5	130

Hypothesis 6	137
Hypothesis 7	145
Hypothesis 8	149
Hypothesis 9	151
Hypothesis 10	154
Hypothesis 11	156
Hypothesis 12	159
Ranking of Major Reasons Parents Gave for Sending or Not Sending Their Children to Adventist Schools in Canada	166
Comparison of the Quantitative and Qualitative Data Findings	168
Summary of Findings	176
 V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	 193
Introduction	193
Summary of Methodology	193
Summary and Discussion of Major Findings	196
Conclusions	213
Recommendations for Practice	216
Recommendations for Research	217
Endnote	219
 Appendix	
A. TABLES ON SCHOOL ENROLLMENT/CHURCH MEMBERSHIP AND PRIVATE/PUBLIC SCHOOL ENROLLMENT RATIOS	222
B. TABLES ON EDUCATIONAL ISSUES SURVEYED AND SURVEY ITEMS VALIDATION AND RELIABILITY	227
C. ADVENTIST EDUCATION IN CANADA PARENTS' ATTITUDE SURVEY	236
D. LETTERS OF AUTHORIZATION AND COMMUNICATION	241
E. TABLE ON SURVEY PARTICIPATION AND RESPONSE RATE BY CONFERENCES, SCHOOLS, AND CHURCHES	252
F. A SAMPLE OF PARENTS' COMMENTS & SUGGESTIONS	258
REFERENCE LIST	276
VITA	301

LIST OF ILLUSTRATIONS

1. General Conference of Seventh-day Adventist Church K-12 School
Enrollment and Church Membership Growth Trend 1972-2001 4
2. North American Division of Seventh-day Adventist Church K-12 School
Enrollment and Church Membership Growth Trend 1972-2001 4
3. Seventh-day Adventist Church in Canada K-12 School Enrollment and Church
Membership Growth Trend 1972-2002 5
4. Private and Public K-12 School Enrollment Trend in Canada 1972-2000 5

LIST OF TABLES

1. Adventist and Non-Adventist Student Enrollment in Adventist Schools in Canada 1996-2002	6
2. Survey Participation Response Rate by Entities	76
3. Reliability Estimates of Attitude Scales	81
4. Valid Survey Responses by Groups of Participants	83
5. Demographic Data on Respondents	92
6. Attitude Statements Ranking and Response Percentages	95
7. Spiritual Focus Scale	99
8. Academic Excellence Scale	100
9. School Accessibility Variables	101
10. School Administrators and Teachers Scale	102
11. Interpersonal Relationships and Student Personal Development Scale	103
12. Safe Learning Environment Scale	104
13. Ranking of Attitude Scales	105
14. Hypothesis 1: Gender Grouping	108
15. Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus- Gender: Male	110
16. Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus-Gender: Female	111

17. Male/Female Differences for Gender/Group Interaction on Spiritual Focus Variable	112
18. Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers Variable–Gender: Male	113
19. Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers Variable–Gender: Female	113
20. Male/Female Differences for Gender/Group Interaction on School Administrators and Teachers Variable	114
21. Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development Variable–Gender: Male	115
22. Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development Variable–Gender: Female	116
23. Male/Female Differences for Gender/Group Interaction on Interpersonal Relationships and Student Personal Development Variable	117
24. Hypothesis 1: Gender Grouping–Accessibility Variables	118
25. Hypothesis 2: Marital Status Differences	120
26. Hypothesis 2: Marital Status Differences–Accessibility Variables	121
27. Hypothesis 3: Age Grouping	123
28. Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus	124
29. Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence	124
30. Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development	125
31. Hypothesis 3: Age Grouping–Accessibility Variables	126
32. Hypothesis 4: Adventist and Non-Adventist Parents Grouping	127
33. Hypothesis 4: Adventist and Non-Adventist Parents Grouping–Accessibility Variables	129

34. Hypothesis 5: Employment Grouping	131
35. Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus	132
36. Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence	133
37. Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers	133
38. Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development	134
39. Student-Neuman-Keuls Post Hoc Test Results for Safe Learning Environment	135
40. Hypothesis 5: Employment Grouping–Accessibility Variables	136
41. Games-Howell Post Hoc Test Results for Adequate Facilities	137
42. Hypothesis 6: Income Grouping	139
43. Hypothesis 6: Income Grouping–Accessibility Variables	140
44. Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus	141
45. Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence	141
46. Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers	142
47. Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development	142
48. Student-Neuman-Keuls Post Hoc Test Results for Safe Learning Environment	143
49. Student-Neuman-Keuls Post Hoc Test Results for Affordability	143
50. Games-Howell Post Hoc Test Results for Adequate Facilities	144
51. Student-Neuman-Keuls Post Hoc Test Results for Church Subsidy	144
52. Hypothesis 7: Educational Level Grouping	146

53. Hypothesis 7: Educational Level Grouping–Accessibility Variables	147
54. Games-Howell Post Hoc Test Results for Convenient Location	148
55. Hypothesis 8: Adventist School Attendance Grouping	150
56. Hypothesis 8: Adventist School Attendance Grouping–Accessibility Variables	150
57. Hypothesis 9: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Elementary Schools	151
58. Hypothesis 9: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Elementary Schools–Accessibility Variables	153
59. Hypothesis 10: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Secondary Schools	154
60. Hypothesis 10: Attitudes of Parents Who Would or Would Not Send Children to Adventist Secondary Schools–Accessibility Variables	156
61. Hypothesis 11: Attitudes of Parents Who Would or Would Not Send Children to Adventist College/University	157
62. Hypothesis 11: Attitudes of Parents Who Would or Would Not Send Children to Adventist College/University–Accessibility Variables	158
63. Hypothesis 12: Ethnicity Grouping	160
64. Hypothesis 12: Ethnicity Grouping–Accessibility Variables	161
65. Games-Howell Post Hoc Test Results for Spiritual Focus	162
66. Games-Howell Post Hoc Test Results for Affordability	163
67. Games-Howell Post Hoc Test Results for Adequate Facilities	163
68. Games-Howell Post Hoc Test Results for Church Subsidy	164
69. Games-Howell Post Hoc Test Results for Conference Subsidy	164
70. Games-Howell Post Hoc Test Results for School Location	165
71. Games-Howell Post Hoc Test Results for Government Funding	165

72. Ranking of Reasons for Sending Children to Adventist Schools	166
73. Ranking of Reasons for Not Sending Children to Adventist Schools	167
74. Major Themes From Parents' Comments	170
75. Summary of Hypotheses Testing	185

ACKNOWLEDGMENTS

It is with sincere appreciation that I wish to express gratitude to my dissertation committee co-chairs, Dr. Jimmy Kijai and Dr. John Matthews, and committee member, Dr. James Jeffery, for their constant encouragement and gentle criticism in guiding the preparation of this dissertation.

Special mention and gratitude are due to my office associates, Nour Issa, and especially Brandy Perkins, who gave immeasurable assistance to me in this monumental work; to the superintendents of the Adventist schools in Canada and members of the Education Council for their help in the development and validation process of the survey; to school principals and church clerks for providing parents' addresses; and to all parents who have responded to our survey, and with it made this study a reality.

My sincere thanks and appreciation go to the Seventh-day Adventist Church in Canada Administration for the support given financially, and the encouragement to initiate and complete the research necessary in the accomplishment of this dissertation, which would be also useful for the improvement of our educational system in Canada.

Finally, I am deeply indebted and grateful to my beloved wife, Nada; my son, Tim; and my daughter, Tina, for their unfailing support, encouragement, and patience with me throughout the entire doctoral program. Most of all I thank God for giving me the strength and endurance necessary to carry out this research to its end.

CHAPTER I

INTRODUCTION

Background of the Study

Throughout history developed societies recognized the importance of an educated citizenry. Education enables people to produce goods and services, to respond effectively and creatively to their world, and to satisfy their curiosity and aesthetic impulses. It is through education that government prepares its people to achieve the national goals, and to perpetuate its values, traditions, and citizenship. For these reasons many nations require their citizens to be properly educated.

Religious organizations also recognize the value of education. The Seventh-day Adventist Church (Adventist Church) is one of many religious organizations that believe humanity's ultimate purpose is to love and serve God and their fellowmen. All instruction and learning is to help the student achieve that end. The Adventist Church uses education as one of the methods to fulfill its mission, "acknowledging that development of mind and character is essential to God's redemptive plan" (Seventh-day Adventist General Conference, 2002, p. 8).

The North American Division of the General Conference Working Policy (2001-2002) states that "the primary aim of the Seventh-day Adventist education is to provide

opportunity for students to accept Christ as their Savior, to allow the Holy Spirit to transform their lives, and to fulfill the commission of the gospel to all the world” (p. 234).

It subsequently lists the following educational objectives for the elementary and secondary levels of the system:

The Seventh-day Adventist elementary school will assist each child to develop (1) a love and appreciation for the privileges, rights, and responsibilities guaranteed each individual and social group, and (2) a wholesome respect and attitude for each unit of society—home, church, school, and government. The elementary school will offer an organized program to ensure adequate development leading toward total spiritual, physical, mental, and emotional health and a basic core of skills and knowledge for everyday living. The Seventh-day Adventist secondary school, predicated on the results obtained through the elementary school with character building as an under girding structure, will endeavor to operate realistically for each student in the upgrading and maintenance of health, in the command of fundamental learning processes, in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. The secondary school implementing the church philosophy will seek for objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, and economic efficiency. (p. 235)

Since 1872 with the opening of its first school with 12 students in Battle Creek, Michigan (Cadwallader, 1975), the Adventist Church has established one of the largest Protestant Christian education systems worldwide. According to Seventh-day Adventist General Conference (2002), there are 1,187,018 students, preschool through university, enrolled in 6,355 schools. Of that total, 792,124 are enrolled in 5,005 elementary schools, and 314,799 in 1,214 secondary schools. Of the worldwide total of 1,106,923 K-12 students, 65,324 are enrolled in 1,076 schools in the North American Division and of these, 3,938 students and 66 schools are in Canada.

The comparison of the school enrollment with the church membership growth of the Adventist Church worldwide (Seventh-day Adventist General Conference,

1972-2001) shows that there were 16 students for every 100 church members in 1972 and 9 for every 100 in 2001 (see Table 76 in Appendix A, and Fig. 1); in the North-American Division (United States, Canada, and Bermuda) of the General Conference of the Seventh-day Adventist Church (General Conference), there were 16 students for every 100 church members in 1972, and 7 for every 100 church members in 2001 (see Table 77 in Appendix A, and Fig. 2); and in Canada, there were 13 students for every 100 church members in 1972 and 8 students for every 100 members in 2001 (see Table 78 in Appendix A, and Fig. 3). Since approximately one-third of all students in Adventist schools in Canada come from non-Adventist families (see Table 1), the ratio becomes even lower.

Educational administrators at all levels of the Adventist Church are seeking ways to stop the declining student-to-member ratios. In early 2001, Paul Brantley of Andrews University was asked by the General Conference Education Department to survey Union Education Directors and selected church congregations around the globe to seek their ideas for making strategic plans for growth in enrollment. The North American Division employed an associate director of education in 2003 whose major responsibility is to coordinate promotion and marketing of Adventist education.

A comparison of private with public school enrollment in Canada (see Table 79 in Appendix A, and Fig. 4) shows that there were 3 students in 1972 and 6 in 2000 in private schools for every 100 in the public schools. Although private schools in general grew between 1972 and 2000, the enrollment in the schools of the Adventist Church in Canada was stagnant or declining (see Fig. 3 and Table 1; Statistics Canada, 2002).

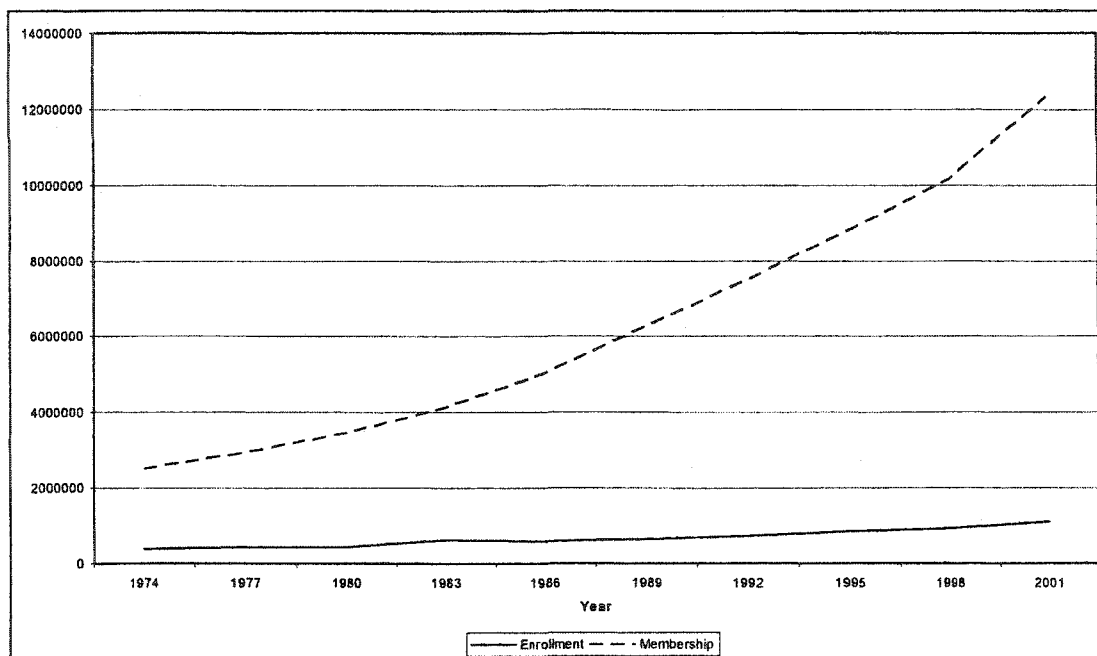


Fig. 1. General Conference of Seventh-day Adventist Church K-12 school enrollment and church membership growth trend 1972-2001.

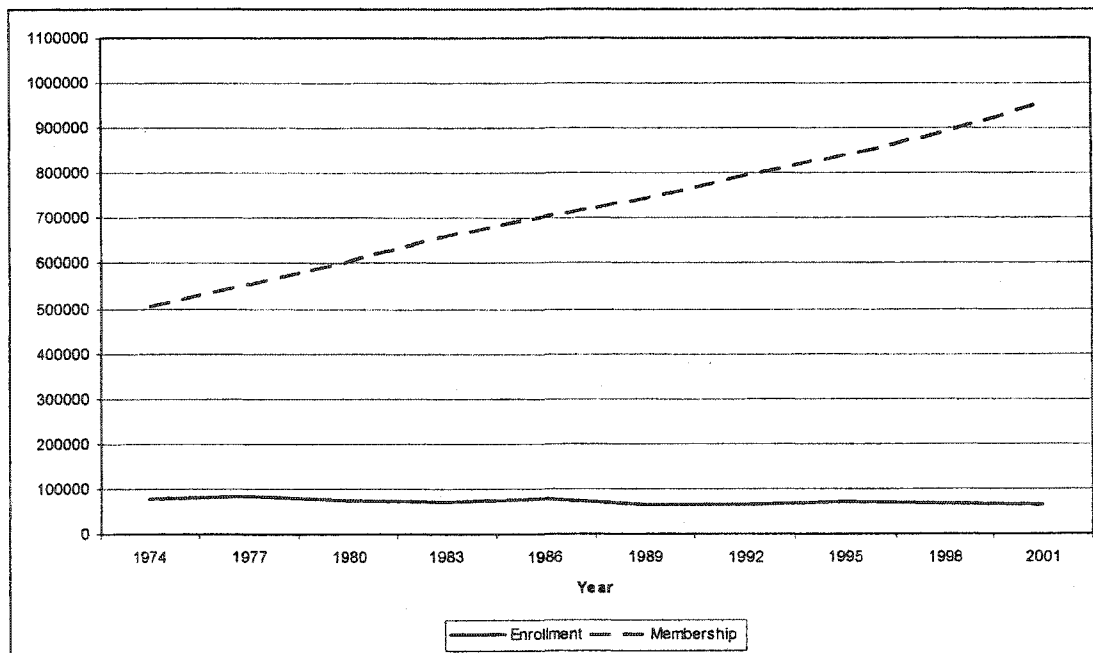


Fig. 2. North-American Division of Seventh-day Adventist Church K-12 school enrollment and church membership growth trend 1972-2001.

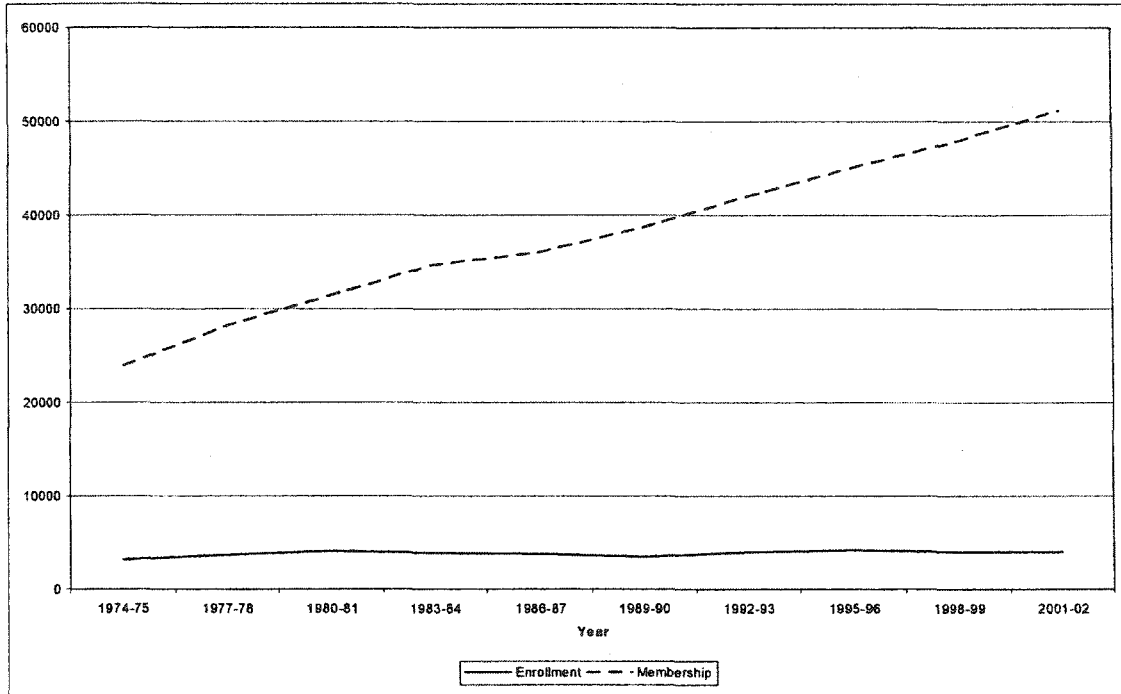


Fig. 3. Seventh-day Adventist Church in Canada K-12 school enrollment and church membership growth trend 1972-2002.

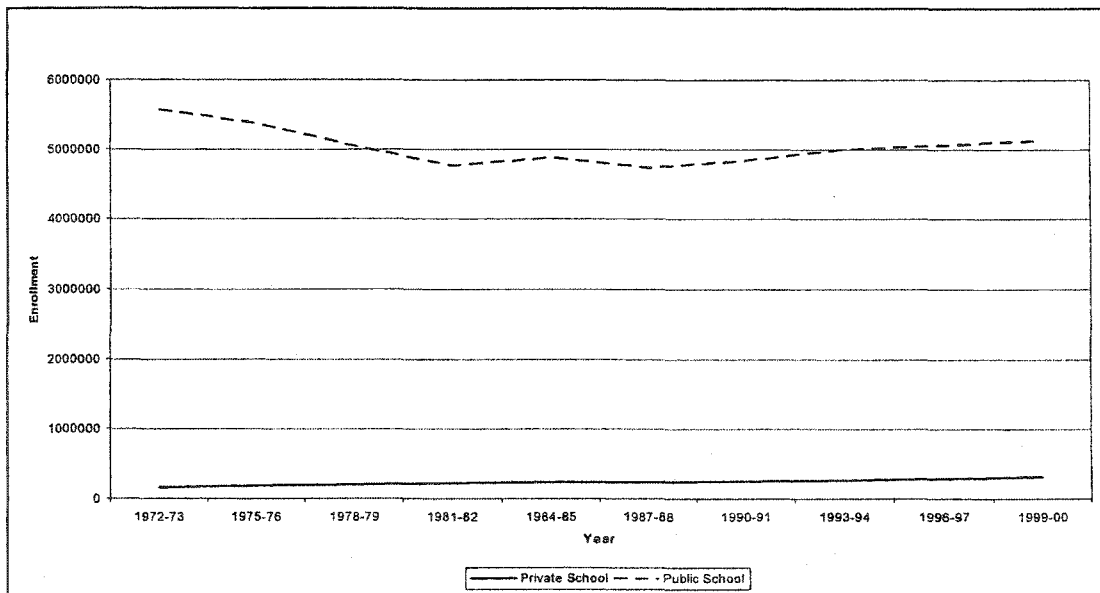


Fig. 4. Private and public K-12 school enrollment trend in Canada 1972-2000.

Table 1

Adventist and Non-Adventist Student Enrollment in Adventist Schools in Canada 1996-2002

School Year	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02
British Columbia						
Adventist	931	935	911	788	739	739
Non-Adventist	466	555	576	586	542	545
Alberta						
Adventist	439	412	425	415	445	487
Non-Adventist	260	250	231	248	258	240
Manitoba-Saskatchewan						
Adventist	140	106	101	91	93	101
Non-Adventist	31	27	27	33	25	33
Ontario						
Adventist	823	890	849	811	778	829
Non-Adventist	56	31	56	78	69	94
Quebec						
Adventist	58	51	47	44	48	60
Non-Adventist	272	249	289	250	255	311
Maritimes						
Adventist	65	68	66	57	60	66
Non-Adventist	27	54	55	48	32	41
Newfoundland						
Adventist	61	30	23	22	21	23
Non-Adventist	140	9	4	13	34	33
Kingsway College (K-12)						
Adventist	137	151	159	150	172	157
Non-Adventist	17	22	30	26	25	39
Parkview Adventist Academy						
Adventist	130	134	127	123	110	122
Non-Adventist	35	26	24	26	30	18
Total Adventist	2,784	2,777	2,708	2,501	2,466	2,584
Total Non-Adventist	1,304	1,223	1,292	1,308	1,270	1,354
Grand Total	4,088	4,000	4,000	3,809	3,736	3,938

Note. Data supplied by the Seventh-day Adventist Church in Canada (SDACC) Statistical Reports and the SDACC Office of Education Student Enrollment Reports.

As seen in Fig. 3, Adventist Church membership in Canada experienced a small but steady growth between 1972 and 2002. No corresponding growth is seen in the enrollment of students in Adventist schools across Canada. To date, no national study has been undertaken in Canada to analyze the problem. This study attempted to do that by exploring the attitudes and perceptions of selected Adventist and non-Adventist parents of school-age children toward Adventist schools in Canada. Also, to date, no other study of parents' attitudes toward schools in general, or toward Adventist schools in particular, has looked at the perceptions and attitudes of parents toward the six key areas investigated in this study, or sought for parental reasons for sending or not sending their children to Adventist schools in Canada.

Purpose of the Study

The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, Adventist parents with school-age children who have no children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who at the time of this study had children in Adventist schools in Canada. It sought to discover parents' attitudes toward (a) spiritual focus, (b) academic excellence, (c) school accessibility, (d) administrators and teachers, (e) interpersonal relationships and student personal development, and (f) safe learning environment. It also looked for reasons why certain parents send or do not send their children to Adventist schools in Canada.

Research Objectives and Hypotheses

Objectives for this research included the following: (a) to identify perceptions and attitudes toward Adventist schools in Canada of Adventist parents who have children in Adventist schools, of Adventist parents who do not have children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who have children in Adventist schools, in the area of spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools; (b) to identify major demographic factors that might affect these attitudes; (c) to identify major reasons given by parents for sending or not sending their children to Adventist schools; and (d) to determine areas where suitable plans and strategies may need to be made for the future of the Adventist education system in Canada.

The following research hypotheses are posited:

Hypothesis 1. There is significant interaction between gender and group (Adventist parents with children in Adventist schools, Adventist parents with school-age children but have no children in Adventist schools, and non-Adventist parents with children in Adventist schools) on the following variables (attitudes): attitudes toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 2. There are significant relationships between marital status and attitudes of parents toward spiritual focus, academic excellence, school accessibility,

administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 3. There are significant relationships between age and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 4. There are significant differences between the attitudes of Adventist and non-Adventist parents toward spirituality, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe environment in Adventist schools.

Hypothesis 5. There are significant relationships between employment and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 6. There are significant relationships between income levels and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 7. There are significant relationships between educational levels and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 8. There are significant relationships between years of attending Adventist schools and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 9. There are significant differences between the attitudes of parents who would and those who would not send their children to Adventist elementary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 10. There are significant differences between the attitudes of parents who would and those who would not send their children to Adventist secondary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 11. There are significant differences between the attitudes of parents who would and those who would not send their children to Adventist colleges toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 12. There are significant relationships between ethnicity and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal

development, and safe learning environment in Adventist schools. These hypotheses are presented in the null-hypotheses form later in the study as required for statistical significance testing.

Conceptual Framework

The main theoretical framework for this research is based on the study of perceptions and attitude-change theory. Perceptions here represent a learned process whereby an individual's attitudes and roles are formed and changed by the consistent yet selective awareness of objects, people, or issues within a social environment that was determined by the person's past experiences (Sherif, Sherif, & Nebergall, 1981). Attitudes in this study are viewed as relatively stable, learned tendencies to respond positively or negatively to a given person, situation, or object. Attitudes consist of cognitive, affective, and behavioral components (Eagly & Chaiken, 1993; McGuire, 1985). The attitudes seem to have a major impact on behavior and one's ability to manage and adapt to change while also influencing the behavior of others.

Other psychological constructs closely related to attitudes are opinions, beliefs, and values. People often use opinions and attitudes as interchangeable terms. However, according to Bogardus (1931), 'opinions' are more conscious or rational elements of a belief, 'attitudes' are unconscious or non-rational elements. For Osgood, Suci, and Tannenbaum (1957), while attitudes involve matters of taste and are thus non-verifiable, opinions deal with facts that are empirically verifiable. As psychological constructs, attitudes, opinions, beliefs, and values cannot be observed directly, but must be inferred

from the individual's introspective reports and, perhaps to a lesser degree, from observations of the individual's behavior (Aiken, 2002; Perloff, 1993; Rokeach, 1968).

If attitudes combine cognitive (idea, descriptive belief—for further discussion see p. 28) and affective (evaluative, value) elements and affect behavior (Ajzen, 1988; Eagly & Chaiken, 1993, Fishbein & Middlestadt, 1995; Perloff, 2003), then a lot can be gained by understanding parents' attitudes toward Adventist schools in Canada.

The key issues addressed in this study are parents' attitudes toward the following:

1. Spiritual focus—relationship with Jesus Christ, spiritual growth and activities, character development, and service
2. Academic excellence—curricular and extracurricular offerings and resources, teacher qualifications and variety of teaching and learning activities
3. School accessibility—location of the school, facilities adequacy, affordability, church and conference subsidy, and government funding
4. School administrators and teachers—dealings with students and parents, and their commitment to the principles of Adventist education, beliefs, and lifestyle
5. Interpersonal relationships and students' personal development—students' personal development as evidenced in the way they perceive their teachers' interactions with them, their social relationships, and cultivation of their self-concept
6. Safe learning environment—safe and orderly environment, discipline, and supervision, with no sexual harassment, recreational drugs, or bullying.

There is currently a renewed interest in the moral aspect of education (Begley, 2003). Spiritual focus is a major reason for the existence of Adventist schools (*North*

American Division of the General Conference Working Policy 2001-2002, p. 234). From the Christian point of view, it includes leading students into a personal relationship with Jesus Christ, nurturing them spiritually, helping them to develop a Christ-like character, and encouraging a lifelong service to the Church and the community. According to Cummings (1979) and Youlden (1988), the task of the Christian school is to assist parents in the responsibility of leading young people into a personal relationship with Jesus Christ and to nurture their spiritual growth. Habenicht (1994) explains how children develop spiritually and offers suggestions on how they can be helped in establishing a lasting relationship with Jesus Christ. Although primarily intended for parents, Habenicht's counsel is also useful to teachers.

Excellence and quality are subjects of much debate in the educational world today (Arcaro, 1995a; Brantley, 1999; Burton, 1999; Corbett, Wilson, & Williams, 2002; Johnson, 2002; Kohn, 1998b; Marzano, 2003). The constituencies that schools and school systems serve are increasing their demands for excellence (Merrow, 2001; Spillane & Regnier, 1998; Wilson & Rossman, 1993). Parents' expectations of teachers, principals, and superintendents seem to be at their highest level. Merrow (2001) suggested that quality schools will endeavor to excel in all areas of educational practice. According to him, excellent schools are transparent in their operation and intellectual in their purpose, which makes them legitimate in the eyes of their constituent.

In the schools of excellence, teachers are competent in their subject areas and deliver high-quality instruction (Glasser, 1993; Scheerens & Bosker, 1997), students have access to a variety of resources to help them succeed in learning (Creemers, Peters, &

Reynolds, 1989; Merrow, 2001), and the academic program is of high quality and provides a variety of extracurricular activities, promoting the harmonious development of physical, social, mental, and spiritual powers (White, 1952).

In addition to being spiritually focused and academically excellent, Adventist schools aim to be accessible in terms of affordability, location, and adequacy of facilities for high-quality education (Castaldi, 1994; Chism & Bickford, 2002; Herman, 1995; Holcomb, 1995; Lackney, 1994). Financial accessibility to Adventist schools is facilitated by church, conference, and government subsidies. According to Kraft (2002), the price of Christian education can be overwhelming. However, there are many parents who think that Christian education is worth the price. For them, having children in Christian schools often means sacrificing the extras, spending their savings, and using all available scholarships, grants, or loans (Bussey, 2003).

Church organizations and provincial governments in Canada often provide funding for private schools (Doukmetzian, 1991; Federation of Independent Schools in Canada (FISC), 2000), lowering to some extent the tuition for which parents are responsible. The Canadian Constitution guarantees the rights of denominational schools to exist and to receive public funding (Hogg, 1992). Although this applies mainly to Catholic schools, these rights can be extended to all other denominational schools by the provincial governments (Doukmetzian, 1991). In addition, all levels of the Seventh-day Adventist Church organization participate in financing the operational expenses of its K-12 educational system (*North-American Division Working Policy, 2001-2002; Seventh-day Adventist Church in Canada Education Code, 2001*). Also, worthy student funds as

well as matching funds are often made available by the constituent churches to needy families so that every child in the church has a possibility to attend an Adventist school.

In a quality Adventist school, school administrators and teachers endeavor to be fair when dealing with students, responsive to their parents' suggestions (Lambert, 2003; Marzano, 2003), exemplary in following Adventist beliefs and lifestyle, and committed to the principles of Adventist education (*Seventh-day Adventist Church in Canada Education Code*, 2001, pp. 40, 41).

Research shows that students whose parents are involved in schools and are seen as partners in education have fewer behavior problems, increased achievement, and lower dropout rates (Becher, 1984; Burns, 1993; Cavarretta, 1998; Christopher, 1996; Epstein, Coats, Salinas, Sanders, & Simons, 1997; Gary, Barbara, Marburger, Witherspoon, 1996; Henderson, Jones, & Raimondo, 1999; Kellaghan, Sloane, Alvarez, & Bloom, 1993; Lueder, 1998; Marzano, 2003). Knight (1998) argues in favor of the family, church, and the school cooperation by saying that, "a cooperative stance is important between the Christian teacher in the school and Christian teachers in the home and church, because Christian education is more than Christian schooling" (pp. 191-192). He further suggests that "home is the primary educational institution, and that parents are the most important teachers" (p. 205).

Furthermore, effective schools are environments where positive social relationships and student personal development can flourish and positively influence students' academic success (Spector & Gibson, 1991). According to Stronge (2002) and White (1923), effective teachers care for their students as persons as well as students and

interact with them socially. These interpersonal relationships contribute to the development of a healthy self-concept (Bigner, 2002).

Effective schools also endeavor to provide a safe and orderly learning environment with effective discipline and adequate supervision. Challenges to safety such as bullying, sexual harassment, and drug abuse are prevented or handled appropriately (Coloroso, 2002; Glover, Cartwright, with Gleesen, 1998; Gorman, 1995; Olweus, 1993; Ross, 2002; Wishnietsky, 1992). These challenges to school safety inhibit learning and harm a school's climate (Furlong & Morrison, 2000).

The high degree of bullying, harassment, and presence of drug abuse in the schools today make effective classroom management, supervision, and school discipline more complex and demanding tasks than ever before (Hyman & Snook, 1999). Effective teachers and principals use a complex set of plans and actions that fit well with their own personalities to ensure that learning in the classroom is effective and takes place in a safe and caring environment (Cohen, 2001; Hill & Hill, 1994; Lane, Richardson, & Van Berkum, 1996; Morrish, 2000; Walker & Epstein, 2001).

This study also looked for reasons why parents send or do not send their children to Adventist schools in Canada. Spiritual focus was the main reason identified in the literature review for parents to send their children to a church school. Charron (1980) and Schiffgens (1969) described it as comprehensive and sound religious instruction, the development of commitment to Jesus Christ in the student's life, and character building. Ewearitt (1979) and Ham (1982) called it biblical and moral teaching and training. For Bascom (1971) it was indoctrination in the Christian faith; for Fryling (1978), Christ-

centered education, for Haakmat (1995), spiritual nurture of students, and for Seltzer Daley Companies (1987) it was teaching of religious values.

In addition, church schools were often considered as safe learning environments, places where a lot of material was taught and learned, where parental input and feedback into school operations was sought and appreciated, where positive classroom management and administration of discipline was fostered, where a quality academic program was offered, and where personal evaluation of the school's faculty and staff was appropriately administered (Evearitt, 1979; Fryling, 1978; Ham, 1982; Hunt, 1996).

Among the main reasons presented by researchers for church members not to send their children to church schools, or to withdraw their children from a church school, were: (a) schools not being officially recognized by the government, (b) limited curriculum offerings, (c) low quality academic program, (d) inadequately qualified teachers, (e) high costs, (f) questionable practices or quality of accommodation in some boarding schools, and (g) inconvenient school location (Fu-Sheng Cho, 1987; Haakmat, 1995; Kroman, 1982; Mainda, 2001; Seltzer Daley Companies, 1987; Schiffgens, 1969).

The concerns identified in the literature review, of which a brief summary has been given above, provided the foundation upon which the conceptual framework for this dissertation was developed. The issues arising from prior research were a guide in the crafting of the research objectives, hypotheses, and the development of the survey. As such, the conceptual framework for this dissertation is firmly established upon prior and current scholarship, adapted to explore the particular concerns laid out in the purpose statement that sets the focus for this research.

Significance of the Study

Even though there was growth in membership of the Seventh-day Adventist Church around the world, in North America, and Canada (see Tables 76, 77, 78, in Appendix A, and Fig. 1, 2, 3), as well as in the enrollment of students in private schools in Canada (see Table 79 in Appendix A, and Fig. 4) in the last three decades, no similar growth was seen in Adventist schools across Canada (see Fig. 3 and Table 1). This research investigated possible reasons for this trend through a study of perceptions and attitudes of selected Adventist and non-Adventist parents of school-age children toward Adventist schools in Canada. It is not enough to see parents as simple volunteers to call upon to assist the school, nor should they be seen only as customers of schools. Parents in this study are considered as partners in education, providing valuable feedback and input regarding Adventist schools in Canada.

It was anticipated that the results of exploring parental attitudes and perceptions toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, safe learning environment, and their reasons for sending or not sending their children to Adventist schools, could serve as guidelines to the educational administration of the Adventist school system in Canada in planning for further development and improvement of the current educational services.

It is also hoped that the findings would be of significance for other comparable private school systems, Adventist or non-Adventist, that are facing similar challenges and serve similar populations. In addition, this study could act as a catalyst for similar studies

in other parts of the North American Division, and other divisions of the world.

Delimitation

The scope of this study is delimited to the Adventist parents of school-age children (K-12) currently in the constituent churches of Adventist schools, and to the non-Adventist parents who had children in Adventist schools in Canada during the school year 2002-2003. The information obtained from this study will apply primarily to the Adventist school system in Canada.

Limitation

Clerks of the constituent churches of the schools provided the lists of addresses of Adventist parents with no children in Adventist schools. It is difficult to know how accurate and complete the lists were.

Definition of Terms

The following terms are defined as used in this study.

Adventist Parents: Participants in this study who were members of the Seventh-day Adventist Church.

Attitude: A relatively stable, learned cognitive, affective, and behavioral predisposition to respond positively or negatively to certain objects, situations, institutions, concepts, or persons.

Constituent Churches of a School: Local churches that operate the school.

Conference: An administrative unit of the Seventh-day Adventist Church

organization composed of the local churches within a given geographic area.

Division: An administrative unit covering a defined geographical area comprised of union conferences, also known as unions; part of the General Conference of Seventh-day Adventists. There are currently 13 divisions across world.

First Nations: The current title used in Canada to describe its Native American population. They have also been known as Indians or Aboriginals, and in fact are officially called Indians in the Indian Act, which defines the status of First Nations, and in the Indian Register, the official record of members of First Nations.

General Conference: The highest governing organization of the Seventh-day Adventist Church, currently located in Silver Spring, Maryland. It oversees the worldwide work of Seventh-day Adventists through governing units called divisions, which operate within a specific geographic territory of the world.

Non-Adventist Parents: Participants in this study who were not Adventist—with other or no religious affiliations.

North American Division: A unit of the Adventist church organization comprised of the United States, Canada, and Bermuda. It is subdivided into nine Unions.

Pilot Study: A preliminary study conducted on a group of subjects who would not be a part of the major study. It was used here to test the reliability of the survey.

Seventh-day Adventist Church in Canada (SDACC): An equivalent to a Union as defined in the Seventh-day Adventist Church structure. It is comprised of seven Conferences/Missions throughout Canada, and is a subdivision of the North American Division of Seventh-day Adventists.

Survey: A field study that deals in cross-section with a large number of cases at a particular time. The purpose is to determine characteristics of a defined population or to generalize from subjects of a sample to a parent population.

Organization of the Study

Chapter 1 presents the introduction to the study. It includes the background and purpose of the study, research objectives and hypotheses, conceptual framework, significance of the study, its delimitation and limitation, and definition of terms.

Chapter 2 examines literature pertinent to the study.

Chapter 3 describes the methodology used in the study. Details are given about the nature and design of the research, the population surveyed, instrumentation, data collection procedures, and the methods used for analyzing the data.

Chapter 4 presents the survey data, the analysis and comparison of the quantitative and qualitative data from the survey, and a summary of findings.

Chapter 5 contains the summary of methodology, summary and discussion of major findings, conclusions, and recommendations for practice and further study.

CHAPTER II

LITERATURE REVIEW

This chapter presents a review of relevant literature related to this study. It is divided into the following sections: (a) educational context and historical background of Adventist schools in Canada, (b) relationships among and distinctions between attitudes, and opinions, beliefs and values, (c) formation and structure, function, measurement and change of attitudes, (d) attitudes toward spiritual focus, (e) attitudes toward academic excellence, (f) attitudes toward school accessibility, (g) attitudes toward interpersonal relationships and student personal development, (h) attitudes toward safe learning environment, (i) selected Adventist and non-Adventist parental attitude studies about sending or not sending children to Christian schools, and (j) summary.

Educational Context and Historical Background of Adventist Schools in Canada

The Canadian education system encompasses both publicly funded and private schools, from kindergarten through to university. Education is a provincial responsibility under the Canadian constitution (Boyd & Cibulka, 1989; Constitution Act, 1867; Holmes, 1998; Levin & Young, 1994; Yates, Yates, & Bain, 2000), which means there are significant differences between the education systems of the different provinces.

However, standards as well as curricula and textbooks used across the country appear to be similar (Guppy & Davies, 1998; Osborne, 1999; Schweitzer, 1995). The federal government's role is restricted to providing education for children of native peoples and members of the armed forces. It also provides educational equalization payments to the provinces and grants funding for second language programs, especially for the instruction of French (Holmes, 1998; Levin & Young, 1994).

Since education is mainly a provincial responsibility in Canada, there is no national office of education. However, in 1967 the provinces created the Council of Ministers of Education, Canada (CMEC), a forum to discuss mutual problems and to exchange information. Each province has a department of education headed by a cabinet minister who is assisted by a number of deputy and assistant ministers with a staff of civil servants. These central offices in each of the provinces control most aspects of the system, especially teacher certification, curriculum development, and the disposition of the annual provincial appropriations. Locally elected boards of education hire teachers, negotiate salaries, and build and maintain schools (Levin & Young, 1994).

According to the Canadian Education Statistics Council (1996), Canadian children attend kindergarten for 1 or 2 years at the age of 4 or 5 on a voluntary basis. All children begin Grade 1 at about 6 years of age. The school year normally runs from September through the following June, but in some instances, January intake dates are possible. Secondary schools go up to Grades 11, 12, or 13, depending on the province. From there, students may attend university, college, or CEGEP (College d'Education Générale et Professionnelle). CEGEP is a French acronym for education between high

school and university. The province of Quebec has the CEGEP system. CEGEPs are junior colleges of either a 2-year course leading to university or a 3-year technical training course which leads into the work world. High school in Quebec ends with Grade 11.

Private schools exist in every province and provide an attractive alternative. The term “private schools” in Canada refers to parochial schools which are operated by churches or schools operated by independent operators (Ganson, 1991). All private schools must be registered with the Ministry of Education in their province or territory, and must meet the curriculum and other standards set by their respective ministries. Families can choose schools that are boys-only, girls-only, or co-educational. Some private schools offer full boarding programs, others are day schools, and many offer both. Many private schools adhere to a particular religious faith, emphasize particular moral teachings, and apply rigorous academic standards (Osborne, 1999). Adventist schools in Canada fall in this category.

Adventist schools in Canada are part of the worldwide education system of the Seventh-day Adventist Church. According to J. Ernest Monteith (1983), the Adventist Church in Canada has operated elementary schools since 1884, when the first Adventist school in Canada opened in South Stukely, Quebec. The opening of the first elementary schools in other provinces followed: Newfoundland in 1894, Ontario in 1895, Maritimes (New Brunswick, Nova Scotia, Prince Edward Island) in 1899, Alberta in 1902, British Columbia in 1904, Manitoba in 1906, Saskatchewan in 1908. Most of these early schools were conducted in the church buildings or in the homes of the church members.

The first Adventist secondary school in Canada, the Fitch Bay High School,

opened in 1894 in Quebec. In 1903 two other academies were established—Lornedale Academy, currently Kingsway College, in Ontario, and Farmington Industrial Academy in the Maritimes. One year later the North-Western Training School was opened in Portage la Prairie, Manitoba. In 1907 two more academies began—the Alberta Industrial Academy, later changed to Canadian Union College and more recently to Canadian University College, in Leduc, Alberta, and Manson Industrial Academy in Pitt Meadows, B.C. The Battleford Academy in Saskatchewan was the last of the early ventures into secondary education and was opened in 1916 (Monteith, 1983). A number of elementary and secondary schools have been opened and closed since these early days.

An office of education with a Director at the Headquarters of the Seventh-day Adventist Church in Canada provides national coordination. Superintendent of Schools in each conference manages the local educational system (*Seventh-day Adventist Church in Canada Education Code*, 2001). The Seventh-day Adventist school system in Canada has its own unique challenges in its bid to offer and maintain a competitive and viable academic program. Constituent churches of the schools appropriate a substantial portion of their monthly budget to maintain their schools.

The Conferences with an educational system have schools distributed among them as follows: The British Columbia/Yukon Conference operates 12 elementary schools, six junior academies, and three senior academies (K-12). The Alberta Conference operates two elementary schools, six junior academies, and one senior academy (K-12). The Manitoba-Saskatchewan Conference operates one elementary school and three junior academies. Ontario Conference operates one senior academy (K-12), one junior

academy, and eight elementary schools. The Quebec Conference operates one senior academy (K-11). The Maritime Conference operates four elementary schools, two junior academies, and one senior academy (K-12). The Newfoundland Mission currently operates one junior academy. The two boarding academies—Kingsway College and Parkview Adventist Academy—are considered union schools and are operated by their own boards (*Seventh-day Adventist Church in Canada Schools Directory*, 2002-2003).

Relationships Among and Distinctions Between Attitudes and Opinions, Beliefs and Values

To state the obvious, every human being possesses a multiplicity of attitudes toward a multiplicity of issues. Attitudes may be positive or negative, and may be held strongly or weakly. They are crucial in everyday life. They help to interpret the surroundings, guide people's behavior in social situations, and organize their experiences into a meaningful whole. Usually, having certain attitudes toward something or someone means to have feelings or thoughts of like or dislike, approval or disapproval, attraction or repulsion, trust or distrust, and so on. Such feelings tend to be reflected in what people do, and how they react to what others say and do. Attitudes, as well as opinions, values, and beliefs are psychological constructs, meaning that they cannot be observed directly by another individual, but must be inferred from the individual's introspective reports and perhaps to a lesser degree from observations of his behavior (Aiken, 2002; Perloff, 2003).

The study of attitudes has occupied a central position in social psychology for decades (Allport, 1935; McGuire, 1985). Thomas and Znaniecki (1918) as well as Watson (1930) defined social psychology as the scientific study of attitudes. Allport

(1935) referred to attitudes as social psychology's "most distinctive and indispensable concept" (p. 798). According to McGuire (1986), the attitude research in the 1920s and 1930s focused on issues of attitude measurement and relation to behavior, in 1950s and 1960s on dynamics of individual attitude change, and in 1980s and 1990s on understanding the structure and function of attitude systems. More recent studies of attitude phenomena include books by Eagly and Chaiken (1993), Petty and Krosnick (1995), Erwin (2001), Aiken (2002), and Perloff (2003).

The term attitude has somewhat varied in meaning from one researcher to the other. Aiken (2002) combined the elements from several definitions and concluded that "attitudes may be viewed as learned cognitive, affective, and behavioral predispositions to respond positively or negatively to certain objects, situations, institutions, concepts, or persons" (p. 3). Perloff (2003) did the same thing and pointed out that attitude is "a learned, global evaluation of an object (person, place, or issue) that influences thought and action" (p. 39).

The meaning of 'opinion' is similar to that of 'attitude'. It is often used interchangeably with 'attitude' and as a synonym for belief. The frequent use of opinions and attitudes interchangeably has been a major source of confusion in the past (Bogardus, 1931; McGuire, 1968; Osgood et al., 1957). Opinions are sometimes seen as the conscious manifestation of attitudes. Actually, when attitudes are combined with facts, they appear to produce opinions. Also, opinions seem to be more specific than attitudes. A person is usually aware of his or her opinions, but not necessarily aware of his or her attitudes (Aiken, 2002; Perloff, 1993).

Beliefs are assumptions about the probability that an object exists, that it possesses certain characteristics, or that it is related in certain ways to other objects. Beliefs serve as guides for action, indicating which lines of behavior are possible and which would be improbable if not possible. Perloff (2003) categorized beliefs in (a) descriptive beliefs—perceptions people have about the world, and (b) prescriptive beliefs—the ‘ought’ and ‘should’ statements. Rokeach (1968) thinks that what one believes is more or less central to one’s choices, attitudes, and behavior. Although beliefs guide behavior, they do not push or pull it. According to Aiken (2002), beliefs are confidence in the truth or the existence of something. They are less certain than knowledge but more certain than attitudes or opinions. People are usually aware of their opinions, but they may not be fully conscious of their attitudes or values. Beliefs reveal what one thinks is true or at least probably true. They are guides for action, indicating which lines of behavior are possible and which would be improbable if not possible.

A person’s values tell what one desires to be true. They are ideals, guiding principles, overarching goals that people endeavor to achieve (Maio & Olson, 1998; Perloff, 1993). Values held by people are closely related to attitudes. They are both seen as motivators of human behavior (Nelson, 1990). However, for Rokeach (1973, 1979), values are more central to personality and more basic to expression of individual needs and desires than attitudes.

In sum, attitudes, opinions, beliefs, and values are all interrelated. The term ‘opinion’ is often used interchangeably with ‘attitude’ and as a synonym for belief. Beliefs are often heavily influenced by values, values are dependent in part on beliefs

about what is at least possible if not probable, and attitudes are dependent on both beliefs and values. Attitudes, as well as opinions, values, and beliefs cannot be observed directly by another individual, but must be inferred from the individual's introspective reports and perhaps to a lesser degree from observations of his or her behavior. Clarification of these terms was of great value in the original formation of this study, dealing as it does with attitudes of selected parents toward Adventist schools in Canada.

Formation and Structure, Function, Measurement, and Change of Attitudes

Formation and Structure of Attitudes

Attitudes can form in many ways. They may arise from imitation of others—parents and early associates and, in later life, from people admired by others (Bandura, 1977). An attitude may be formed as the result of a single dramatic experience which makes a lasting impression. Other attitudes may be confined to the group in which people mix. They are also built up over long periods of time as experiences are assimilated and integrated (Allport, 1967; Fazio, Lenn, & Effrein, 1984; Tyler & Schuller, 1991). Once an attitude has been formed on any given issue, it affects the behavior of the person who holds it in a particular direction. Attitudes based on direct experiences, particularly those that are very important to the individual, are the strongest and most resistant to change (Crano, 1995; Kraus, 1995).

Heredity also seems to play a role in attitude formation (Aiken, 2002; Crelia & Tesser, 1996; Erwin, 2001; Olson, Vernon, Harris, & Jang, 2001; Tesser, 1998).

Literature review of Aiken (2002) pointed to the influence of heredity in determining a

number of attitudes, including attitudes toward eating, jobs, and religion. According to Crelia and Tesser (1996) and Tesser (1998), the stronger the correlation between heredity and attitude, the stronger is its influence on behavior.

Allport (1967) helped identify the following four common mechanisms which he believed contributed to the development of attitudes among individuals:

(a) integration—a condition in which attitudes are built up through an accumulation of experiences, (b) differentiation—a process whereby attitudes acquired during infancy were said to be in a state of non-specific development, (c) dramatic or deeply moving personal experience—facilitating the development of a more permanent attitude type, frequently displacing previously held attitudes, and (d) imitation of parents, peers, teachers, or other notable role models.

Fazio and Olson (2003) suggested that the means of attitude formation implicate three processes: (a) cognitive process—believing “either that the attitude object possesses (un)desirable attributes, or that attitude object will bring about undesired outcomes” (p. 141); (b) affective process—“attitudes formed from emotional reactions to the attitude object” (p. 141); or (c) behavioral process—experiences with the attitude object.

Similarly, according to Katz and Stotland (1959), Rosenberg and Hovland (1960), Triandis (1971), Fishbein and Ajzen (1975), Ajzen (1988), and more recently Eagly and Chaiken (1993) and Fishbein and Middlestadt (1995), three components comprise attitudes: (a) cognitive (idea, belief) factor—verbal expression of beliefs about attitude object or non-verbal perceptual responses to attitude object, (b) affective (evaluative) element—verbal expression of feelings toward attitude objects or non-verbal

physiological responses to attitude objects, and (c) behavioral activity—verbal expressions of behavior intentions toward attitude object or non-verbal overt behavioral responses to attitude object.

Function of Attitudes

In addition to studying how attitudes form and how they are structured, theorists have considered various functions that attitudes accomplish for the individual (Allport, 1935; Eagly & Caiken, 1993; Erwin, 2001; Fazio, 2000; Katz, 1960; Pratkanis & Greenwald, 1989; Shavitt, 1989; Shavitt & Nelson, 2000; Smith, Brunner & White, 1956; Snyder & DeBono, 1989). By understanding the functions of attitudes, we can better understand why people hold certain attitudes.

After reviewing a number of theories of attitude functions, Erwin (2001) stated, “Perhaps the best-known functional analysis of attitudes was proposed by Katz” (p. 8). Katz (1960) proposed that attitudes held by individuals serve one or more of the following personality functions: (a) adjustment or utilitarian function—helps one to adjust to life situation or is useful in reaching one’s goals, (b) the knowledge function—helps one understand one’s own world, (c) the ego-defensive function—helps to enhance or protect one’s self-concept against internal or external threats, and (d) the value-expressive function—helps to establish a person’s self-identity.

Measurement of Attitudes

According to Allport (1967), Mueller (1986), and Ajzen (1993), attitudes cannot be directly observed or measured, but are deduced from other observable data. According

to Aiken (2002), four assessment methods are used to measure attitudes: (a) direct (overt)—observation of people’s behavior toward an attitude object; (b) indirect (covert)—wrong number and lost-letter techniques, psycho-physiological non-verbal measures (patterns of facial expressions), projective and other disguised techniques (word association, sentence completion), measures of implicit attitudes (physiological, perceptual and projective techniques, subliminal priming technique and Implicit Association Test); (c) traditional attitude-scaling procedures—the social distance scale, Thurstone’s method of equal intervals, Likert’s method of summated ratings, and Guttman’s scalogram analysis; and (d) other attitude scaling methods—semantic differential technique, Q-sort, magnitude estimation, expectancy-value scaling, facet analysis, and factor analysis are all used to infer the measure of attitudes (pp. 23-42). The combination of several of these measures may also be used. The most widely used and popular techniques of attitude measurement appear to be the Thurstone method, the Likert scaling, and the semantic differential technique (Aiken, 2002; Mueller, 1986).

The Thurstone method refers not to a specific attitude measurement scale but to a general approach for devising attitude scales. Thurstone’s feeling of triumph at having developed a quantitative measure of attitudes appears to be expressed in the title of his first published paper on the topic, “Attitudes Can Be Measured” (1928). Thurstone and Chave’s (1929) main concern was to establish an attitude scale in which the items were at equal-appearing intervals, from one extreme negative point through to an extreme positive point. The respondents may indicate agreement, disagreement, or neutrality toward each item. An individual score on the questionnaire is the average (mean) scale

score on all the items with which the respondent agrees (Aiken, 2002; Fishbein, 1967; Mueller, 1986; Oppenheim, 1992).

Soon after Thurstone's first scales were published, Likert (1932) proposed a simpler method to measure attitudes. The procedure involves the researcher's selecting attitude statements toward which he asks subjects to indicate their agreement or disagreement usually along a 5-point scale ranging from Strongly Agree to Strongly Disagree. A subject's score is tabulated by assigning a numerical value to each of the answers, ranging from 1 for the alternative at the one end of the scale to 5 (or whatever the number of possible choices is) for the alternative at the other, and then summing the numerical values of one's answers to all questionnaire items (Aiken, 2002; Fishbein, 1967; Mueller, 1986; Oppenheim, 1992; Thomas, 1999).

The semantic differential measurement of attitudes is based upon the research done by Charles E. Osgood and several collaborators who were concerned with the measurement of meaning (Osgood et al., 1957; Osgood, May, & Miron, 1975). Semantic differential scale is for evaluating the connotative meanings that selected concepts have for a person. Each point is rated on a 7-point, by-polar adjectival scale (Aiken, 2002; Fishbein, 1967; Mueller, 1986; Oppenheim, 1992; Thomas, 1999).

Change of Attitudes

"If we can measure something," wrote Eiser (1994, p. 10), "we can see if it changes." People are always adopting, modifying, and relinquishing attitudes to fit their changing needs and interests. Attitudes can be changed by a number of sources,

including other people, family, media, church, or the object itself. According to McGuire (1968), steps to changing an attitude would include attention, comprehension, yielding, retention, and action. Whereas sometimes attitudes can change quite rapidly, in other situations they are very resistant to change. The goal of theories of attitude change is to define the conditions under which attitudes will change.

According to Katz and Stotland (1959), attitudes develop and change because they satisfy psychological needs of individuals. Before attempting to find a way to change an attitude, one must identify the need that is being met by that attitude. Katz (1960) then went on to identify the need many people have to (a) adjust to their life situation or reaching their goals, (b) to understand their world, (c) to protect and enhance their self-concept, or (d) to establish their self-identity.

Kelman (1961, 1974) proposed a 'three process' theory of attitude change: (a) compliance, (b) identification, and (c) internalization. Compliance and identification deal with situations in which one person attempts to influence the attitude of another. Accepting the influence of another person results in compliance. Identification occurs when an individual adopts the behavior of another. Internalization deals with the relationship between the proposed change and the attitudes already held by the individual. Internalization occurs when the individual accepts the induced behavior because it is congruent with the individual's value system (Eagly & Chaiken, 1993).

This functional approach to attitude change suggests that attitudes develop and change as they serve to promote or support goals of individuals. That is, attitudes are instrumental to the satisfaction of the person's needs. Acceptance of new attitudes

depends on who is presenting the knowledge, how it is presented, how the person is perceived, the credibility of the communicator, and the conditions by which the knowledge was received (Aiken, 2002).

Triandis (1971) asserted that attitudes change through direct or indirect experience with the attitude object. According to him, attitudes change when a person receives new information from others or media—cognitive change; through direct experience with the attitude object—*affective change*; and if the person is forced to behave in a different way—*behavioral change*. Direct experiences with attitude object usually change all of the components of attitude. Indirect experiences typically change the cognitive or behavioral components since they are usually informational or normative. According to Shaw and Wright (1967), *affective predispositions change slowly*.

Aiken (2002) summarized practical procedures for changing attitudes into the following categories: (a) *fear arousal—especially low fear arousal, causing change in attitude and lead to modification of behavior*; (b) *behavioral and cognitive techniques—behavior modification (changing behavior will change attitudes), modeling behavior of a model person, cognitive therapy (identification and control of negative thoughts), and (c) communication and persuasion (including less orthodox procedures—hypnosis, brainwashing, and subliminal advertising)*.

In her review of empirical and theoretical developments in research on social influence and message-based persuasion, Wood (2000) identified three central motives that generate attitude change and resistance: “concerns with the self, with others and the

rewards or punishments they can provide, and with a valid understanding of reality” (p. 539).

In sum, attitudes can be changed by receiving new information either from other people or through personal experiences that could produce the change in the cognitive component of the attitude. Because of the consistency among the components of any attitude, changes in the cognitive seem to be reflected in changes in the affective and behavioral components. For Halloran (1976), attitude change depends on the characteristics of attitude system, on group affiliations, and on the personality of the individual.

The purpose of reviewing the literature in this area was to give support and background and to form a theoretical base for the study of attitudes of parents toward Adventist schools in Canada with respect to (a) spiritual focus in the school—relationship with Jesus Christ, spiritual growth and activities, character development, and service; (b) academic excellence—curricular and extracurricular offerings and resources, teacher qualifications, and variety of teaching and learning activities; (c) accessibility of the school—location of the school, facilities adequacy, affordability, church and conference subsidy, and government funding; (d) school administrators and teachers—dealings with students and parents, and their commitment to the principles of Adventist education, beliefs, and lifestyle; (e) interpersonal relationships and students’ personal development as evidenced in the way they perceive their teachers’ interactions with them, their social relationships, and cultivation of their self-concept; and (f) safe learning environment—safe and orderly environment, discipline, supervision, no sexual

harassment, no recreational drugs, and no bullying. The review of literature related to these six themes central to this study is to serve as research rationale for the study of parents' attitudes toward Adventist schools in Canada.

Attitudes Toward Spiritual Focus

Spirituality means different things to different people. It is not always about religion, and it is hard to describe to others. There has been in recent years a resurgence of interest in the moral aspect of education (Begley, 2000, 2003).

Generic Spirituality

Many people today would say that they are spiritual but not necessarily religious. Tacey (1995) calls this 'generic spirituality'. It is about meaning, what is sacred in life but not necessarily part of a specific religious tradition. Similarly, for Brussat and Brussat (1996) spirituality is about being able to read the sacred in everyday life—in nature, at home, in the classroom, at work, at leisure, in relationships. Spiritual literacy is not a religious practice for the initiated few. It is a basic literacy for all people that enables the reading and use of the deeper meaning and connection in all aspects of life. Moore (1994) went even further to say that being spiritually illiterate can lead to increased feelings of purposelessness, disconnection, isolation, and loneliness in the world. According to Palmer (1993), "authentic spirituality opens us to truth—whatever truth may be, wherever truth takes us. Such a spirituality does not dictate to where we must go, but trusts that any path walked with integrity will take us to a place of knowledge" (p. xi).

Definitions of Spirituality

There are many definitions and understandings of spirituality, and many different ways of expressing it. Wright (2000) defined it as “our concern for the ultimate meaning and purpose of life” (p. 7) and argued that education becomes spiritual whenever it grapples with such issues. For Miller (2000), “Spirituality is not confined to institutional religion but is concerned with the connection we can feel between ourselves and something vast, unseen, mysterious, and wondrous” (p. 140).

For the purpose of this study, however, the definition of Christian spirituality proposed by McGinn, Meyendorff, and Leclercq (1997, p. xv) as “the lived experience of Christian belief” will be used. According to Downey (1997), “As lived experience, Christian spirituality is a way of living for God in Christ through the presence and power of the Holy Spirit” (p. 43). Similarly, Cunningham and Egan (1996) suggested that “Christian spirituality is the lived encounter with Jesus Christ in the Spirit” (p. 7). For Sheldrake (1995), “Spirituality seeks to express the conscious human response to God. It is ‘life in the Spirit’” (p. 45). This kind of spirituality seems to be defined by Jesus Christ and his exemplary life, in accordance with the Bible. According to Hyde (1990), the cumulative effect of various studies in the United States, the United Kingdom, and Australia shows that while parents have the strongest influence on their children’s religious spirituality, the school also has an independent influence which arises mainly from the school climate.

Spirituality in Education

Palmer (1983) warns that “any attempt to develop ‘a spirituality of education’ is full of peril. Education is supposed to deal with the tangible realities of science and the marketplace. Spirituality is supposed to address an invisible world whose reality is dubious at best” (p. 10). However, there are many educators today who believe that education is not just about objective reality, but is much more rich and varied. The argument for spirituality in public education involves the recovery of sacredness, wholeness, connection with one’s inner self, and compassionate relationships in educational contexts; acknowledges alternative ways of knowing, such as intuition, imagination, and empathy; demands that all educational policies and programs be grounded in discussions of the meaning and value of human life; and calls for a recommitment to educational freedom so that students and teachers can live authentically and compassionately as communities of truth (Glazer, 1999; Grof, 1993; Kessler, 2000; Miller, 1993; Miller & Yoshiharu, 2002; Palmer, 1983, 1993; Wright, 2000).

According to Miller (1994, 2000), the implementation of spirituality in education is best conceptualized as a continuum. It begins with the individual teacher getting in touch with his or her true self through contemplative practices and spiritual disciplines. The contemplative teacher then creates a peaceable classroom, which is characterized by community, contemplation, and compassion.

The argument for spirituality in Christian education involves the relationship with God (Issler, 2001; Willard, 1991) and the practice of spiritual disciplines such as prayer, study of the Scripture, and service (Cunningham & Egan, 1996; Foster, 1998).

Jesus himself spent time in prayer (Mark 1:35), in the study of Scripture (John 8:32), and in serving others (Mark 10:45).

Botton, King, and Venugopal (1997) write about three aspects of spirituality: affective, active, and cognitive. Affective spirituality transpires as God and worshiper meet and interact in the inner person. Active spirituality places God and the believer in a working relationship. Cognitive spirituality centers on loving God with understanding. The educational challenge represented in this article is to move the cognitive/affective believer toward the active spirituality. Those strong in affective spirituality but weak in cognitive will profit from a study leading to knowledge and understanding of the teachings of Scripture. Small group and other Bible studies were recommended as a means of improvement. Those strong in cognitive spirituality but weak in affective would profit from spiritual retreats which foster the growth of the affective spirituality, allowing time for personal reflection. The strong in cognitive affective spirituality are encouraged to become more active and to practice a spiritual walk with Christ. It was also pointed out that spiritual growth does not happen by following a program but by cooperation with the Holy Spirit's work in the life of the believers.

When asked about the greatest commandment in the Law, Jesus said, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets” (Matt 22:37–40). In the same way, Jesus’ life of spirituality was also grounded in these two commandments, in loving God and in loving neighbour. His personal

relationship with God, his prayer life, and his study of Scripture were all part of loving God. And in loving his neighbour as himself, Jesus called others to the same way of life through his preaching, teaching, and miraculous works—service. Jesus’ spirituality was a spirituality of loving both God and neighbour. Ortberg (1997) suggested that just as hours spent in training do not qualify players for bonus points in the game, so time spent in spiritual disciplines does not gain extra merit with God. The practice of spiritual disciplines, ‘loving God and loving neighbor’, is not a works-oriented method of obtaining favor with God, nor are spiritual disciplines a barometer of spirituality.

According to Cummings (1979), the task of the Christian school is to assist parents in the responsibility of leading young people into a personal relationship with Jesus Christ and to nurture their spiritual growth. Similarly, for Youlden (1988), “central to Christian education are the twin goals of leading students into a personal relationship with Christ and nurturing student spirituality” (p. 1). Chadwick (1982) pointed out the importance for the nurturer to be related to Jesus Christ as a prerequisite for nurturing spirituality in other individuals. In her book, *How to Help Your Child Really Love Jesus*, Habenicht (1994) explains how children develop spiritually and offers suggestions on how they can be helped in establishing a lasting relationship with Jesus Christ. Although primarily intended for parents, Habenicht’s counsel is also useful to teachers.

The *North American Division of the General Conference Working Policy* (2001-2002) states that “the primary aim of the Seventh-day Adventist education is to provide opportunity for students to accept Christ as their Savior, to allow the Holy Spirit to transform their lives, and to fulfill the commission of the gospel to all the world” (p. 234).

Addressing more than 5,500 Adventist teachers in Dallas, Texas, during the North American Division Teachers' Convention in a dedication ceremony on August 16, 2000, Don Schneider, North American Division president, said, "The focus of Seventh-day Adventist education is talking about and confronting students with Jesus Christ We are in the business of telling people about Jesus no matter what our job is" (Lekic, April 2004, p. 23). In identifying the criteria for Adventist schools in Canada, the *Seventh-day Adventist Church in Canada Education Code* (2001) states, "The church's school system is operated to ensure that the children and youth receive a balanced spiritual, physical, mental, moral, social, and practical education. . . . Of primary concern is the optimum development of the whole child both for this life and the one hereafter" (p. 6).

Other well-recognized concepts related to spirituality in education are character development and service to others. Lickona (1993) states that character is "knowing the good, desiring the good, and doing the good." Character development is receiving support increasingly by public as well as private schools (Damon, 2002; Huffman, 1994; Stirling, with Archibald, McKay, & Berg, 2000; Stein, Richin, Banyon, Banyon, & Stein, 2000; Wiley, 1998). Nielson (1998) reported that most of the 50 states of the United States of America have completed state education standards which include character education.

Although there are disagreements about appropriate aims and methods of character education in public schools (Damon, 2002; Kohn, 1998a; Lockwood, 1997), there are several propositions typically offered by those advocating it. They say that teachers should teach character traits intentionally (Archibold, McKay, & Berg, 2000;

Ryan, 1986; Wiley, 1998). They should serve as positive role models and address moral issues within the context of the curriculum (Lickona, 1993). Character education should take place in a positive school climate, and students should have opportunities to practice good character through service programs, classroom decision making, and peer tutoring (Kilpatrick, 1992; Lickona, 1991; Vessels, 1998; Wynne, 1997).

Also, character-education advocates suggest that schools form partnerships with families and community institutions to develop a list of traits or values to be emphasized in schools (DeRoche & Williams, 2001, Lickona, 1991). Lickona (1991) discusses the challenges schools face today in teaching values so desperately needed in today's society. His 12-point program (pp. 67-70) offers practical strategies designed to create a working coalition of parents, teachers, and communities—anyone who cares about the character of young people today. Although written for public schools, the principles are congruent with Christian education. Some universally accepted ethical values taught by schools include respect, responsibility, fairness, honesty, compassion, tolerance, prudence, self-discipline, helpfulness, cooperation, courage, and other civic values.

A value, in a general sense, refers to what is good, desirable, and worthwhile. In a religious sense, what we value indicates what we see as being in balance with, in harmony with, and central to the expressed will of God (Gillespie, 1993). Talking about the relationship between religion and morality, Lickona (1991) pointed out that religion is for many a central motive for leading a moral life and that moral decline in America began when religious institutions started to lose their moral influence. "Character building," urges White (1952), "is the most important work ever entrusted to human

beings” (p. 225). This work seems to be very much a part of a spiritual focus of a Christian school. Makowski (1999), who has analyzed Horace Bushnell’s thoughts on Christian character development, states: “For Bushnell, the goal of human beings is to become evermore intimately conformed to Christ. For in Christ we are faced with the concrete image of what we in our deepest recesses long to become” (p. 149).

For character education to be effective, it must occur within a positive school climate and school program which also includes opportunities to practice good character traits through service programs (Delve, Mintz, & Stewart, 1990; Heath, 1994; Huffman, 1994; Kilpatrick, 1992; Kinsley & McPherson, 1995; Lickona, 1991; Madden, 2000; Molnar, 1997; Schervish, Hodgkinson, & Gates, 1995; Sjogren, 2001; Wade, 1997).

The service dimension of spiritual focus is underscored throughout the Bible, especially in the life of Jesus Christ who did not come to this earth “to be served, but to serve” (Mark 10:45). Christ’s followers are called to the same life of serving others with humility as a personal response to the grace of God (Matt 20:25-28). They are also invited to offer themselves in service to God (Rom 12:1). The apostle Paul argued the need to serve others, to honor and respect all people, to practice hospitality, to show goodwill to enemies, to empathize with those who hurt, and to serve humbly those society despises (Rom 12:12-18). The Seventh-day Adventist philosophy of education (*Seventh-day Adventist General Conference Policy Manual*, 2003) includes both character development and service to others: “Adventist education . . . seeks to build character akin to that of the Creator . . . to promote loving service rather than selfish ambition” (p. 221).

On the basis of this literature review that dealt with spiritual focus, the following

items were identified as important indicators, which were included in the survey: (a) the development of a personal relationship with Jesus Christ, (b) character development, (c) spiritual disciplines/activities, (d) spiritual growth, and (e) service.

Attitudes Toward Academic Excellence

Excellence and quality are subjects of much debate in the educational world today (Arcaro, 1995a; Brantley, 1999; Burford & Arnold, 1992; Burton, 1999; Corbett, Wilson, & Williams, 2002; Glasser, 1993; Jago, 2001; Johnson, 2002; Kohn, 1998a; McLeod & Cropley, 1989; Marzano, 2003; Merrow, 2001; Spillane & Regnier, 1998; Wilson & Rossman, 1993). Aristotle once said, "Excellence is not an act, it's a habit;" it is a "continuous progressive movement into the future." It must be pursued with diligence. It means being better tomorrow than yesterday; having a compelling drive for improvement. The constituencies that schools and school systems serve today are increasing their demands for excellence in all areas of education. Parents' expectations of teachers, principals, and superintendents seem to be at their highest level.

Society in general expects that excellent schools would offer quality academic programs. According to Scheerens and Bosker (1997), high-quality academic programs would include quality of instruction, student motivation and study habits, and classroom environment. For Glasser (1993), a quality academic program relates information to a life skill, teachers teach what they believe is especially useful and what students want to learn, and what is necessary as a prerequisite for college.

Sutton and Watson (1995) surveyed a random sample of teachers from the

American Association of Christian Schools (AACCS) to discover barriers to excellence in Christian schools. The following were three main problems identified as barriers to excellence in Christian schools: (a) poor teacher salaries; (b) challenges with the school administration and/or operation of the school; (c) spiritual problems and parents' role in education tied as the third greatest problem.

While discussing excellence in education, Brantley (1999) states, "Despite all the discussion of excellence, little attention has been given to Christian education as a driving force for quality schooling" (p. 4). He then proposes "A Continuous Cycle of Excellence Model" which begins with a definition of the school's purpose or reasons for existence; followed by plans/resources—curriculum, educational practices/realities; and products/results—the educational effect on the minds and hearts of students; with continual evaluation and improvement at each level.

The Seventh-day Adventist philosophy of education (*Seventh-day Adventist General Conference Policy Manual*, 2003) promotes academic excellence as a part of the development of the 'whole person': "Adventist education imparts more than academic knowledge. It fosters a balanced development of the whole person—spiritually, intellectually, physically, and socially. Its time dimensions span eternity" (p. 221).

Similar at least in part to the Adventist Christian approach to excellence in education, the United States National Commission on Excellence in Education issued the following statement found in the document entitled *A Nation at Risk* (1983, p. 13):

Our goal must be to develop the talents of all to their fullest. Attaining that goal requires that we expect and assist all students to work to the limits of their capabilities. We should expect schools to have genuinely high standards rather

than minimum ones, and parents to support and encourage their children to make the most of their talents and abilities.

Also, the Council of Ministers of Education, Canada (1993), expressed concerns about the public education system's need to be current, relevant, and effective:

We are well aware of the challenges to the education system posed by our rapidly changing world: globalization of the economy, openness with regard to other cultures, pressing needs for skilled labor, and technological advances that are having an impact on our daily lives as well as the job market. These changes require constant adjustments to our educational practices to ensure high quality, accessibility, mobility, and accountability. (p. 1)

Paul Brantley (1999) asked the former United States Secretary of Education Terrel H. Bell whether he thought education could be Christian and excellent too. His response was:

The Christian ideals that most of us subscribe to are ideals that highlight excellence in our lives. . . . I think excellence in education is to lead and guide and motivate all students to reach the outer limits of their potential. . . . Excellence has to do with being good citizens, persons with a strong moral character, and a personal commitment on their part, from their inner selves, toward excellence in living. (p. 4)

In addition to academic excellence characterized by exemplary curricular and extracurricular offerings and resources, high teacher qualifications and variety of teaching and learning activities, Merrow (2001) suggested that excellent schools will endeavor to excel in all areas of educational practice. According to him, "Where we do not achieve excellence, the reasons often have as much to do with self-satisfaction and failure of imagination as with inadequate personnel or insufficient resources" (p. 5). Creemers, Peters, and Reynolds (1989) suggested that "utilization of resources is far more important than the level of resources available" (p. 6).

Excellence in Adventist Christian education represents more than having educational institutions with good reputations, adequate resources, quality teachers and graduates, competitive programs, and sound financial operations. It promotes the harmonious development of physical, mental, and spiritual powers, the training of youth to be "thinkers and not mere reflectors of other men's thought," and the preparation to be effective citizens on this earth and for rewarding citizenship in the new earth. It also endeavors to restore in man the "image" of God—his Creator (Gen 1:27), the source of all knowledge and wisdom. Godliness, "godlikeness," is the goal to be reached (White, 1952, pp. 13-19).

On the basis of this literature review that dealt with academic excellence, the following items were identified as important indicators, which were included in the survey: (a) competence of teachers, (b) high-quality academic program, (c) variety of teaching and learning activities, (d) variety of resources, and (e) variety of extracurricular activities.

Attitudes Toward School Accessibility

According to Conduit and Brookes (1996), a school's educational achievements are linked to the economic conditions of the area in which it is located. Although little is understood about how private schools make location decisions, Barrow (2001) suggests that a reasonable starting point would be that private schools generally choose to locate where there is demand for private schooling. Most obviously, one would expect to see more private schools in areas with a larger school-aged population, because greater

population is likely to be associated with greater numbers of students desiring enrollment in private schools. Some of the criteria of a good school location include convenient access and whether it is well suited for instructional and recreational activities (Herman, 1995).

According to Kraft (2002), the price of Christian education can be overwhelming. Parents can naturally think that there is no way they can afford to send their children to a Christian school. In reality, the cost of private education can stretch and strain most family budgets. However, Kraft points out further that there are many parents who think that Christian education is worth the price, even though having children in Christian schools often means sacrificing the extras, spending the savings, and using all available scholarships, grants, or loans.

In reviewing the history of Kingsway College (a 9-12 boarding academy) and speaking to a number of people in the Adventist community around Oshawa, Ontario, Canada, Bussey (2003) was amazed at the extent to which many families left all that was dear to them to live near Kingsway. They did this so that their children could attend a Christian school. He recounts stories of farms being sold that were in the family for generations so that their children could obtain a Christian education.

Church organizations and provincial governments in Canada often provide funding for private schools, lowering somewhat the tuition for which the parents are responsible. The Canadian Constitution guarantees the rights of the denominational schools to exist and to receive public funding (Hogg, 1992). "There is no provision in the Canadian *Charter* as there is in the U. S. *Constitution*," writes Doukmetzian (1991, p.

41), “against the establishment of religion or support for religion.” Although this applies mainly to Catholic schools, these rights can be extended to all other denominational schools at the option of the provincial governments (Doukmetzian, 1991).

Some provinces provide funding to private and parochial schools, others do not. As described by Doukmetzian (1991) and reported by the Federation of Independent Schools in Canada (FISC; 2000), educational funding arrangements vary greatly across Canada. New Brunswick, Nova Scotia, and Prince Edward Island do not have statutory provisions for the general funding of private schools. Newfoundland had a denominationally based public school system until the Liberal government passed the necessary legislation to form a non-denominational public school system (Crook, 1998). A request to make provisions for partial funding similar to provisions available in Alberta or British Columbia was refused (Streifling, 1996). Quebec provides public funding to private schools which meet the criteria of being schools of “public interest.” As with the Maritime provinces (New Brunswick, Nova Scotia, and Prince Edward Island), Ontario does not have statutory provisions for the general funding of private schools. However, Catholic separate schools receive full funding as public schools. Private schools in Saskatchewan, Manitoba, Alberta, and British Columbia receive about 35-60% of the per-pupil funding to public schools if they meet Ministry of Education requirements.

Opponents to government funding to private schools say that subsidizing private schools creates a double standard by providing financial assistance to the wealthy. For them, funding private schools means less money for public schools (Arnold, 1992). According to Terry Price (2004), Canadian Teachers’ Federation president, “Publicly

funded schools are open to all on an equal basis. It is unacceptable that public money would be diverted from an institution owned by and available to all taxpayers in order to support exclusive private schools” (p. 12).

In general, those in favor of government funding for private schools say that it aids parents in choosing their children’s education (Arnold, 1992). They also say that it creates a healthy competition that improves the quality of education for all and that governments are actually saving millions of dollars while reducing the burden of public education. Furthermore, because private schools provide education, a good that serves a public purpose, the supporters of government funding for private schools argue that private schools ought to receive an equitable share of taxes for the provision of such services since private school supporters also pay taxes for education (Robertson, 2001).

When compared to other industrialized nations, Canada spends more on education as a percentage of the government expense, or of the gross domestic or national product, than any other country belonging to the Organization for Economic Development and Cooperation (CMEC, 2003; Holmes, 1998). These funding provisions might have been the reason why there has been an increase of student enrollment in private schools in Canada in the last 30 years (see Table 79 in Appendix A; Cunningham, 2002).

In Alberta, British Columbia, and Manitoba, financial support given to independent schools is also received by Adventist schools. In addition, all levels of the Seventh-day Adventist Church organization participate in financing of the operational expenses of its K-12 education system (*North American Division of the General Conference Working Policy, 2001-2002; Seventh-day Adventist Church in Canada*

Education Code, 2001). Supported by the North American Division of the General Conference and the Seventh-day Adventist Church in Canada, local Conferences subsidize between 35 and 55% of their school-teacher expenses. Constituent churches of schools often invest over 50% of their church budget in the support of their school. Also, worthy student funds as well as matching funds are often made available by the constituent churches to needy families so that every child in the church may have an opportunity to attend an Adventist school.

In addition to the location of the schools, affordability, and financial support provided to the schools, the facilities also seem to play an important role in school accessibility. The relationship between learning and school facilities is well established (Castaldi, 1994; Chism & Bickford, 2002; Herman, 1995; Holcomb, 1995; Lackney, 1994; Palmer, 1998).

According to Herman (1995), the adequacy of the school facilities include factors such as size, health and safety, the adequacy for the instructional and recreational activities, aesthetic quality, and location. Castaldi (1994) identified the following basic quality concepts that produce quality learning environments: low maintenance features, long-lasting construction, aesthetically pleasing interiors and exteriors, and expensive high technology configurations. Even though these features are important, according to Bonstingl (1992), internal (board of education, school administrators, teachers, students) and external (community members, parents, suppliers) customer feedback is necessary to produce quality learning environments.

Streifling (2003) goes beyond the idea of having adequate school facilities for

high-quality education. He suggests that school facilities can be “seen as not only teaching tools that can be utilized by creative teachers, but also as teachers themselves” (p. 4). After giving examples of how facilities teach, such as the tabernacle as a reminder for Israelites of God’s presence and protection (Exod 25:8), he asks the question, “Since educational facilities do teach, what messages are they giving to our students and constituents, and to the communities in which they exist?” (p. 8)?

On the basis of this literature review that dealt with school accessibility, the following items were identified as important indicators, which were included in the survey: (a) affordability, (b) location, (c) adequacy of facilities for high-quality education, and (d) provision of subsidies from the church, conference, and government.

Attitudes Toward School Administrators and Teachers

Total involvement, including principals, teachers, parents, and the community, appears to be an important characteristic of a quality school (Arcaro, 1995b; Burns, 1993; Couchenour & Chrisman, 2000; Drake & Roe, 2003; Hughes, 1999; Lambert, 2003; Marzano, 2003, Smith & Piele, 1997; Stronge, 2002; Wohlstetter, Van Kirk, Robertson, & Mohrmann, 1997). Research indicates that students whose parents are involved in schools and are seen as partners in education have fewer behavior problems, increased achievement, and lower dropout rates (Becher, 1984; Epstein et al., 1997; Henderson et al., 1999; Marzano, 2003). Lambert (2003) suggested that “a principal who is collaborative, open, and inclusive can accomplish remarkable improvements in schools and deeply affect student learning” (p. 43).

According to Christopher (1996) and Lueder (1998), the critical link to involving parents is teachers. Teachers initiate the communication, identify parents' talents, develop relationships, and establish the environment which leads to collaboration between the groups—the family, the school, and the community (Brand, 1996; Cavarretta, 1998; Epstein, 1996; Epstein et al., 1997; Gary, Barbara, Marburger, & Witherspoon, 1996; Hensley, 1995; Johnson, 1990).

Within a Christian environment, Knight (1998) argues in favor of family, church, and school cooperation: “A cooperative stance is important between the Christian teacher in the school and Christian teachers in the home and church, because Christian education is more than Christian schooling” (pp. 191-192). He further advocates that “home is the primary educational institution, and that parents are the most important teachers” (p. 205).

According to Banner and Cannon (1997) teaching is an art that requires learning, character, and imagination. The authenticity of a teacher's character is essential to good teaching. The absence of authenticity will, over time, be evident to students. According to them, “Knowledge or technique ungrounded in character is of little effect with students; on the other hand, knowledge anchored to a teacher's irresistible passion for a subject, or technique, linked with personal experience, attracts and gives assurance to students” (p. 111).

Also, according to the *Seventh-day Adventist Church in Canada Education Code* (2001), the duties and responsibilities of Adventist teachers and principals, who are usually certified teachers, go beyond professional competence. Their general responsibilities among others are to:

Participate in church community activities. . . , develop effective relationships with parents, patrons, and colleagues. . . , adopt and promote a lifestyle that incorporates principles and practices consistent with those associated with active membership in the Seventh-day Adventist church. . . , and have a high sense of loyalty to the aims and ideals of Christian education, particularly to the philosophy of education upon which the Seventh-day Adventist system of schools has been built. (pp. 40, 41)

In addition, Adventist teachers and principals have a responsibility to be fair in dealing with students, allowing them “the freedom to express their views and give careful and objective consideration to their opinions” (*Seventh-day Adventist Church in Canada Education Code*, 2001, p. 41).

On the basis of this literature review that dealt with school administrators and teachers, the following items were identified as important indicators, which were included in the survey: (a) fairness in dealing with students, (b) responsiveness to parents, (c) living a life consistent with the Adventist beliefs and lifestyle, and (d) being committed to the principles of Adventist education.

Attitudes Toward Interpersonal Relationship and Student Personal Development

Interpersonal relationship and student personal development go hand in hand. Creating an environment where interpersonal relationships and student personal development can flourish is important for learning. In such a climate, Rogers and Freiberg (1994) note that the stage is set for mutual trust and respect to develop, the self-confidence of students can mature, and faculty and students are in a better position to appreciate each other’s unique qualities.

A quality relationship between teachers and students is essential. Students’

relationship with their teachers can positively influence their academic success. Spector and Gibson (1991) referred to the bonding that takes place between teachers and students as “the single most significant influence” (p. 476) affecting student learning. According to Stronge (2002), effective teachers care for their students as persons as well as students and interact with them socially. They practice active listening and endeavor to understand students’ concerns and answer their questions. They also practice fairness and respect. White (1952, p. 212), encouraged friendly associations of teachers with students outside of the classrooms. In addition, White (1923) warned against the “danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or scholars” (p. 18).

According to Bigner (2002), one of the most important aims of socialization is to help children develop a healthy self-concept. Self-concept is a person’s view of self in relation to the perception of feedback from others (Atwater, 1990; Marsh, Craven, & Debus, 2000) and “can be regarded as synonymous with the idea of a global sense of self-worth” (Hattie, 1992, p. xviii).

After parents, teachers seem to play a vital role in fostering a child’s positive self-concept, especially the academic self-concept (Silvernail, 1981). Marsh and Yeung (1997) have identified the academic self-concept as a significant predictor of academic achievement. By improving the academic achievement of students, teachers will likely improve their self-concept.

On the basis of this literature review that dealt with interpersonal relationships and student personal development, the following items were identified as important

indicators, which were included in the survey: (a) fostering positive self-concept in students, (b) positive working relationships between teachers and students, (c) teachers' care for and friendship with students, and (e) positive social relationships at the school.

Attitudes Toward Safe Learning Environment

A very critical role for schools is to provide a setting conducive to learning. Educators are constantly being asked to make schools safer (Day, 1994; Sugai, Sprague, Horner, & Walker, 2000). If students and teachers do not feel safe, education suffers. In recent years, many schools have paid greater attention to how they can enhance safety and security on their campuses (Walker & Epstein, 2001).

School violence over the past several years, especially the carnage at Columbine High School in Littleton, Colorado, has propelled the issue of school safety to the forefront in communities across North America. Although extreme forms of school violence (such as murder, rape, weapon possession) are serious problems and create media headlines, they are relatively rare (Astor, Vargas, Pitner, & Meyer, 1999). Unfortunately, relatively little media attention has been paid to less extreme but more pervasive forms of school violence such as bullying (Dupper & Meyer-Adams, 2002; Hoang, 2001), sexual harassment, and other forms of intimidation (McEvoy, 1999).

These challenges to school safety inhibit learning and harm the school's climate (Furlong & Morrison, 2000). Also, despite efforts to curb drug abuse in schools, the problem seems to be growing (Duke, 2002). Talking about discipline and supervision in schools Morrish (2000) states, "Discipline is not what you do when children misbehave.

It's what you do so they won't. This applies to all strategies. Supervision is used to prevent problems, not simply to deal with them after they have occurred" (p. 127).

Bullying is generally conceived as repeated unprovoked physical or psychological abuse of an individual by one person or a group of students over time (Batsche & Knoff, 1994; Olweus, 1993). It comprises direct behaviors (e.g., easing, taunting, threatening, hitting, and stealing) and indirect behaviors (e.g., causing a student to be socially isolated by spreading rumors) (Smith & Sharp, 1994).

Cooper and Snell (2003) suggest a number of assumptions and misconceptions about bullying: (a) everyone knows what bullying is, (b) boys will be boys, (c) only a small number of children are affected, (d) adults are already doing all they need to do, and (e) students are just tattling. In fact, many adults find it difficult to recognize bullying or to differentiate between aggression and rough play (Boulton, 1996).

Also, bullying is not limited to boys and physical aggression. According to Craig (2000), girls engage in bullying just as much as boys do. Both boys and girls are involved in bullying at about the same rate, although the type of bullying usually differs. Both girls and boys tend to bully in ways that harm what each gender group values most. Boys tend to value physical dominance, so when they bully, it usually takes a physical form—kicking, hitting, pushing, shoving, and threatening. Girls tend to place more value on relationships, so when they bully, it usually is in the form of social alienation, spreading of rumors, withdrawing of friendship, and ignoring. Girls are also becoming more physical when they bully nowadays.

Artz (1998) of the University of Victoria has been studying this increased physical

aggression in girls and has concluded that girls have seen that power resides for the most part in physical force, that right is tied to might, and that rules have their source in those who have the power to impose them. Another Canadian study (Zarzour, 1994) found about half of all students said they had been bullied at least once during the term, and in another survey, three quarters of the Canadian boys and girls said they had been picked on by their peers at least once.

Teachers and administrators are not always aware of the extent of bullying in their schools. Although most teachers report that they intervene in bullying problems, research has shown that students believe that only a small percentage of reported cases are acted upon (Charach, Pepler, & Ziegler, 1995). Playground observations of bullying support students' perceptions that adults rarely intervene (Craig, 2000).

Research shows that adults can help reduce bullying among students by taking an active role in creating and implementing prevention techniques (Glover & Cartwright, 1998; Olweus, 1993; Ross, 2002). Research suggests that efforts to prevent bullying might begin by examining behavior on the school playgrounds and in the hallways with the goal in mind to improve student behavior through well articulated guidelines and supervision. Teachers need to offer support and assistance to students who report bullying incidents so they will be encouraged to continue to inform adults about harassment (Coloroso, 2002).

Although sexual harassment has a long history as a problem for women (Weeks, Boles, Garbin, & Blount, 1986; Wishnietsky, 1992), it only recently acquired a label that made it visible. It has been transformed within the past few decades from a mostly

unexplored private ill to a public and social problem. In 1989, the Supreme Court of Canada ruled sexual harassment to be:

The gamut from overt gender based activity, such as coerced intercourse, to unsolicited physical contact, to persistent propositions, to more subtle conduct such as gender based insults and taunting, which may reasonably be perceived to create a negative psychological and emotional work environment. (Canadian Human Rights Commission, 1991, p. 39)

Most of the literature is focused on conduct of men towards women, but increasingly includes issues of racism (Murrell, 1996) and the harassment of gays and lesbians (Berrill, 1992). According to Stein, Marshall, and Tropp (1993) and Stein (1999), sexual harassment in schools is often performed publically—there are frequently bystanders and witnesses. The targets, most often girls, report it but schools tend to treat the problem as something secret, as something that needs to be hidden, and often respond to claims by trivializing the incident, applying innocuous remedies or inappropriate punishments. Brandenburg (1997) and Cohan, Hergenrother, Johnson, Mandel, and Sawyer (1996), as well as Sandler and Shoop (1997), provide useful suggestions to schools at all levels on how to identify sexual harassment, to respond quickly and appropriately when it occurs, how to handle the complaint, and most importantly, how to prevent the harassment through education.

Also, the seriousness of drug use among high-school students has been increasing. It seems to be a part of teen culture, a sphere in which drinking and drug use are often considered signs of belonging. News stories about teens involved in gangs, drunk-driving accidents, and fatal drug overdoses multiply (Abbott, 2000; Goldstein & Kodluboy, 1998). There were three phases in the past three decades that could be distinguished in

the development of school-based drug prevention programs (Gorman, 1995; Perry & Kelder, 1992).

In the 1960s and early 1970s, the programs focused mainly on providing children with knowledge about drugs and the risks of using them. In the late 1970s and early 1980s, the so-called affective programs predominated. Most of these programs were not drug-specific but helped young people clarify their values, improve their decision-making, communication, and assertive skills, and boost their self-esteem (Ellickson, 1999; Gorman, 1995; Herod, 1999; McDaniel & Bielen, 1990).

From the early 1980s to the present, the social influence model has dominated school-based drug prevention programs. In this model, young people are motivated against drug use and helped to identify and resist pro-drug arguments (Gonet, 1994; Tobler & Straton, 1997). Although the magnitude of the effects of school-based prevention programs is uncertain, it seems that benefits would eventually outweigh the cost of the resources used (Caulkins, Rydell, Everingham, Chiesa, & Bushway, 1999).

The extent of bullying, harassment, and drug abuse present in the schools today makes effective classroom management, supervision, and school discipline more complex and demanding tasks than ever before (Hyman & Snook, 1999). No longer can teachers walk into the classroom and expect the individual attention of students who are the product of action-packed television society. Effective teachers and principals today use a complex set of plans and actions that fit well with their own personalities to ensure that learning in the classroom is effective and takes place in a safe and caring environment (Arcaro, 1995b; Cohen, 2001; Goldberg, 2002; Hartwig & Ruesch, 1994; Heath, 1994;

Hill & Hill, 1994; Lane et al., 1996; Morrish, 2000; Nakamura, 2000; Walker & Epstein, 2001; Wanko, 2001). According to Noam and Skiba (2001), “perhaps the only way to solve the complex problems of violence and disruption in schools is not to put certain children out of sight or out of mind, but to make the commitment of time and resources necessary to help all children succeed” (p. 5).

Research conducted in the area of classroom discipline is most often concerned with teachers' rather than students' perceptions of the management of discipline problems (Grossman, 2003; Wolfgang, 2001). Student teachers' perceptions have received more attention than students' perceptions about classroom management (Tulley & Chiu, 1995).

However, effective classroom management requires the creation of a classroom culture in which both teachers and students cooperate and accept responsibility for individual and group behavior (Edwards, 1993; Kerr & Nelson, 2002). The disciplinary philosophy of a parent or a teacher is very important in that it sets the tone for the relationship with the individual child. The most important role that adults play in the lives of children is to provide gentle guidance based on experience so that children learn self-discipline (Gordon, 1989; Kohn, 1998b; Morrish, 2000; Strahan, 1997; White, 1952).

The following is the summary of principles of positive discipline, which is in essence redemptive discipline, as found in White's book *Education* (1952, pp. 287-297): (a) the object of discipline is the training of the child for self-government; (b) the will should be guided and molded, but not ignored or crushed; (c) encourage confidence and strengthen the sense of honor; (d) it is better to request than to command; (e) rules should be few and well considered; and when once made, they should be enforced; (f) neither in

the home nor in the school should disobedience be tolerated; (g) continual censure bewilders, but does not reform; (h) seek to preserve the student's self-respect and to inspire him or her with courage and hope; (i) those who desire to control others must first control themselves; (j) with the dull pupil, give encouragement; with sensitive, nervous pupils, deal very tenderly; (k) avoid making public the faults or errors of a pupil; (l) don't expel a student until every effort has been put forth for his reformation; (m) mercy and compassion should be blended with justice; and (n) it is better to err on the side of mercy than on the side of severity.

White (1952) and other authors (Kersey, 1994; Morrish, 2000) emphasize the crucial role of parents as well as teachers in disciplining a child by replacing force, scare tactics, and punishment with respect mediated through fairness, firmness, and fun, establishing and maintaining a safe and positive learning environment (see also Blauvelt, 1999; Brownlie & King, 2000; Goldstein & Conoley, 1997; Jones & Jones, 2001).

On the basis of this literature review that dealt with a safe learning environment, the following items were identified as important indicators, which were included in the survey: (a) bullying, (b) discipline, (c) supervision of students, (d) sexual harassment, (e) safe and orderly environment, and (f) drug abuse.

In sum, there is currently a general interest in the moral aspects of education. Adventist schools exist primarily for spiritual focus. As identified in the literature, spiritual focus includes leading students into a personal relationship with Jesus Christ, nurturing them spiritually, helping them to develop a Christ-like character, and encouraging them to a lifelong service to the Church and the community.

Excellence and quality are subjects of much debate in the educational world today. The constituencies that schools and school systems serve are increasing their demands for excellence. Parents want competent teachers, strong academic programs, a variety of extracurricular activities, and a variety of teaching as well as learning activities and resources. In addition to being spiritually focussed and academically excellent, schools need to be accessible in terms of affordability, location, adequacy of facilities for high-quality education, and the provision of subsidies from the church, conferences, and, in some cases, government.

Research also shows that school administrators and especially effective teachers make a difference more than any particular curricular materials, pedagogical approaches, or proven programs. Adventist principals and teachers are encouraged to “go the extra mile” in being fair when dealing with students and responsive to the suggestions of parents; to live a life consistent with the Adventist beliefs and lifestyle; and to be committed to the principles of Adventist education. Research also shows that students whose parents are involved in schools and are seen as partners in education have fewer behavior problems, increased achievement, and lower dropout rates.

Effective schools are environments where positive social relationships and student personal development can flourish and positively influence students’ academic success. Effective teachers care for their students as persons as well as students and interact with them socially. This contributes to the development of a healthy self-concept in students.

Effective schools also endeavor to provide a safe and orderly learning environment with effective discipline and adequate supervision of students. Challenges to

safety such as bullying, sexual harassment, and drug abuse are prevented or handled appropriately. The prevalence of these challenges today makes effective classroom management, supervision, and school discipline very complex and demanding tasks.

Selected Adventist and Non-Adventist Parental Attitude Studies About Sending or Not Sending Children to Church Schools

A number of researchers have reported on parents' attitudes toward schools (Bascom, 1971; Charron, 1980; Ewearitt, 1979; Fryling, 1978; Fu-Sheng Cho, 1987; Haakmat, 1995; Ham, 1982; Hunt, 1996; Jewett, 1968; Kroman, 1982; Maher, 1971; Mainda, 2001; Metcaffé, 1969; Minder, 1985; Sabatino, 1970; Schiffgens, 1969; Seltzer Daley Companies, 1987).

Bascom (1971) surveyed opinions of church members toward Adventist schools in Japan. It is assumed that among those church members surveyed there were also parents. It was evident from the study that indoctrination in the Christian faith was one of the most important reasons for attending a church school. Also, church members who had never attended an Adventist school reported a higher degree of support for Adventist schools than those who did attend an Adventist school. Furthermore, church members who had been Adventist for a longer period of time attached greater importance to church schools than did respondents who had been members for a shorter period of time. In general, although Adventist education in Japan at the time of this study was rated as average academically, the establishment of new schools and kindergartens was favored.

Charron (1980) studied parental perceptions of the unique and desirable qualities of Catholic schools, and the implications these qualities would have for the formation of

teachers for Catholic schools. She discovered that comprehensive religious instruction was seen as the distinctive characteristic of Catholic schools and the main reason for parents to send their children to a Catholic school. This led her to suggest that spiritual development needs to be a prominent factor in the formation of Catholic teachers.

Evearitt (1979) analyzed why parents enroll their children in private Christian schools. He identified the following negative attitudes respondents had about public schools: low academics, safety concerns, discipline challenges, and the removal of Christian values from the classroom. They had positive attitudes about the amount of material learned in Christian schools, the high degree of parental input and feedback into school operations, positive classroom management and administration of discipline, biblical and moral teaching and training, and personal evaluation of the school's faculty and staff.

Fu-sheng Cho (1987) conducted a study of the attitudes of the Adventist church members in Taiwan toward the support of Seventh-day Adventist Christian education. Respondents indicated that the support of Christian education is the duty of all church members. Greater support for Adventist education was found among older than among younger church members as well as among pastors and teachers than among church members with other occupations. Furthermore, the longer a person was a member of the Adventist church, the more favorable that member was toward Adventist education. Parents who were members of the Adventist church had a more positive attitude toward Adventist education than those parents who had other religious affiliations. Also, church members who had attended an Adventist school for a longer period were more supportive

than those who had attended for a shorter period of time. However, church members who had attended an Adventist college had a more negative attitude toward the Adventist education than those who had not. Of the five educational areas investigated in this study, the Christ-centered education and character building of children and youth was ranked highest; the curriculum offering and teacher qualifications lowest. Also, the main reasons why church members did not send their youth to Adventist schools included the schools not being officially recognized by the Taiwan government, limited ability to find a job after graduation, affordability of Adventist education, limited curriculum, and teachers not adequately qualified (pp. 247-259).

Fryling (1978) studied the attitudes of parents toward the support of Christian schools in Grand Rapids, Michigan. He found that parents perceived that Grand Rapids Christian School Association schools were successful in delivering Christ-centered education. They were also pleased with the school discipline and the quality of the academic program offered.

Haakmat (1995) conducted a study of the attitudes of Seventh-day Adventist parents toward the support of Seventh-day Adventist church schools in British Columbia. Although church schools were seen as playing a significant role in the spiritual nurture of students, the findings did not indicate a strong positive attitude of parents toward the support of Seventh-day Adventist church schools. This might have reflected the struggle Adventist church members went through over the acceptance of government funding at the time of Haakmat's study.

Ham (1982) searched for reasons why parents enroll their children in

fundamentalist Christian schools in Missouri and why churches sponsor those schools. Reasons reported in support of funding those Christian schools, as well as why parents send their children to those schools, include moral and religious instruction, Christian teachers, the belief that public schools are academically inferior, and poor discipline and opposition to specific courses taught in public schools.

Hunt (1996) searched for factors that would impact marketing and enrollment in Seventh-day Adventist boarding schools in the Southeastern United States. He found that parents chose Adventist schools because of the spiritual environment and caring teachers.

Jewett (1968) studied the importance of Seventh-day Adventist schools to their patrons. He found that the parents had a more favorable attitude than non-parents, and females more favorable than males, toward Adventist schools. Members who were well-grounded in church doctrines and had positive attitudes toward the church also had favorable attitudes toward and opinions about the schools.

Kroman (1982) investigated parental attitudes regarding boarding schools of the Mid-America Union of Seventh-day Adventists. He discovered a significant relationship between the decline of enrollment in Adventist boarding schools and the attitudes of parents regarding these schools. The study also revealed that the cost of the boarding school and the dormitory situation were significant factors that may have contributed to the decline in enrollment.

Maher (1971) conducted a study of the relationship between the religious orientation of Roman Catholic parents and their attitudes toward Roman Catholic schools. He found a positive, significant relationship between the religious orientation of

Roman Catholic parents and their attitudes toward Roman Catholic schools. Those identified as faithful Catholics were also found to have a favorable disposition toward Catholic schools.

Mainda (2001) studied selected factors influencing school choice among the Seventh-day Adventist population in Southwest Michigan. He surveyed Adventist parents with children in Adventist schools and Adventist parents with children in public schools. Although both groups believed in the superiority of the Adventist school system over the public educational system, Adventist parents with children in public schools had a relatively lower perception of the worth of Adventist education relative to its cost.

Metcaffé (1969) surveyed the attitudes of parents toward Seventh-day Adventist education in the Columbia Union Conference. He reported that data from his study seemed to indicate that mothers were more favorable toward Seventh-day Adventist education than fathers; vocationally unskilled parents were more favorable than those with professional skills; and mothers who were house-wives were more favorable than those working outside the home. There was no difference between Adventist and non-Adventist parents. They were equally favorable.

Minder (1985) investigated the relationship between church-sponsored K-12 education and church membership in the Seventh-day Adventist church. He found that students who attend an Adventist school are more likely to join and remain practicing members of the church.

Sabatino (1970) compared perceptions and attitudes toward public schools of the parochial-school parents with those of the public-school parents and found that the

parochial-school parents attached greater importance to discipline and character development than did the public-school parents.

Seltzer Daley Companies (1987) conducted a study regarding concerns of Adventist church members and special constituencies about Adventist education in the North American Division of the Seventh-day Adventist Church. The results showed that the main reason given for sending children to Adventist schools was religious values. However, church members were dissatisfied with the academic program. Those with no children in Adventist schools chose public schools because they thought more highly of them than of Adventist schools and had little consideration for religious values. Other reasons were parental financial challenges and convenient location of other schools.

Schiffgens (1969) explored the attitudes and perceptions of Catholic parents toward Catholic education in metropolitan Des Moines, Iowa. The majority of parents surveyed viewed sound religious instruction and the development of the commitment to Jesus Christ in the student's life as most important in Catholic schools in the metropolitan Des Moines, Iowa. This was the main motivator for parents to enroll their children in those schools. However, those parents who were not enrolling in or withdrawing their children from Catholic schools had concerns over qualifications of teachers and perceived inadequacies in curricula. The major perceived cause for decreased enrollments, therefore, was the perceived or real lack of quality education in Catholic schools.

In sum, the review of selected Adventist and non-Adventist parents' attitude studies toward sending or not sending children to church schools provided similar findings. In general, church members, especially those who demonstrate loyalty to the

church organization and who are well-grounded in church doctrines, were found to have a more favorable disposition toward church schools than non-members. Furthermore, mothers, especially housewives, were more favorable than fathers; vocationally unskilled parents were more favorable than those with professional skills; church ministers and teachers were more supportive than church members with other occupations; parents who had attended a church school appeared more supportive than those who had not; and older church members seemed to be more supportive of the church schools than the younger ones.

Spiritual focus—variously described as comprehensive, sound religious instruction, the development of commitment to Jesus Christ in the student's life, and character building, biblical and moral teaching and training, indoctrination in the Christian faith, Christ-centered education, spiritual nurture of students, teaching of religious values—was the main reason for parents to send their children to a church school. In addition, church schools were often considered as safe learning environments; places where a lot of material was taught and learned; where parental input and feedback into school operations was sought and appreciated; where positive classroom management and administration of discipline was fostered, where a quality academic program was offered, and where evaluation of and staff was appropriately administered.

Among the main reasons presented by researchers for church members not to send their children to church schools, or to withdraw their children from a church school, were: (a) schools not being officially recognized by the government, (b) limited curriculum offerings, (c) low quality academic program, (d) inadequately qualified

teachers, (e) high costs, (f) questionable practices or quality of accommodation in some boarding schools, and (g) inconvenient school location.

On the basis of this literature review that dealt with Adventist and non-Adventist parental attitude studies about sending or not sending children to church schools, the following items were identified as important indicators, which were included in the survey: (a) reasons for sending—spiritual focus, high-quality academics, affordable tuition, convenient location, dedicated school personnel, social life, safe and caring environment, and other; (b) reasons for not sending—lack of spiritual focus, lack of high-quality academics, high tuition costs, distance from home, lack of extracurricular activities, lack of transportation, and home schooling.

Summary

This chapter presented a review of literature related to the study of perceptions and attitudes of selected Adventist and non-Adventist parents of school-age children toward Adventist schools in Canada in order to provide a theoretical background for the study and a credible basis for developing the Adventist Education in Canada Parents' Attitude Survey. In view of the scope of the literature, the review sought to be representative rather than exhaustive.

The review began with a brief educational context and historical background of Adventist schools in Canada. It continued with exploring the relationships among and distinctions between attitudes, and opinions, beliefs and values, as well as a review of literature on attitude formation and structure, function, measurement, and change. This

was followed by a review of the literature in the areas of spiritual focus in schools, academic excellence, school accessibility, interpersonal relationships and student personal development, and safe learning environment. Finally, selected Adventist and non-Adventist parental attitude studies about sending or not sending children to church schools were reviewed.

The purpose of reviewing the literature in the area of attitudes was to give support and background and to form a theoretical base for the study of attitudes of parents toward Adventist schools in Canada with respect to spiritual focus, academic excellence, school accessibility, school administrators and teachers, interpersonal relationships and students' personal development, and safe learning environment. The review of literature related to these six areas was to serve as research rationale for the study of parental attitudes toward these areas in Adventist schools in Canada. The review of selected parental attitude studies toward church schools provides a point of reference for the study of reasons that selected Adventist and non-Adventist parents gave for choosing or not choosing Adventist schools in Canada for the education of their children.

CHAPTER III

METHODOLOGY

Introduction

The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, of Adventist parents who have no children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who at the time of this study (2002-2003) had children in Adventist schools, and to look for reasons why these parents send or do not send their children to Adventist schools in Canada.

This chapter presents (a) the nature and design of the research, (b) the description of the population, (c) the instrumentation, (c) the data collection procedures, (d) the data analysis, and (e) the chapter summary.

Nature and Design of the Research

This research study was descriptive and explorative in nature. It utilized a four-part survey instrument to find out current perceptions and attitudes of selected Adventist and non-Adventist parents toward Adventist schools in Canada. This was done through a self-administered survey. The responses constituted the data that allowed a comparison of attitudes and perceptions of Adventist parents with children in Adventist

schools, of Adventist parents in the constituent churches of Adventist schools but without children in Adventist schools, and of non-Adventist parents with children in Adventist schools.

The purpose of descriptive research using a survey approach is not to attribute causality but to describe in a systematic way the facts and characteristics of a population or an area of interest (Isaac & Michael, 1995; McMillan & Schumacher, 2001). It is to describe trends across all groups under investigation and to identify differences among the subgroups (Worthen, Sanders, & Fitzpatrick, 1997).

In this study the survey technique is used in order to secure information from a large number of Adventist and non-Adventist parents across Canada in a relatively short period of time. Preference was given to a Likert-type scale survey format (Likert, 1932). A Likert scale gives each item a somewhat equal value and allows for flexibility of expression, wide coverage at minimum expense, anonymity and privacy, greater uniformity and standardization of data, and more candid responses on sensitive issues. The disadvantages may include the misunderstanding of statements or questions, scores in the middle range may be difficult to interpret, return rates may be low, and there may be difficulty in gaining a full sense of social processes in their natural setting (Aiken, 1996, 1997, 2002; Oppenheim, 1992; Thomas, 1999).

Description of Population

The target population for this study was the Adventist parents (with or without children in Adventist schools) in the constituent churches of Adventist schools in Canada

and non-Adventist parents who at the time of this study had children in an Adventist school in Canada. The lists containing the addresses of parents who had children in Adventist schools in Canada during the school year 2002-2003 were obtained from the school principals. The lists of Adventist parents with school-age children (K-12) but without children in Adventist schools were obtained from the church clerks of the constituent churches of the schools. Because of the lack of a computerized database for the Adventist church membership in Canada, it cannot be verified how complete or accurate the church clerk's lists were. Surveys were sent to the entire parent population as here defined (3,064 individuals). Table 2 presents survey participation and response rate by entities. More detailed information about the number of survey participants from various conferences, schools, and churches is found in Table 83 in Appendix E.

Table 2

Survey Participation and Response Rate by Entities

Participating Entities	Number of Schools	Surveys Sent	Surveys Returned	Percentage
British Columbia Conference	21	955	513	53.72
Alberta Conference	11	449	245	54.57
Man-Sask Conference	5	134	70	52.24
Ontario Conference	9	896	409	45.65
Quebec Conference	1	260	84	32.31
Maritimes Conference	7	147	79	53.74
Newfoundland Mission	1	14	7	50.00
Kingsway College (K-12)*	1	109	61	55.96
Parkview Adventist Academy**	1	100	65	65.00
Total	57	3,064	1,533	50.03

*Eastern conferences boarding academy.

**Western conferences boarding academy.

Instrumentation

Description

The data for this study were gathered using a survey consisting of demographic as well as attitudinal items. Several survey questionnaires used for gathering information on attitudes of different groups toward schools were discovered in the review of the literature. However, due to unique needs of the Adventist education system in Canada, it seemed necessary to develop an instrument especially for this study. Some items for the survey were selected and adapted from the Adventist Education Opinion Survey (Naden, 1987) used by McClintock (1987); other items came from unpublished documents such as the Education Survey Questionnaire, which was developed for the Seventh-day Adventist Church in Canada Office of Education under the guidance of Roy Naden and used in 1998; the parent questionnaire found in the NAD K-12 Evaluation Instrument; and Paul Brantley's What Do You Think About Seventh-day Adventist Schools? survey.

The Adventist Education in Canada Parents' Attitude Survey (see Appendix C) has four parts. The first part requests the following demographic information: respondent's gender, marital status, age, religious affiliation, employment status, income level, educational level, years spent in Adventist education program, the number of children in Adventist or non-Adventist schools and at various school levels, choice of Adventist schools elementary to university, and ethnic origin.

The second part consists of 31 Likert-type attitude statements. The Likert-type rating scale used in this study contained five response alternatives: strongly agree (SA), agree (A), not sure (NS), disagree (D), and strongly disagree (SD), with assigned

numerical values ranging from 1 for SD to 5 for SA. All statements reflect positive attitude. These attitude statements address six areas identified in the literature review as core components of Christian education: (a) spiritual focus—relationship with Jesus Christ, spiritual growth and activities, character development, and service (survey items 2, 4, 6, 15, 25); (b) academic excellence—curricular and extracurricular offerings and resources, teacher qualifications and variety of teaching and learning activities (survey items 1, 5, 11, 27, 31); (c) school accessibility—location of the school, facilities adequacy, affordability, church and conference subsidy, and government funding (survey items 10, 14, 19, 21, 24, 30); (d) school administration and teachers—dealings with students and parents, and their commitment to the principles of Adventist education, beliefs and lifestyle (survey items 3, 13, 16, 20); (e) interpersonal relationships—students' personal development as evidenced in the way they perceive their teachers' interactions with them, their social relationships, and cultivation of their self-concept (survey items 7, 9, 17, 22, 28); and (f) safe learning environment—safe and orderly environment, discipline, supervision, no sexual harassment, no recreational drugs, and no bullying (survey items 8, 12, 18, 23, 26, 29).

Part Three asked for the three most important reasons why certain parents send and certain parents do not send their children to Adventist schools in Canada. Those who send were invited to choose from the following: (a) spiritual focus, (b) high-quality academics, (c) affordable tuition, (d) convenient location, (e) dedicated school personnel, (f) social life, (g) safe and caring environment, and (h) other. Those who do not send were invited to choose from the following: (a) lack of spiritual focus, (b) lack of

high-quality academics, (c) high tuition costs, (d) distance from home, (e) lack of extracurricular activities, (f) lack of transportation, (g) home schooling, and (h) other.

Part Four invited the participants to write in any additional comments they had.

Validity

To determine the content validity of the instrument, making sure that the survey instrument would measure what it is designed to measure (Oppenheim, 1992; Sax, 1997; Thomas, 1999), a panel of a 12-member jury—all conference school superintendents and associate superintendents in Canada, Kingsway College and Parkview Adventist Academy principals, and the dean of the School of Education of the Canadian University College, reviewed the draft survey instrument and made comments and suggestions for improvement. These review panel members were selected on the basis of their individual knowledge, training, and experience within the Seventh-day Adventist Church in Canada school system. They were asked if in their judgment each item measured the attitude intended and whether the items were relevant for the Adventist educational system in Canada. The panel members were asked not to react to the attitudinal statements. Each panel member was encouraged to submit additional materials where they thought necessary. They also evaluated the instrument for its clarity and precision of expression.

The final validation was done by the full Seventh-day Adventist Church in Canada Education Council (25 members) which included the 12-member jury and additional 13 representatives of Junior academy and elementary principals across Canada (*Seventh-day Adventist Church in Canada Education Code*, 2001). Adventist Education

in Canada Parents' Attitude Survey validation results of this group are found in Table 80 in Appendix B. My doctoral committee also gave input and feedback in the development of the survey and approved it for use in the study following the pilot study.

Reliability

A pilot study conducted in early March 2003 tested the survey for reliability, using the coefficient alpha computation approach, and determined if the instrument is comprehensible and clear to the participants (Oppenheim, 1992; Sapsford & Jupp, 1996; Thomas, 1999). From the complete list of participants a purposive sample of 32 individuals, representing Adventist parents with and without children in Adventist schools and the non-Adventist parents with children in Adventist schools, was chosen for the pilot study (Henry, 1990; Sapsford & Jupp, 1996). A memo, together with a four-item questionnaire, asking for suggestions on how to improve the clarity and layout of the survey (see Appendix D), and the Adventist Education in Canada Parents' Attitude Survey were sent to this group on March 10, 2003. All 32 participants (100%) completed and returned the survey promptly. Minor suggestions made were then incorporated into a final version of the survey instrument (see Appendix C).

The reliability of an instrument is a measure of its consistency or stability, the extent to which it gives consistent measures of given behaviors or constructs (Alwin & Krosnick, 1991; Cliff & Keats, 2003). The pilot study indicated the survey's internal reliability of 0.92 coefficient alpha. Reliability coefficients alpha of the complete study were as follows: for all 31 items, 0.93; for the spiritual focus scale, 0.84; for the academic

excellence scale, 0.80; for the school accessibility scale, 0.33; for the school administrators and teachers scale, 0.79; for the interpersonal relationships and personal development scale, 0.85; and for the safe learning environment scale, 0.81 (see Table 3).

Table 3

Reliability Estimates of Attitude Scales

Attitude Areas/Scales	Item Numbers	Number of Items	Cronbach's Alpha
Spiritual focus	2, 4, 6, 15, 25	5	0.8362
Academic excellence	1, 5, 11, 27, 31	5	0.7965
School accessibility	10, 14, 19, 21, 24, 30	6	0.3317
School administrators and teachers	3, 13, 16, 20	4	0.7943
Interpersonal relationships and student personal development	7, 9, 17, 22, 28	5	0.8510
Safe learning environment	8, 12, 18, 23, 26, 29	6	0.8147

For a list of all survey items corrected item-total correlation and Cronbach's Alpha see Table 81, and for each scale see Table 82, both in Appendix B. Because of the relatively low reliability coefficient alpha for the school accessibility scale, 0.33, the accessibility variables were examined separately and were not a part of a scale.

Data Collection Procedures

Permission and full support were granted from the Seventh-day Adventist Church in Canada national office to proceed with this study, and by the Andrews University Human Subjects Review Board in February of 2003 (see Appendix D). The Adventist Education in Canada Parents' Attitude Survey was piloted in early March and sent to all participants at the end of March 2003.

Each survey packet sent contained a cover letter (see Appendix D), the survey instrument (see Appendix C), coded postage-paid envelope, and an introduction letter from the conference superintendent of schools for Adventist parents and from the school principal for non-Adventist parents (see Appendix D). These were mailed from the Adventist Church in Canada Office of Education directly to the homes of Adventist parents—members of the constituent churches of Adventist schools in Canada, and via school principals to the non-Adventist parents. Respondents were assured of confidentiality.

I published an article in the March 2003 issue of the *Canadian Messenger*, urging survey participants to respond (Lekic, 2003). A follow-up mailing was sent 2 weeks later with another copy of the survey, a postage-paid return envelope, and a gift of a unique cross-shaped pen, thanking those who had already responded and encouraging those who had not to do so as soon as possible. The survey instrument was also posted on the Canadian Adventist Teachers Network (CAT-net - <http://catnet.sdacc.org>) web site (see Appendix D).

As a result, of a total 3,064 surveys sent, 1,533 (or 50.03%) were returned by the end of May 2003. Of these, 1,389 were usable. The surveys designated as unuseable were either unidentifiable, very incomplete, or the respondents checked mostly not sure (NS). Table 4 presents valid responses by groups of participants: (a) Adventist parents with children in Adventist schools; (b) Adventist parents with no children in Adventist schools; (c) non-Adventist parents with children in Adventist schools. A small number of participants did not indicate their allegiance to any of these three groups.

Table 4

Valid Survey Responses by Groups of Participants

Group	<i>N</i>	Percent
Adventist parents with children in Adventist schools	850	61.20
Adventist parents with no children in Adventist schools	239	17.20
Non-Adventist parents with children in Adventist schools	273	19.70
Missing System—Unknown Origin	27	1.90
Total	1,389	100.00

Data Analysis

For the purpose of follow-up, each survey envelope was given a number, identifying the location of its origin. The data obtained from the returned surveys were processed by the Statistical Package for Social Sciences (SPSS) and analyzed by the use of descriptive statistics (mean scores, standard deviations, frequencies, crosstabs), *t* test, analysis of variance (ANOVA), and test of correlation coefficient. Null hypotheses were tested at an alpha level of .05, except for school accessibility. The alpha for the six items presumed to measure similar aspects of school accessibility was corrected for inherent inter-correlation among the items by the Bonferroni correction for alpha, minimizing the chance of making the Type I error—rejecting the null hypothesis when there is no true significance. The null hypotheses for school accessibility were thus tested at .05/6 or

.008 rather than .05 level of significance (Green & Salkind, 2003; Howell, 2002).

Two-way ANOVA was used to test the interaction between gender and group in hypothesis 1. A two-way ANOVA designates one dependent variable and uses two independent variables to gain an understanding of how the independent variables influence the dependent variable. It also allows the researcher to look at the interaction of variables. *t* tests were implemented to determine whether a significant difference existed between two groups in hypotheses 2, 4, 9, 10, and 11 and one-way ANOVA was used to determine whether a significant difference existed between more than two groups in hypotheses 3, 5, 6, 7, and 12. Whereas *t* tests compare only two groups, analysis of variance (ANOVA) is able to compare many. The homogeneity of variances was tested in both *t*-test and ANOVA analyses. In ANOVA, where the homogeneity of variances is upheld, the Student-Neuman Keuls post hoc test of multiple comparisons was used; for the differences where the homogeneity of variances assumption was violated, Games and Howell was used (Field, 2000). Spearman's Rho test of correlation was best suited to test the correlation between years of attending Adventist schools and attitudes toward Adventist schools. Test of correlation is a measure of the strength and direction of association between two variables (Green & Salkind, 2003; Howell, 2002).

The null hypotheses tested in this study are:

Hypothesis 1. There is no interaction between gender and group (Adventist parents with children in Adventist schools, Adventist parents with school-age children but have no children in Adventist schools, and non-Adventist parents with children in Adventist schools) on the following variables (attitudes): attitudes toward spiritual focus,

academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 2. There are no relationships between marital status and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 3. There are no relationships between age and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 4. There are no differences between the attitudes of Adventist and non-Adventist parents toward spirituality, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 5. There are no relationships between employment and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 6. There are no relationships between income levels and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 7. There are no relationships between educational levels and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 8. There are no relationships between years of attending Adventist schools and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 9. There are no differences between the attitudes of parents who would and those who would not send their children to Adventist elementary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 10. There are no differences between the attitudes of parents who would and those who would not send their children to Adventist secondary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 11. There are no differences between the attitudes of parents who would and those who would not send their children to Adventist colleges toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Hypothesis 12. There are no relationships between ethnicity and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

In order to use the information generated by the comments in the last part of the survey profitably, the following process has been applied to these information-rich data:

1. The material was read initially with the purpose of highlighting single key theme words in each submission—these were the most usable respondents' comments related to one theme/issue significant to the purpose of this research; in cases where multiple issues were addressed, the most important one or two were selected.

2. During the second reading, a record of comments' identification number was kept under each major theme identified during the initial reading, and other concerns were noted and the comment numbers recorded under a miscellaneous column.

3. Using the respondent number under each of the themes, the respondent number was placed under one of the three groups of parents surveyed to determine a better profile of which concerns correlated to which group.

Summary

This study was a survey research in which an attempt was made to find out current perceptions and attitudes of selected parents toward Adventist schools in Canada. This was done through a self-administered survey questionnaire. The answers constituted the data that allowed a comparison of attitudes and perceptions of Adventist parents with children in Adventist schools, of Adventist parents in the constituent churches of Adventist schools but without children in Adventist schools, and of non-Adventist parents with children in Adventist schools.

The survey instrument was pilot tested in February of 2003, and sent to 3,064 Adventist parents with children in Adventist schools, Adventist parents with school-age children but without children in Adventist schools, and non-Adventist parents with children in Adventist schools at the end of March 2003. A response time of approximately 9 weeks was necessary to collect the survey instruments. Of a total 3,064 surveys sent, 1,533 (or 50.03%) were returned by the end of May 2003. Statistical analysis was performed using the Statistical Package for Social Sciences (SPSS) and analyzed by the use of *t* test, analysis of variance (ANOVA), and test of correlation coefficient. Each hypothesis was tested at an alpha level of .05; for school accessibility at .008. The 754 write-in comments made at the end of the survey were analyzed qualitatively and a sample of them was placed in Appendix F.

From the data analysis, it was anticipated that the findings would help to determine areas where suitable plans and strategies for improvement may need to be made for the future of the Adventist education system in Canada.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, Adventist parents with school-age children who have no children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who at the time of this study had children in Adventist schools in Canada. It sought to discover parents' attitudes toward (a) spiritual focus, (b) academic excellence, (c) school accessibility, (d) administrators and teachers, (e) interpersonal relationships and student personal development, and (f) safe learning environment. It also looked for reasons why certain parents send or do not send their children to Adventist schools in Canada.

This chapter presents the results of the analysis of the data. It is divided into the following sections: (a) description of the population, (b) demographic data and profile of the respondents, (c) description and ranking of responses, (d) hypotheses testing and analysis of data, (e) ranking of major reasons parents gave for sending or not sending their children to Adventist schools in Canada, (f) comparison of the quantitative and qualitative data findings, and (g) summary of findings.

Description of Population

The invited participants in this study were all Adventist parents who had children in Adventist schools in Canada, all Adventist parents with school-age children who had no children in Adventist schools but were members of a constituent church of an Adventist school in Canada, and all non-Adventist parents who, at the time of this study, had children in Adventist schools in Canada.

Of the total 3,064 surveys sent, 1,533 (or 50.03%) were returned. Of these, 1,389 were usable—850 (or 61.2%) from Adventist parents with children in Adventist schools, 239 (or 17.2%) from Adventist parents with no children in Adventist schools, 273 (or 19.7%) from non-Adventist parents with children in Adventist schools in Canada, and 27 (or 1.9 %) were of unknown origin (see Tables 2 & 4).

Demographic Data and Profile of Respondents

The demographic part of the survey developed for this study (items 1-11) asked information concerning participants' gender, marital status, age, religious affiliation, employment, household income level, highest education level, years spent as a student in Adventist education program, number of children not yet in school, number of children in an Adventist or non-Adventist elementary school, number of children in an Adventist or non-Adventist secondary school, number of children in an Adventist or non-Adventist college/university, respondents' desire to have their children complete Adventist elementary, secondary, and college/university, and their main ethnic bond.

Frequency distributions representing responses of personal data for the

respondents are shown in Table 5. The majority of the respondents were female (997 or 71.8%). Most were married (1,095 or 78.8%). Others were single, separated, divorced, and widowed (257 or 18.5%). Percentages do not necessarily add up to 100% because of missing responses. They are a function of the effective sample of 1,389.

The greatest number of respondents were in their 40s (705 or 50.8%); 442 (or 31.8%) were in their 20s or 30s, and 228 (or 16.4%) in their 50s or 60s. Most of them were members of the Adventist Church for over 10 years (951 or 68.5%); 286 (or 20.6%) were not Adventist, and 133 (or 9.6%) were Adventist for 1-9 years. The majority of them were employed in the public (440 or 31.7%) and private sector (380 or 27.4%). Others were self-employed (232 or 16.7%), unemployed or students (174 or 12.5%), or employed by the Adventist Church (139 or 10.0%).

Most of the respondents had an annual household income between CAD\$30,000 and CAD\$50,000 (420 or 30.2%); 320 (or 23.0%) had an income between CAD\$51,000 and CAD\$75,000, 309 (or 22.2%) had an income of under CAD\$30,000, and 290 (or 20.9%) had an annual income of more than CAD\$75,000 a year. Also, most of them had a college education (837 or 60.3%); 349 (or 25.1%) had completed secondary education, 154 (or 11.1%) had master's or doctoral degrees, and 28 (or 2.0%) had completed elementary education only.

The majority of the respondents had attended Adventist schools (657 or 47.3%); 486 (or 35.0%) had not. Of 657 (or 47.3%) who had attended Adventist schools, 359 (or 54.6%) had attended for 1-8 years, 151 (or 23.0%) for 9-12 years, 122 (or 18.6%) for 13-16 years, and 25 (or 3.8%) for 17-25 years.

Table 5

Demographic Data on Respondents

Item	Groups	Number	Percentage
1	Males	374	26.9
	Females	997	71.8
2	Married	1,095	78.8
	Single/Separated/Divorced/Widowed	257	18.5
3	Age 20s and 30s	442	31.8
	Age 40s	705	50.8
	Age 50s and 60+	228	16.4
4	Adventist 1-9 years	133	9.6
	Adventist 10 years or more	951	68.5
	Non-Adventist	286	20.6
5	Employed in public sector	440	31.7
	Employed in private sector	380	27.4
	Employed by the Adventist church	139	10.0
	Self-employed	232	16.7
	Unemployed or student	174	12.5
6	Income under CAD\$30,000	309	22.2
	Income CAD\$30,000-50,000	420	30.2
	Income CAD\$51,000-75,000	320	23.0
	Income more than CAD\$75,000	290	20.9
7	Parents with elementary education	28	2.0
	Parents with secondary education	349	25.1
	Parents with college education	837	60.3
	Parents with graduate education	154	11.1
8	Total parents who had attended Adventist schools	657	47.3
	Total parents who had not attended Adventist schools	486	35.0
	Parents who attended Adventist schools 1-8 years	359	54.6
	Parents who attended Adventist schools 9-12 years	151	23.0
	Parents who attended Adventist schools 13-16 years	122	18.6
	Parents who attended Adventist schools 17-25 years	25	3.8

Table 5—Continued.

Item	Groups	Number	Percentage
9	Number of children not yet in school	275	9.7
	Number of children in Adventist elementary school	1,150	40.4
	Number of children in Adventist secondary school	527	18.5
	Number of children in Adventist college/university	107	3.8
	Number of children Home Schooled	94	3.3
	Number of children in non-Adventist elementary school	277	9.7
	Number of children in non-Adventist secondary school	282	9.9
	Number of children in non-Adventist college/university	135	4.7
	Total number of respondents' children	2,847	100.0
10	Would send children to Adventist elementary school	1,012	72.9
	Would not send children to Adventist elementary school	81	5.8
	Would send children to Adventist secondary school	1,066	76.7
	Would not send children to Adventist secondary school	104	7.5
	Would send children to Adventist college/university	997	71.8
	Would not send children to Adventist college/university	156	11.2
11	Parents of Asian ethnic bond	202	14.5
	Parents of Black ethnic bond	255	18.4
	Parents of White ethnic bond	799	57.5
	Others: parents of Hispanic, multi-ethnic, First Nations, and other ethnic bond	90	6.5

Note. Percentages do not necessarily add up to 100% because of missing responses. They are a function of the effective sample of 1,389.

At the time of this study most of the respondents' children were in Adventist elementary schools, 1,150 (or 40.4%); 527 (or 18.5%) were in Adventist secondary schools, 282 (or 9.9%) attended non-Adventist secondary schools, 275 (or 9.7%) were children not yet in school, 277 (or 9.7%) attended non-Adventist elementary schools, 135 (or 4.7%) attended non-Adventist colleges or universities, 107 (or 3.8%) were students in Adventist colleges/universities, and 94 (or 3.3%) children were home schooled.

If they had a choice, most respondents (1012 or 72.9%) would like to see their

children complete Adventist elementary education, 81 (or 5.8%) would not; 1,066 (or 76.7%) would want their children to complete Adventist secondary education, 104 (or 7.5%) would not; 997 (or 71.8%) of them would want their children to complete Adventist college/university education; 156 (or 11.2%) would not.

Although the question regarding ethnic background of the respondents was optional, most of them provided an answer. The majority of the respondents were of White ethnic bond (799 or 57.5%); 255 (or 18.4%) were of Black ethnic bond, 202 (or 14.5%) were of Asian ethnic bond, and 90 (or 6.5%) were parents of multi-ethnic, Hispanic, First Nations, or other ethnic bond.

Description and Ranking of Responses

The Likert-type rating scale used in this study contained five response alternatives: strongly agree (SA), agree (A), not sure (NS), disagree (D), and strongly disagree (SD), with assigned numerical values ranging from 1 for SD to 5 for SA. All statements reflect positive attitude. Overall, the greater the mean score, the more positive was the perception on or attitude toward a particular issue. Table 6 shows the attitude statements, survey item numbers, total responses, the rank order, mean scores, standard deviations, and response percentages for each item.

Table 6

Attitude Statements Ranking and Response Percentages

Attitude Statements	Item No.	Item Rank	Total Responses	Mean Score	Standard Deviation	Response Percentages				
						SA	A	NS	D	SD
Teachers care about students.	17	1	1,384	4.15	0.79	32.9	54.2	8.8	2.9	1.2
Students are helped to develop personal relationship with Jesus Christ.	2	2	1,387	4.14	0.85	36.4	47.7	10.1	4.8	1.0
The school is a safe and orderly environment.	26	3	1,376	4.04	0.83	27.8	56.3	9.2	5.5	1.1
Spiritual growth is fostered in the school.	15	4	1,382	4.03	0.83	27.6	55.1	10.7	5.7	0.9
Administrators and teachers are committed to the principles of Adventist education.	20	5	1,381	4.02	0.85	28.5	51.8	14.7	3.3	1.7
Sexual harassment is <u>NOT</u> a problem at the school.	23	6	1,374	3.95	0.92	32.0	37.0	25.8	3.9	1.2
Positive social relationships are encouraged at the school.	28	7.5	1,374	3.94	0.78	21.0	58.0	15.6	4.7	0.7
Conference subsidy to the school should be increased.	21	7.5	1,368	3.94	0.94	35.2	29.2	30.8	4.0	0.8
Character development is a priority in the school program.	4	9.5	1,378	3.94	0.92	27.8	48.0	15.5	7.3	1.3
Teachers are competent in their subject areas.	1	9.5	1,377	3.93	0.85	23.2	54.9	13.9	7.1	0.8
Students and teachers have a positive working relations.	9	11	1,379	3.89	0.91	23.9	52.6	13.6	8.5	1.4
Program of spiritual activities at the school is excellent.	6	12	1,374	3.88	0.97	27.8	44.1	17.8	8.7	1.6
Variety of teaching and learning activities are provided.	5	13	1,380	3.86	0.89	22.3	52.4	15.5	8.9	0.9
Drug abuse is <u>NOT</u> a problem at the school.	29	14	1,374	3.84	1.06	32.8	32.4	23.3	8.9	2.7
Supervision of students at the school is adequate.	18	15	1,384	3.83	0.92	21.0	53.2	15.7	8.3	1.9
A positive self-concept is fostered at the school.	7	16	1,370	3.79	0.90	19.9	49.9	20.7	8.0	1.5

Table 6—Continued.

Attitude Statements	Item No.	Item Rank	Total Responses	Mean Scores	Standard Deviations	Response Percentages				
						SA	A	NS	D	SD
School administrators and teachers are fair with students.	3	17	1,370	3.78	1.00	22.7	48.3	16.6	9.3	3.1
The academic program at the school is of high quality.	27	18	1,376	3.75	0.98	20.9	48.2	17.7	10.8	2.3
Administrators and teachers are consistent with Adventist beliefs and lifestyle.	16	19	1,382	3.74	0.92	19.4	45.7	26.4	6.2	2.3
The school is conveniently located.	24	20.5	1,382	3.72	1.15	25.0	47.8	6.9	15.0	5.4
Students feel that the teachers are their friends.	22	20.5	1,378	3.72	0.93	18.7	46.9	24.2	8.2	2.0
Participation in community service projects is encouraged.	25	22	1,373	3.69	0.94	18.3	45.9	24.1	10.1	1.6
Discipline problems are handled effectively at the school.	12	23	1,383	3.57	1.03	16.6	44.0	23.4	12.1	3.9
Adventist schools should accept government funds.	30	24	1,376	3.55	1.33	31.7	25.4	21.1	10.3	11.6
Administrators and teachers are responsive to parents' suggestions.	13	25	1,378	3.54	0.98	13.7	44.8	26.6	11.4	3.4
Local church subsidy to the school should be increased.	19	26	1,372	3.50	1.07	21.6	26.0	36.2	12.8	3.4
Students have access to a variety of resources.	11	27	1,383	3.44	1.02	11.6	45.6	21.8	17.6	3.5
School facilities are adequate for high quality education.	14	28.3	1,378	3.41	1.08	12.0	46.1	18.5	18.2	5.2
The school provides a variety of extracurricular activities.	31	28.3	1,379	3.41	1.11	14.6	41.6	19.7	18.6	5.5
Bullying is <u>NOT</u> a problem at the school.	8	28.3	1,377	3.41	1.13	17.8	33.7	25.3	17.6	5.6
Sending children to the Adventist school is affordable.	10	31	1,374	3.20	1.24	14.6	41.6	19.7	18.6	5.5

Note. The response range of options was 1-5: 5—Strongly Agree (SA), 4—Agree (A), 3—Not Sure (NS), 2—Disagree (D), 1—Strongly Disagree (SD).

The responses ranged between the mean of 3.20 for item 10, "Sending children to Adventist school is affordable," and 4.15 for item 17, "Teachers care about students." Responses with means of 3.50 (the lower limit of "agree") or higher are considered as positive for this study, and anything below 3.50 as questionable.

Highest and Lowest Rankings of Attitude Statements

There were five items whose means were 4.00 or higher. Item 17, "Teachers care about students," with the mean of 4.15, was ranked number 1; item 2, "Students are helped to develop a personal relationship with Jesus Christ," with the mean of 4.14, was ranked number 2; item 26, "The school is a safe and orderly environment," with the mean of 4.04, was ranked number 3; item 15, "Spiritual growth is fostered in the school," with the mean of 4.03, was ranked number 4; and item 20, "School Administrators and teachers are committed to the principles of Adventist education," with the mean of 4.02, was ranked number 5.

There were five items whose means were under 3.50 (lower limit of "agree"). Item 11, "Students have access to a variety of resources," with the mean of 3.44, was ranked number 27; item 14, "School facilities are adequate for high quality education," with the mean of 3.41, was ranked number 28.3; item 31, "The school provides a variety of extracurricular activities," with the mean of 3.41, was ranked number 28.3; item 8, "Bullying is NOT a problem at the school," with the mean of 3.41, was ranked number 28.3; and item 10, "Sending children to the Adventist school is affordable," with the mean of 3.20, was ranked number 31.

As already reported in chapter 3, reliability coefficients alpha were as follows: for all 31 items, 0.93; for the spiritual focus scale, 0.84; for the academic excellence scale, 0.80; for the school accessibility scale, 0.33; for the school administrators and teachers scale, 0.79; for the interpersonal relationships and student personal development scale, 0.85; and for the safe learning environment scale, 0.81. Because of the low reliability coefficient alpha for school accessibility, 0.33, the accessibility variables were examined separately and not treated as a scale.

Each survey item belongs to one of the following areas: (1) spiritual focus (items 2, 4, 6, 15, 25); (2) academic excellence (items 1, 5, 11, 27, 31); (3) school accessibility (items 10, 14, 19, 21, 24, 30); (4) school administrators and teachers (items 3, 13, 16, 20); (5) interpersonal relationships and student personal development (items 7, 9, 17, 22, 28); and (6) safe learning environment (items 8, 12, 18, 23, 26, 29). All scales, except the academic excellence scale and school accessibility, had items in the top five cited above as having means of 4.00 or higher. Also, two items that ranked below the lower limit of “agree” ($M = 3.50$) belonged to the academic excellence, two items to the school accessibility, and one to the safe learning environment.

Tables 7-12 present each scale’s attitude statements, number of responses (N), means (M), standard deviations (SD), and possible range of scores for each item and scale. Items within a scale have been ranked from the highest to the lowest.

Spiritual Focus

Analysis of data in Table 7 shows that, in the area of spiritual focus, the respondents had the most positive attitude toward the perception that students are being helped at the school to develop a personal relationship with Jesus Christ ($M = 4.14$, $SD = 0.85$), followed by the perception that spiritual growth is fostered in the school ($M = 4.03$, $SD = 0.83$), character development is a priority at the school ($M = 3.93$, $SD = 0.92$), the program of spiritual activities at the school is excellent ($M = 3.88$, $SD = 0.97$), and that participation in the community service projects is encouraged ($M = 3.69$, $SD = 0.94$).

Table 7

Spiritual Focus Scale

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
02. Students are helped to develop personal relationship with Jesus Christ.	1,387	4.14	0.85	1-5
15. Spiritual growth is fostered in the school.	1,382	4.03	0.83	1-5
04. Character development is a priority in the school program.	1,378	3.93	0.92	1-5
06. Program of spiritual activities at the school is excellent.	1,374	3.88	0.97	1-5
25. Participation in community service projects is encouraged.	1,373	3.69	0.94	1-5
TotalScale	1,344	19.71	3.49	5-25

Academic Excellence

Table 8 shows that, in the area of academic excellence, the respondents had the most positive attitude toward the perception that teachers are competent in their subject areas ($M = 3.93$, $SD = 0.85$), followed by the perception that a variety of teaching and learning activities is available at the school ($M = 3.86$, $SD = 0.89$), and that the academic program at the school is of high quality ($M = 3.75$, $SD = 0.98$).

The lower means of the last two items in this group seem to indicate a wish for a greater variety of resources ($M = 3.44$, $SD = 1.02$) and the need to provide more extracurricular activities ($M = 3.41$, $SD = 1.11$) at the school.

Table 8

Academic Excellence Scale

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
01. Teachers are competent in their subject areas.	1,377	3.93	0.85	1-5
05. Variety of teaching and learning activities are provided.	1,380	3.86	0.89	1-5
27. The academic program at the school is of high quality.	1,376	3.75	0.98	1-5
11. Students have access to a variety of resources.	1,383	3.44	1.02	1-5
31. The school provides a variety of extracurricular activities.	1,379	3.41	1.11	1-5
Total Scale	1,345	18.40	3.64	5-25

School Accessibility

Table 9 shows that, in the area of school accessibility, most respondents agree that Conference subsidy to the schools should be increased ($M = 3.94, SD = 0.94$), they are of the opinion that the school is conveniently located ($M = 3.72, SD = 1.15$), that the Adventist schools should accept government funds ($M = 3.55, SD = 1.33$), and that local church subsidy to the school should be increased ($M = 3.50, SD = 1.07$).

The lower means of the two last items in this group, however, seem to indicate that the respondents perceive school facilities ($M = 3.41, SD = 1.08$) as not always adequate for high-quality education and that sending children to the Adventist school, for a good number of parents, is not affordable ($M = 3.20, SD = 1.24$).

Table 9

School Accessibility Variables

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
21. Conference subsidy to the school should be increased.	1,368	3.94	0.94	1-5
24. The school is conveniently located.	1,382	3.72	1.15	1-5
30. Adventist schools should accept government funds.	1,376	3.55	1.33	1-5
19. Local church subsidy to the school should be increased.	1,372	3.50	1.07	1-5
14. School facilities are adequate for high quality education.	1,378	3.41	1.08	1-5
10. Sending children to the Adventist school is affordable.	1,374	3.20	1.24	1-5

Note. No total scores were generated for this area because school accessibility was not treated as a scale.

School Administrators and Teachers

Analysis of data (see Table 10) shows that, in the area of attitudes toward the school administrators and teachers, the respondents had the most positive perception of school administrators' and teachers' commitment to the principles of Adventist education ($M = 4.02$, $SD = 0.85$), followed by the perception that school administrators and teachers are fair with students ($M = 3.78$, $SD = 1.00$), that school administrators' and teachers' lives are consistent with Adventist beliefs and lifestyle ($M = 3.74$, $SD = .92$), and that the school administrators and teachers are responsive to parents' suggestions ($M = 3.54$, $SD = 0.98$).

Table 10

School Administrators and Teachers Scale

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
20. School administrators and teachers are committed to the principles of Adventist education.	1,381	4.02	0.85	1-5
03. School administrators and teachers are fair with students.	1,370	3.78	1.00	1-5
16. Administrators and teachers lives are consistent with the Adventist beliefs and lifestyle.	1,382	3.74	0.92	1-5
13. Administrators and teachers are responsive to parents' suggestions.	1,378	3.54	0.98	1-5
Total Scale	1,348	15.10	2.94	4-20

Interpersonal Relationships and Student Personal Development

Table 11 shows that, in the area of interpersonal relationships and student personal development, most respondents felt that teachers care about students ($M = 4.15$, $SD = 0.79$), followed by the perception that positive social relationships are encouraged at the school ($M = 3.94$, $SD = 0.78$), that the students and teachers have a positive working relationship ($M = 3.89$, $SD = 0.91$), that a positive self-concept is fostered at the school ($M = 3.79$, $SD = 0.90$), and that the students feel that teachers are their friends ($M = 3.72$, $SD = 0.93$).

Table 11

Interpersonal Relationships and Student Personal Development Scale

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
17. Teachers care about students.	1,384	4.15	0.79	1-5
28. Positive social relationships are encouraged at the school.	1,374	3.94	0.78	1-5
09. Students and teachers have positive working relations.	1,379	3.89	0.91	1-5
07. A positive self-concept is fostered at the school.	1,370	3.79	0.90	1-5
22. Students feel that the teachers are their friends.	1,378	3.72	0.93	1-5
Total Scale	1,334	19.53	3.41	5-25

Safe Learning Environment

Analysis of data in Table 12 shows that, in the area of the learning environment, most respondents felt that the school is a safe and orderly environment ($M = 4.04$, $SD = 0.83$), followed by the perception that sexual harassment is not a problem at the school ($M = 3.95$, $SD = 0.92$), that drug abuse is not a problem at the school ($M = 3.84$, $SD = 0.92$), that the supervision of students at the school is adequate ($M = 3.83$, $SD = 0.92$), and that discipline problems are handled effectively at the school ($M = 3.57$, $SD = 1.03$).

The lower mean for bullying ($M = 3.41$, $SD = 1.13$), however, seems to indicate that respondents perceived it as a problem in many Adventist schools in Canada.

Table 12

Safe Learning Environment Scale

Attitude Statements	<i>N</i>	<i>M</i>	<i>SD</i>	Range
26. The school is a safe and orderly environment.	1,376	4.04	0.83	1-5
23. Sexual harassment is not a problem at the school.	1,374	3.95	0.92	1-5
29. Drug abuse is not a problem at the school.	1,374	3.84	1.06	1-5
18. Supervision of students at the school is adequate.	1,384	3.83	0.92	1-5
12. Discipline problems are handled effectively at the school.	1,383	3.57	1.03	1-5
08. Bullying is not a problem at the school.	1,377	3.41	1.13	1-5
Total Scale	1,339	22.70	4.25	6-30

Ranking of Attitude Scales

Table 13 presents the means and number of items for each of the five scales under investigation in this study. The ranking, based on means scaled from the Strongly Disagree (1) to Strongly Agree (5) continuum, is also shown. As the result suggests, the respondents viewed spiritual focus to be most positive, followed closely by interpersonal relationships and student personal development. Academic excellence was perceived to be least positive.

Table 13

Ranking of Attitude Scales

Attitude Areas/Scales	Scale Mean ^a	No. of Items	Scale Mean ^b	Rank Order
Spiritual focus	19.71	5	3.94	1
Interpersonal relationships and student personal development	19.53	5	3.91	2
Safe learning environment	22.67	6	3.78	3.5
School administrators and teachers	15.10	4	3.78	3.5
Academic excellence	18.40	5	3.68	5

^a Mean based on sums of items comprising the scale.

^b Mean scaled to the Strongly Disagree (1) to Strongly Agree (5) continuum.

Hypotheses Testing and Analysis of Data

Using the Statistical Package for Social Sciences (SPSS), 12 hypotheses were tested at the 0.05 level of significance, except for school accessibility. As mentioned earlier, because of the low reliability, separate analyses have been performed for the variables that are in the school accessibility group. The alpha for the six items presumed

to measure similar aspects of school accessibility are corrected for inherent inter-correlation among the items by the Bonferroni correction for alpha, minimizing the chance of making the Type I error—rejecting the null when there is no true significance. The null hypotheses for school accessibility were thus tested at $.05/6$ or $.008$ rather than $.05$ level of significance (Green & Salkind, 2003; Howell, 2002; Murphy & Myors, 1998). Tables for school accessibility are placed after the tables for each scale.

Two-way ANOVA was the statistical procedure used in hypothesis 1 to gain an understanding of how two independent variables influence the dependent variable and to test the interaction between gender and group. *t* tests were implemented to determine whether a significant difference existed between two variables in hypotheses 2, 4, 9, 10, and 11, and one-way ANOVA was used to determine whether a significant difference existed between more than two variables in hypotheses 3, 5, 6, 7, and 12. Whereas the *t* test compares only two distributions, analysis of variance (ANOVA) is able to compare many. The homogeneity of variances is tested in both *t*-test and ANOVA analyses. In ANOVA, where the homogeneity of variances is upheld, the Student-Neuman Keuls post hoc test of multiple comparisons is used; for the differences where the homogeneity of variances assumption is violated, Games and Howell is used (Field, 2000). Spearman's Rho test of correlation was best suited to test the correlation between years of attending Adventist schools and attitudes toward Adventist schools in hypothesis 8. Test of correlation is a measure of the strength and direction of association between two variables (Green & Salkind, 2003; Howell, 2002).

Hypothesis 1

Null hypothesis 1 states: There is no interaction between gender and group (Adventist parents with children in Adventist schools, Adventist parents with school-age children but have no children in Adventist schools, and non-Adventist parents with children in Adventist schools) on the following variables (attitudes): attitudes toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 14 shows the results of two-way ANOVA analyses, testing the interaction between gender and group with regard to the parents' attitudes (dependent variables) toward spiritual focus, academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools. It presents (a) the number of responses, the mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of the male and female respondents of the three groups with respect to the five dependent variables, and (b) the results of the five two-way ANOVA tests of the statistical significance of any interaction between the groups.

No significant interaction was observed between gender and groups of parents in two of the five dependent variables—the academic excellence, $F_{(2,1297)} = 2.90, p = .056$, and safe learning environment, $F_{(2,1291)} = .763, p = .467$. The null hypothesis 1 was therefore retained for these two variables.

Table 14

Hypothesis 1: Gender Grouping

Group	Spiritual Focus			Academic Excellence			School Administrators and Teachers		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Male Group 1	225	19.56	3.52	225	18.42	3.40	228	14.96	2.71
Male Group 2	67	18.34	3.55	68	17.85	3.14	68	14.01	3.27
Male Group 3	65	20.06	2.75	65	19.51	3.16	66	15.58	2.28
Total	357	19.42	3.44	358	18.51	3.34	362	14.90	2.79
Female Group 1	594	19.60	3.57	592	18.06	3.69	592	15.00	2.97
Female Group 2	156	18.40	3.65	157	17.01	3.89	157	13.70	3.11
Female Group 3	197	21.49	2.72	196	20.31	3.14	195	16.90	2.18
Total	947	19.80	3.55	945	18.35	3.77	944	15.18	3.02
<i>F</i> Ratio	Gender		4.162			.282			2.907
	Group		23.162			25.545			34.433
	Gender*Group		3.244			2.897			4.930
<i>df</i>	Gender		1,1298			1,1297			1,1300
	Group		2,1298			2,1297			2,1300
	Gender*Group		2,1298			2,1297			2,1300
<i>Sig.</i>	Gender		0.042*			0.596			0.088
	Group		0.000*			0.000*			0.000*
	Gender*Group		0.039*			0.056			0.007*

Table 14—Continued.

Group	Interpersonal Relationships and Student Personal Development			Safe Learning Environment		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Male Group 1	226	19.39	3.14	226	22.70	3.82
Male Group 2	67	18.24	3.39	66	20.08	3.46
Male Group 3	65	20.52	2.60	64	25.19	3.18
Total	358	19.38	3.17	356	22.66	3.96
Female Group 1	582	19.34	3.36	590	22.38	4.02
Female Group 2	158	17.68	3.82	157	20.09	4.13
Female Group 3	196	21.82	2.60	194	25.65	3.83
Total	936	19.58	3.55	941	22.67	4.35
<i>F</i> Ratio	Gender		.941			.035
	Group		47.446			88.723
	Gender*Group		4.462			.763
<i>df</i>	Gender		1,1288			1,1291
	Group		2,1288			2,1291
	Gender*Group		2,1288			2,1291
<i>Sig.</i>	Gender		0.332*			0.851
	Group		0.000*			0.000*
	Gender*Group		0.012*			0.467

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

* $p < .05$.

Since there was a significant interaction between gender and group with respect to spiritual focus, $F_{(2,1298)} = 3.244, p = .039$; school administrators and teachers, $F_{(2,1300)} = 4.930, p = .007$; and interpersonal relationship and student personal development, $F_{(2,1288)} = 4.462, p = .012$; a test of simple effects was performed for these variables. Testing the simple effects of groups, there was a significant difference between the groups for males, $F_{(2,354)} = 4.66, p = .010$; in attitudes toward spiritual focus, as well as for females, $F_{(2,944)} = 38.08, p = .000$.

The Student-Neuman-Keuls (SNK) post hoc procedure was used to determine significant differences among groups. The 1, 2, and 3 columns in the SNK tables indicate significantly different groups. Table 15 presents the SNK test results indicating that for males, non-Adventist parents with children in Adventist schools ($M = 20.06, SD = 2.75$), and Adventist parents with children in Adventist schools ($M = 19.56, SD = 3.52$) were significantly higher on spiritual focus than the Adventist parents who had no children in Adventist schools ($M = 18.34, SD = 3.55$).

Table 15

Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus—Gender: Male

Group	N	Subset for Alpha = .05	
		1	2
Adventist parents with no children in Adventist schools	67	18.3433	
Adventist parents with children in Adventist schools	225		19.5600
Non-Adventist parents with children in Adventist schools	65		20.0615
Sig.		1.000	0.333

Table 16 shows the SNK test results indicating that, for females, the non-Adventist parents with children in Adventist schools ($M = 21.49$, $SD = 2.72$) were significantly higher on spiritual focus than both Adventist parents with children in Adventist schools ($M = 19.60$, $SD = 3.57$) and Adventist parents who had no children in Adventist schools ($M = 18.40$, $SD = 3.65$). Adventist parents with children in Adventist schools were significantly higher than the Adventist parents who had no children in Adventist schools.

Table 16

Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus–Gender: Female

Group	N	Subset for Alpha = .05		
		1	2	3
Adventist parents with no children in Adventist schools	156	18.4038		
Adventist parents with children in Adventist schools	594		19.5993	
Non-Adventist parents with children in Adventist schools	197			21.4873
Sig.		1.000	1.000	1.000

Testing for differences in perceptions of spiritual focus in Adventist schools between males and females within each of the three groups (see Table 17), no significant differences were found between males ($M = 19.56$, $SD = 3.52$) and females ($M = 19.60$, $SD = 3.57$) of group 1, $t_{(817)} = -.14$, $p = .888$, and between males ($M = 18.34$, $SD = 3.55$) and females ($M = 18.40$, $SD = 3.65$) of group 2, $t_{(221)} = -.11$, $p = .909$. There

was, however, a significant difference between males and females, $t_{(260)} = -3.66$, $p = .000$, of group 3. Non-Adventist female parents ($M = 21.49$, $SD = 2.72$) had a more positive perception of the spiritual focus in the Adventist schools across Canada than did the non-Adventist male parents ($M = 20.06$, $SD = 2.75$).

Table 17

Male/Female Differences for Gender/Group Interaction on Spiritual Focus Variable

Group	<i>N</i>	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>Sig.</i>
Male Group 1	225	19.56	3.52	817	-0.14	0.888
Female Group 1	594	19.60	3.57			
Male Group 2	67	18.34	3.55	221	-0.11	0.909
Female Group 2	156	18.40	3.65			
Male Group 3	65	20.06	2.75	260	-3.66	0.000*
Female Group 3	197	21.49	2.72			

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

* $p < .05$.

Testing the simple effects of groups, there was also a significant difference between the groups for males, $F_{(2,359)} = 10.79$, $p = .000$, in attitudes toward school administrators and teachers, as well as for females, $F_{(2,941)} = 99.40$, $p = .000$.

Table 18 presents the results of the SNK test indicating that, for males, the non-Adventist parents with children in Adventist schools ($M = 15.58$, $SD = 2.28$) and Adventist parents with children in Adventist schools ($M = 14.96$, $SD = 2.71$) were significantly higher on the school administrators and teachers variable than Adventist parents who had no children in Adventist schools ($M = 14.01$, $SD = 3.27$).

Table 18

*Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers
Variable–Gender: Male*

Group	N	Subset for Alpha = .05	
		1	2
Adventist parents with no children in Adventist schools	68	14.0147	
Adventist parents with children in Adventist schools	228		14.9605
Non-Adventist parents with children in Adventist schools	66		15.5758
Sig.		1.000	0.140

Table 19 shows the SNK test results indicating that, for females, the non-Adventist parents with children in Adventist schools ($M = 16.90$, $SD = 2.18$) were higher on school administrators and teachers variable than Adventist parents with children in Adventist schools ($M = 15.00$, $SD = 2.97$) and Adventist parents who had no children in Adventist schools ($M = 13.70$, $SD = 3.11$). Adventist parents with children in Adventist schools were higher than Adventist parents without children in Adventist schools.

Table 19

*Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers
Variable–Gender: Female*

Group	N	Subset for Alpha = .05		
		1	2	3
Adventist parents with no children in Adventist schools	157	13.7006		
Adventist parents with children in Adventist schools	592		15.0017	
Non-Adventist parents with children in Adventist schools	195			16.8974
Sig.		1.000	1.000	1.000

Testing for differences in attitudes toward school administrators and teachers in Adventist schools between males and females within each of the three groups (see Table 20), no significant differences were found between males ($M = 14.96$, $SD = 2.71$) and females ($M = 15.00$, $SD = 2.97$) of group 1, $t_{(818)} = -.18$, $p = .856$, and between males ($M = 14.01$, $SD = 3.27$) and females ($M = 13.70$, $SD = 3.11$) of group 2, $t_{(223)} = .69$, $p = .494$. There was, however, a significant difference between males ($M = 15.58$, $SD = 2.28$) and females ($M = 16.90$, $SD = 2.18$) of group 3, $t_{(259)} = -4.21$, $p = .000$. Non-Adventist female parents had more positive attitudes toward school administrators and teachers in Adventist schools across Canada than did the non-Adventist male parents.

Table 20

Male/Female Differences for Gender/Group Interaction on School Administrators and Teachers Variable

Group	<i>N</i>	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>Sig.</i>
Male Group 1	228	14.96	2.71	818	-0.18	0.856
Female Group 1	592	15.00	2.97			
Male Group 2	68	14.01	3.27	223	0.69	0.494
Female Group 2	157	13.70	3.11			
Male Group 3	66	15.58	2.28	259	-4.21	0.000*
Female Group 3	195	16.90	2.18			

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

* $p < .05$.

A simple effects test also found a significant difference between the groups for males, $F_{(2,355)} = 8.16$, $p = .000$, in attitudes toward interpersonal relationship and student personal development, as well as for females, $F_{(2,933)} = 75.19$, $p = .000$.

The SNK test results in Table 21 indicate that, for males, the non-Adventist parents with children in Adventist schools ($M = 20.52$, $SD = 2.60$) were significantly higher on interpersonal relationships and student personal development in Adventist schools than Adventist parents with children in Adventist schools ($M = 19.39$, $SD = 3.14$) and Adventist parents who had no children in Adventist schools ($M = 18.23$, $SD = 3.39$). Adventist parents with children in Adventist schools were significantly higher than Adventist parents without children in Adventist schools.

Table 21

Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development Variable—Gender: Male

Group	N	Subset for Alpha = .05		
		1	2	3
Adventist parents with no children in Adventist schools	67	18.2328		
Adventist parents with children in Adventist schools	226		19.3938	
Non-Adventist parents with children in Adventist schools	65			20.5231
Sig.		1.000	1.000	1.000

The SNK test results in Table 22 show that, for females, the non-Adventist parents with children in Adventist schools ($M = 21.82$, $SD = 2.60$) were higher on interpersonal relationships and the student personal development variable than Adventist parents with children in Adventist schools ($M = 19.34$, $SD = 3.36$), and Adventist parents

who had no children in Adventist schools ($M = 17.68$, $SD = 3.82$). Adventist parents with children in Adventist schools were higher than Adventist parents without children in Adventist schools.

Table 22

Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development Variable–Gender: Female

Group	N	Subset for Alpha = .05		
		1	2	3
Adventist parents with no children in Adventist schools	158	17.6835		
Adventist parents with children in Adventist schools	582		19.3402	
Non-Adventist parents with children in Adventist schools	196			21.8214
Sig.		1.000	1.000	1.000

When testing for differences in attitudes toward interpersonal relationships and student personal development in Adventist schools between males and females within each of the three groups (see Table 23), no significant differences were found between males ($M = 19.39$, $SD = 3.14$) and females ($M = 19.34$, $SD = 3.36$) of group 1, $t_{(806)} = .21$, $p = .836$, and between males ($M = 18.24$, $SD = 3.39$) and females ($M = 17.68$, $SD = 3.82$) of group 2, $t_{(223)} = 1.03$, $p = .304$. There was, however, a significant difference between males ($M = 20.52$, $SD = 2.60$) and females ($M = 21.82$, $SD = 2.60$) of group 3, $t_{(259)} = -3.49$, $p = .001$. Non-Adventist female parents had more positive attitudes

toward interpersonal relationships and student personal development in Adventist schools across Canada than did the non-Adventist male parents.

Table 23

Male/Female Differences for Gender/Group Interaction on Interpersonal Relationships and Student Personal Development Variable

Group	<i>N</i>	<i>M</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>Sig.</i>
Male Group 1	226	19.39	3.14	806	0.21	0.836
Female Group 1	582	19.34	3.36			
Male Group 2	67	18.24	3.39	223	1.03	0.304
Female Group 2	158	17.68	3.82			
Male Group 3	65	20.52	2.60	259	-3.49	0.001*
Female Group 3	196	21.82	2.60			

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

* $p < .05$.

The null hypothesis 1 was therefore rejected for the spiritual focus, school administrators and teachers, and interpersonal relationships and students personal development variables.

Table 24 shows that there was no significant interaction between gender and group on the following school accessibility variables (attitudes): attitudes toward affordability, $F_{(2,1236)} = 1.553$, $p = .212$; adequate facilities, $F_{(2,1329)} = 1.582$, $p = .206$; church subsidy, $F_{(2,1323)} = .254$, $p = .776$; conference subsidy, $F_{(2,1321)} = .119$, $p = .888$; school location, $F_{(2,1333)} = .280$, $p = .756$; as well as the acceptance of government funding, $F_{(2,1327)} = 1.940$, $p = .144$, in Adventist schools. The null hypothesis 1 was therefore retained for school accessibility.

Table 24

Hypothesis 1: Gender Grouping-Accessibility Variables

Group	Affordability			Adequate Facilities			Church Subsidy		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Male Group 1	230	3.25	1.62	230	3.30	1.09	228	3.52	1.18
Male Group 2	68	2.69	1.24	68	3.13	1.04	69	3.23	1.27
Male Group 3	67	3.81	0.94	67	3.66	0.91	66	3.45	0.84
Total	365	3.25	1.19	365	3.34	1.06	363	3.45	1.15
Female Group 1	605	3.13	1.22	605	3.34	1.09	604	3.61	1.04
Female Group 2	164	2.54	1.21	165	3.18	1.08	163	3.25	1.17
Female Group 3	198	3.99	1.03	200	3.99	0.85	199	3.43	0.84
Total	967	3.21	1.25	970	3.44	1.08	966	3.51	1.03
<i>F</i> Ratio	Gender		.126			3.290			.098
	Group		60.989			23.189			7.269
	Gender*Group		1.553			1.582			.254
<i>df</i>	Gender		1,1326			1,1329			1,1323
	Group		2,1326			2,1329			2,1323
	Gender*Group		2,1326			2,1329			2,1323
<i>Sig.</i>	Gender		0.723			0.070			0.755
	Group		0.000*			0.000*			0.001*
	Gender*Group		0.212			0.206			0.776

Table 24—Continued.

Group	Conference Subsidy			School Location			Government Funding		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Male Group 1	229	4.15	0.93	230	3.70	1.07	229	3.50	1.38
Male Group 2	69	4.00	1.03	68	3.10	1.21	69	3.43	1.41
Male Group 3	67	3.64	0.81	66	4.14	0.86	66	3.94	1.18
Total	365	4.03	0.95	364	3.67	1.11	364	3.57	1.36
Female Group 1	605	4.05	0.94	610	3.79	1.11	606	3.34	1.37
Female Group 2	163	3.83	0.94	163	3.07	1.24	163	3.46	1.27
Female Group 3	194	3.53	0.82	202	4.16	0.98	200	4.19	0.96
Total	962	3.91	0.94	975	3.75	1.16	969	3.54	1.32
<i>F</i> Ratio	Gender		3.699			.109			.186
	Group		24.336			47.274			19.409
	Gender*Group		.119			.280			1.94
<i>df</i>	Gender		1,1321			1,1333			1,1327
	Group		2,1321			2,1333			2,1327
	Gender*Group		2,1321			2,1333			2,1327
<i>Sig.</i>	Gender		0.055			0.742			0.666
	Group		0.000*			0.000*			0.000*
	Gender*Group		0.888			0.756			0.144

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with NO children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

* $p < .008$.

Hypothesis 2

Null Hypothesis 2 states: There are no relationships between marital status and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

The null hypothesis 2 was retained for the five grouped variables. Table 25 shows no significant differences between single and married parents in their attitudes toward spiritual focus, $t_{(1305)} = .27, p = .791$; academic excellence, $t_{(1308)} = -.28, p = .776$; administrators and teachers, $t_{(1311)} = -.64, p = .525$; interpersonal relationships and student personal development, $t_{(1297)} = -.86, p = .388$; and safe learning environment, $t_{(1302)} = .75, p = .453$.

Table 25

Hypothesis 2: Marital Status Differences

Group	Single			Married			df	t	Sig.
	N	M	SD	N	M	SD			
Spiritual focus	247	19.74	3.54	1,060	19.68	3.51	1,305	0.265	0.791
Academic excellence	246	18.34	3.82	1,064	18.41	3.59	1,308	-0.284	0.776
Administrators and teachers	247	14.98	2.96	1,066	15.11	2.96	1,311	-0.636	0.525
Interpersonal relationships and student development	245	19.35	3.55	1,054	19.56	3.40	1,297	-0.864	0.388
Safe learning environment	246	22.84	4.25	1,058	22.61	4.27	1,302	0.751	0.453

Note. Single includes separated, divorced, widowed, and others.

* $p < .05$.

The null hypothesis 2 was rejected for two and retained for four school accessibility variables. Table 26 shows significant differences between the single and married parents in their attitudes toward affordability, $t_{(1336)} = -2.86, p = .000$, and church subsidy, $t_{(1335)} = 3.54, p = .000$. There were, however, no significant differences between the single and married parents in their attitudes toward adequate facilities, $t_{(349.97)} = -1.01, p = .32$; conference subsidy, $t_{(1329)} = 2.07, p = .039$; school location, $t_{(1343)} = -2.36, p = .02$; and government funds, $t_{(1337)} = -1.935, p = .05$.

Table 26

Hypothesis 2: Marital Status Differences—Accessibility Variables

Group	Single			Married			df	t	Sig.
	N	M	SD	N	M	SD			
Affordability	254	3.01	1.25	1,084	3.25	1.23	1,336	-2.860	0.004*
Adequate facilities	251	3.35	1.17	1,091	3.44	1.06	349.97	-1.005	0.316
Church subsidy	251	3.71	1.00	1,086	3.45	1.08	1,335	3.537	0.000*
Conference subsidy	250	4.05	0.92	1,081	3.91	0.95	1,329	2.068	0.039
School location	255	3.57	1.22	1,090	3.76	1.13	1,343	-2.355	0.019
Government funding	254	3.41	1.37	1,085	3.59	1.32	1,337	-1.935	0.053

Note. Single includes separated, divorced, widowed and others.

* $p < .008$.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that married parents scored significantly higher ($M = 3.25, SD = 1.23$) than single ($M = 3.01, SD = 1.25$) on affordability. Single parents scored significantly higher ($M = 3.71, SD = 1.00$) than married ($M = 3.45, SD = 1.08$) on church subsidy to the school.

Hypothesis 3

Null hypothesis 3 states: There are no relationships between age and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 27 presents (a) the number of responses, mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of the respondents of the three age groups with respect to the five dependent variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

It shows that there were no significant relationships between age groups (20s & 30s, 40s, 50s, & 60s) and attitudes toward administrators and teachers, $F_{(2,1331)} = .922, p = .398$, and safe learning environment, $F_{(2,1322)} = 1.797, p = .166$, in Adventist schools. The null hypothesis 3 was therefore retained for these two variables.

However, there were significant relationships between age and attitudes toward spiritual focus, $F_{(2,1328)} = 3.368, p = .035$, academic excellence, $F_{(2,1328)} = 3.563, p = .029$, and interpersonal relationships and student personal development, $F_{(2,1317)} = 6.569, p = .001$. The null hypothesis 3 was therefore rejected for these three variables.

Table 27

Hypothesis 3: Age Grouping

Group	Spiritual Focus			Academic Excellence			Administrators and Teachers			Interpersonal Relationships and Student Personal Development			Safe Learning Environment		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
20s and 30s	433	20.03	3.36	432	18.76	3.59	430	15.24	2.82	436	20.00	3.33	427	22.98	4.34
40s	680	19.47	3.58	684	18.25	3.64	684	14.99	3.05	667	19.30	3.46	681	22.52	4.26
50s and 60s	218	19.72	3.40	215	18.06	3.73	220	15.09	2.86	217	19.21	3.35	217	22.47	4.01
Total	1,331	19.69	3.49	1,331	18.39	3.65	1,334	15.09	2.94	1,320	19.51	3.42	1,325	22.66	4.25
<i>F</i> Ratio			3.368			3.563			0.922			6.569			1.797
<i>df</i>			2,1328			2,1328			2,1331			2,1317			2,1322
Sig.			0.035*			0.029*			0.398			0.001*			0.166

**p*<.05.

Table 28 presents the results of the SNK test indicating that respondents in their 20s and 30s ($M = 20.03$, $SD = 3.36$) were significantly more positive toward spiritual focus in Adventist schools in Canada than the respondents in their 40s ($M = 19.47$, $SD = 3.58$).

Table 28

Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus

Age Groups	N	Subset for Alpha = .05	
		1	2
40s	680	19.4706	
50s and 60s	218	19.7248	19.7248
20s and 30s	433		20.0254
Sig.		0.329	0.2480

Table 29 shows that the respondents in their 20s and 30s ($M = 18.76$, $SD = 3.59$) were significantly more positive toward academic excellence in Adventist schools in Canada than the respondents in their 40s ($M = 18.25$, $SD = 3.64$), and 50s and 60s ($M = 18.06$, $SD = 3.73$).

Table 29

Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence

Age Groups	N	Subset for Alpha = .05	
		1	2
50s and 60s	215	18.0605	
40s	684	18.2529	
20s and 30s	432		18.7569
Sig.		0.4800	1.0000

Table 30 presents the SNK test results indicating that respondents in their 20s and 30s ($M = 20.00$, $SD = 3.33$) were significantly more positive toward interpersonal relationships and student personal development in Adventist schools in Canada than the respondents in their 40s ($M = 19.30$, $SD = 3.46$), and 50s and 60s ($M = 19.21$, $SD = 3.35$).

Table 30

Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development

Age Groups	N	Subset for Alpha = .05	
		1	2
50s and 60s	217	19.2074	
40s	667	19.2999	
20s and 30s	436		19.9954
Sig.		0.716	1.000

Table 31 shows that there were no significant relationships between age groups and all school accessibility variables: attitudes toward affordability, $F_{(2,1357)} = .944$, $p = .389$; adequate facilities, $F_{(2,1361)} = 1.200$, $p = .301$; church subsidy, $F_{(2,1355)} = 2.828$, $p = .059$; conference subsidy, $F_{(2,1351)} = .523$, $p = .593$; school location, $F_{(2,1365)} = .435$, $p = .648$; and government funding, $F_{(2,1359)} = 3.742$, $p = .024$. The null hypothesis was therefore retained for all six school accessibility variables.

Table 31

Hypothesis 3: Age Grouping-Accessibility Variables

Group	<u>Affordability</u>			<u>Adequate Facilities</u>			<u>Church Subsidy</u>			<u>Conference Subsidy</u>			<u>School Location</u>			<u>Government Funding</u>		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
20s and 30s	441	3.28	1.25	439	3.46	1.10	442	3.56	1.01	435	3.90	0.92	442	3.73	1.20	441	3.68	1.32
40s	694	3.18	1.25	698	3.40	1.09	694	3.43	1.10	697	3.94	0.96	699	3.74	1.14	695	3.53	1.34
50s and 60s	225	3.18	1.17	227	3.33	1.00	222	3.58	1.06	222	3.98	0.94	227	3.66	1.07	226	3.39	1.32
Total	1,360	3.21	1.23	1,364	3.41	1.08	1,358	3.50	1.07	1,354	3.93	0.94	1,368	3.72	1.15	1,362	3.56	1.33
<i>F</i> Ratio			0.944			1.200			2.828			0.523			0.435			3.742
<i>df</i>			2,1357			2,1361			2,1355			2,1351			2,1365			2,1359
Sig.			0.389			0.301			0.059			0.593			0.648			0.024

**p*<.008.

Hypothesis 4

Null hypothesis 4 states: There are no differences between the attitudes of Adventist and non-Adventist parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

The null hypothesis 4 was rejected for the five grouped variables. Table 32 shows significant differences between Adventist and non-Adventist parents in their attitudes toward spiritual focus, $t_{(540.65)} = -8.59, p = .000$; academic excellence, $t_{(488.71)} = -9.44, p = .000$; administrators and teachers, $t_{(546.52)} = -10.69, p = .000$; interpersonal relationships and student personal development, $t_{(543.06)} = -12.19, p = .000$; and safe learning environment, $t_{(1318)} = -12.72, p = .000$.

Table 32

Hypothesis 4: Adventist and Non-Adventist Parents Grouping

Group	Adventist			Non-Adventist			df	t	
	N	M	SD	N	M	SD			
Spiritual Focus	819	19.34	3.58	278	21.07	2.81	540.65	-8.59	0.000*
Academic Excellence	1,049	17.97	3.64	278	20.05	3.17	488.71	-9.44	0.000*
Administrators and teachers	1,052	14.72	2.99	278	16.50	2.32	546.52	-10.7	0.000*
Interpersonal Relationships and Student Development	1,038	19.03	3.44	278	21.38	2.69	543.06	-12.2	0.000*
Safe Learning Environment	1,046	21.94	4.09	274	25.41	3.75	1,318	-12.7	0.000*

* $p < .05$.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that the non-Adventist parents had a

significantly more positive perception of spiritual focus in Adventist schools ($M = 21.07$, $SD = 2.81$) than Adventist parents ($M = 19.34$, $SD = 3.58$); that the non-Adventist parents thought significantly higher of academic excellence in Adventist schools ($M = 20.05$, $SD = 3.17$) than Adventist parents ($M = 17.97$, $SD = 3.64$); that the non-Adventist parents thought significantly higher of Adventist school administrators and teachers ($M = 16.50$, $SD = 2.32$) than Adventist parents ($M = 14.72$, $SD = 2.99$); that the non-Adventist parents had a significantly more positive attitude toward interpersonal relationships and student personal development in Adventist schools ($M = 21.38$, $SD = 2.69$) than Adventist parents ($M = 19.03$, $SD = 3.44$); and that the non-Adventist parents were significantly more in agreement that Adventist schools are safe learning environments ($M = 25.41$, $SD = 3.75$) than Adventist parents ($M = 21.94$, $SD = 4.09$).

The null hypothesis 4 was rejected for five and retained for one school accessibility variable. Table 33 shows significant differences between Adventist and non-Adventist parents in their attitudes toward affordability, $t_{(513.64)} = -12.35$, $p = .000$; adequate facilities, $t_{(528.82)} = -9.45$, $p = .000$; conference subsidy, $t_{(1349)} = 7.77$, $p = .000$; school location, $t_{(534.09)} = -8.24$, $p = .000$; and government funding, $t_{(565.57)} = -9.58$, $p = .000$. No significant difference was found between Adventist and non-Adventist parents in their attitude toward church subsidy, $t_{(563.84)} = 1.34$, $p = .181$.

Table 33

Hypothesis 4: Adventist and Non-Adventist Parents Grouping-Accessibility Variables

Group	Adventist			Non-Adventist			df	t	Sig
	N	M	SD	N	M	SD			
Affordability	1,073	3.03	1.22	282	3.91	1.02	513.64	-12.35	0.000*
Adequate facilities	1,075	3.29	1.09	284	3.88	0.89	528.82	-9.45	0.000*
Church subsidy	1,071	3.51	1.12	282	3.43	0.85	563.84	1.34	0.181
Conference subsidy	1,073	4.04	0.94	278	3.56	0.82	1,349	7.77	0.000*
School location	1,078	3.60	1.17	285	4.15	0.95	534.09	-8.24	0.000*
Government funding	1,074	3.40	1.36	283	4.11	1.04	565.57	-9.58	0.000*

* $p < .008$.

A comparison of the means indicated that the non-Adventist parents were significantly more in agreement ($M = 3.91$, $SD = 1.02$) than Adventist parents ($M = 3.03$, $SD = 1.22$) that Adventist schools are affordable; that the non-Adventist parents were significantly more in agreement ($M = 3.88$, $SD = .89$) than Adventist parents ($M = 3.29$, $SD = 1.09$) that Adventist schools in Canada have adequate facilities for high-quality education; that the Adventist parents were significantly more in agreement ($M = 4.04$, $SD = .94$) than non-Adventist parents ($M = 3.56$, $SD = .82$) that conference subsidy to Adventist schools in Canada should be increased; that the non-Adventist parents were significantly more in agreement ($M = 4.15$, $SD = .95$) than Adventist parents ($M = 3.60$, $SD = 1.17$) that their school location was convenient; and that the non-Adventist parents were significantly more in agreement ($M = 4.11$, $SD = 1.04$) than Adventist parents ($M = 3.40$, $SD = 1.36$) that Adventist schools in Canada should accept government funding. There was no significant difference between Adventist parents ($M = 3.51$, $SD = 1.12$) and

non-Adventist parents ($M = 3.43$, $SD = .85$) in their attitudes toward the need to increase the church subsidy.

Hypothesis 5

Null hypothesis 5 states: There are no relationships between employment and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 34 presents (a) the number of responses, mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of the six employment groups with respect to spiritual focus, academic excellence, school administrators and teachers, interpersonal relationships and student personal relationships, and safe learning environment, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

Significant relationships were found between employment (in the public, private sector, Adventist Church, self-employed, unemployed, a student) and attitudes toward spiritual focus, $F_{(5,1317)} = 3.626$, $p = .003$; academic excellence, $F_{(5,1317)} = 6.778$, $p = .000$; administrators and teachers, $F_{(5,1320)} = 3.189$, $p = .007$; interpersonal relationships and student personal development, $F_{(5,1304)} = 6.339$, $p = .000$; and safe learning environment, $F_{(5,1309)} = 6.227$, $p = .000$; in Adventist schools. The null hypothesis was therefore rejected for all five grouped variables.

Table 34

Hypothesis 5: Employment Grouping

Group	Spiritual Focus			Academic Excellence			Administrators and Teachers			Interpersonal Relationships and Student Development			Safe Learning Environment		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Group 1	429	19.76	3.35	420	18.06	3.63	424	15.01	2.94	424	19.41	3.36	423	22.17	4.14
Group 2	364	19.89	3.40	371	18.42	3.69	370	15.07	2.90	359	19.69	3.32	366	22.98	4.31
Group 3	134	18.83	3.62	135	17.73	3.77	137	14.70	3.10	135	18.56	3.80	134	21.84	4.12
Group 4	226	19.38	3.92	228	18.43	3.68	224	15.02	3.02	224	19.34	3.56	228	22.57	4.09
Group 5	128	20.30	3.27	129	19.54	3.19	131	15.91	2.64	128	20.35	3.12	125	24.06	4.32
Group 6	40	20.65	3.36	40	20.43	2.60	40	15.88	2.92	40	21.33	2.56	39	24.08	4.65
Total	1,321	19.72	3.51	1,323	18.41	3.64	1,326	15.11	2.94	1,310	19.54	3.42	1,315	22.67	4.25
<i>F</i> Ratio			3.626			6.778			3.189			6.339			6.227
<i>df</i>			5,1315			5,1317			5,1320			5,1304			5,1309
Sig.			0.003*			0.000*			0.007*			0.000*			0.000*

Note. Group 1 = employed in the public sector; Group 2 = employed in the private sector; Group 3 = employed by the Adventist Church; Group 4 = self-employed; Group 5 = unemployed; Group 6 = a student.

* $p < .05$.

Table 35 shows the SNK test results which indicate that parents who were employed by the Adventist Church ($M = 18.83$, $SD = 3.62$) had significantly less positive perception of spiritual focus in Adventist schools in Canada than parents who were unemployed ($M = 20.30$, $SD = 3.27$) or students ($M = 20.65$, $SD = 3.36$). Also, parents who were students ($M = 20.65$, $SD = 3.36$) were significantly more positive toward spiritual focus in Adventist schools in Canada than parents who were self-employed ($M = 19.38$, $SD = 3.92$).

Table 35

Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus

Employed in/by	N	Subset for Alpha = .05		
		1	2	3
Adventist Church	134	18.8284		
Self-employed	226	19.3805	19.3805	
The public sector	429	19.7622	19.7622	19.7622
The private sector	364	19.8874	19.8874	19.8874
Unemployed	128		20.2969	20.2969
A student	40			20.6500
Sig.		0.086	0.174	0.198

Table 36 presents SNK test results which indicate that parents who were students ($M = 20.43$, $SD = 2.60$) and those who were unemployed ($M = 19.54$, $SD = 3.19$) had a significantly more positive attitude toward academic excellence in Adventist schools in Canada than parents with various employment backgrounds. Those employed by the Adventist Church were the least positive ($M = 17.73$, $SD = 3.77$).

Table 36

Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence

Employed in/by	N	Subset for Alpha = .05	
		1	2
Adventist Church	135	17.7333	
The public sector	420	18.0643	
The private sector	371	18.4151	
Self-employed	228	18.4342	
Unemployed	129		19.5426
A student	40		20.4250
Sig.		0.430	0.057

Table 37 shows the SNK test results which indicate that parents who were unemployed ($M = 15.91$, $SD = 2.64$) and those who were students ($M = 15.88$, $SD = 2.92$) had a significantly more positive attitude toward school administrators and teachers in Adventist schools in Canada than those parents who were employed by the Adventist Church ($M = 14.70$, $SD = 3.10$).

Table 37

Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers

Employed in/by	N	Subset for alpha = .05	
		1	2
Adventist Church	137	14.7007	
The public sector	424	15.0071	15.0071
Self-employed	224	15.0179	15.0179
The private sector	370	15.0676	15.0676
A student	40		15.8750
Unemployed	131		15.9084
Sig.		0.764	0.117

Table 38 presents the SNK test results which indicate that parents who were students ($M = 21.33$, $SD = 2.56$) had a significantly more positive attitude toward interpersonal relationships and student personal development in Adventist schools in Canada than those who were unemployed ($M = 20.35$, $SD = 3.12$) or employed in the private sector ($M = 19.69$, $SD = 3.32$), the public sector ($M = 19.41$, $SD = 3.36$), were self-employed ($M = 19.34$, $SD = 3.56$), or especially those employed by the Adventist Church ($M = 18.56$, $SD = 3.80$). The unemployed parents were significantly more positive than those employed by the Adventist Church.

Table 38

Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development

Employed in/by	N	Subset for Alpha = .05		
		1	2	3
Adventist Church	135	18.5630		
Self-employed	224	19.3438	19.3438	
The public sector	424	19.4080	19.4080	
The private sector	359	19.6852	19.6852	
Unemployed	128		20.3516	
A student	40			21.3250
Sig.		0.050	0.097	1.000

Table 39 shows the SNK test results which indicate that parents who were unemployed ($M = 24.08$, $SD = 4.65$) and those who were students ($M = 24.06$, $SD = 4.32$) had a significantly more positive attitude toward safe learning environment in Adventist schools in Canada than parents with various employment backgrounds. Those employed by the Adventist Church were the least positive ($M = 21.84$, $SD = 4.12$).

Table 39

Student-Neuman-Keuls Post Hoc Test Results for Safe Learning Environment

Employed in/by	N	Subset for Alpha = .05	
		1	2
Adventist Church	134	21.8433	
The public sector	423	22.1702	
Self-employed	228	22.5702	
The private sector	366	22.9781	22.9781
A student	125		24.0560
Unemployed	39		24.0769
Sig.		0.161	0.110

Table 40 presents (a) the number of responses, mean scores, and standard deviations of the six employment groups with respect to the school accessibility variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

No significant relationships were found between employment and attitudes toward the following school accessibility variables: attitudes toward affordability, $F_{(5,1346)} = 1.584$, $p = .162$; church subsidy, $F_{(5,1342)} = 1.923$, $p = .088$; conference subsidy, $F_{(5,1339)} = 2.123$, $p = .060$; school location, $F_{(5,1352)} = 2.629$, $p = .022$; and the acceptance of government funding, $F_{(5,1347)} = 1.726$, $p = .126$; in Adventist schools. The null hypothesis 5 was therefore retained for these five school accessibility variables. There was, however, a significant relationship between employment and attitudes toward adequate facilities, $F_{(5,1348)} = 3.133$, $p = .008$. Hypothesis 5 was rejected for this one accessibility variable.

Table 40

Hypothesis 5: Employment Grouping–Accessibility Variables

Group	<u>Affordability</u>			<u>Adequate Facilities</u>			<u>Church Subsidy</u>			<u>Conference Subsidy</u>			<u>Convenient Location</u>			<u>Government Funding</u>			
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	
Group 1	436	3.13	1.23	437	3.33	1.06	432	3.51	1.05	429	3.97	0.94	436	3.65	1.17	436	3.50	1.33	
Group 2	375	3.20	1.25	375	3.38	1.12	375	3.55	1.12	376	4.02	0.96	378	3.62	1.21	375	3.59	1.37	
Group 3	139	3.37	1.08	139	3.35	1.11	138	3.41	1.09	139	3.78	1.01	139	3.78	1.05	138	3.33	1.40	
Group 4	229	3.31	1.24	231	3.48	1.07	231	3.38	1.04	231	3.85	0.90	232	3.87	1.05	231	3.72	1.24	
Group 5	132	3.23	1.26	132	3.71	0.96	131	3.51	1.00	130	3.91	0.92	132	3.85	1.18	132	3.58	1.26	
Group 6	41	2.93	1.46	40	3.60	1.10	41	3.85	1.01	40	4.13	0.82	41	4.02	1.08	41	3.59	1.36	
Total	1,352	3.21	1.23	1,354	3.42	1.08	1,348	3.50	1.07	1345	3.94	0.94	1,358	3.72	1.15	1,353	3.56	1.33	
<i>F</i> Ratio		1.584			3.133			1.923			2.123			2.629			1.726		
<i>df</i>		5,1346			5,1348			5,1342			5,1339			5,1352			5,1347		
Sig.		0.162			0.008*			0.088			0.060			0.022			0.126		

Note. Group 1 = employed in the public sector; Group 2 = employed in the private sector; Group 3 = employed by the Adventist Church; Group 4 = self-employed; Group 5 = unemployed; Group 6 = a student.

* $p < .008$.

Table 41 shows the Games-Howell post hoc test results which indicate that parents who were unemployed had a significantly higher level of agreement that facilities in Adventist schools in Canada are adequate for high-quality education than those parents who were employed by the Adventist Church, in the private or public sector.

Table 41

Games-Howell Post Hoc Test Results for Adequate Facilities

Employed in/by	Mean	Private Sector	Adventist Church	Self Employed	Unemployed	Student
The public sector	3.33				*	
The private sector	3.38				*	
Adventist Church	3.35				*	
Self-employed	3.48					
Unemployed	3.71					
A student	3.60					

* $p < .008$.

Hypothesis 6

Null hypothesis 6 states: There are no relationships between income levels and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 42 presents (a) the number of responses, mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of the four income groups with respect to the five dependent grouped variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

Significant relationships were found between the yearly income levels (under CAD\$30,000, CAD\$30,000-50,000, CAD\$51,000-75,000, more than CAD\$75,000) and attitudes toward spiritual focus, $F_{(3,1294)} = 4.558, p = .003$; academic excellence, $F_{(3,1294)} = 5.153, p = .002$; administrators and teachers, $F_{(3,1295)} = 2.940, p = .032$; interpersonal relationships and student personal development, $F_{(3,1284)} = 3.655, p = .012$; and safe learning environment, $F_{(3,1288)} = 4.621, p = .003$; in Adventist schools. The null hypothesis 6 is therefore rejected for these variables.

Table 43 presents (a) the number of responses, mean scores, and standard deviations of the four income groups with respect to the six school accessibility variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

Significant relationships were found between income levels and attitude toward the following school accessibility variables (attitudes): attitudes toward affordability, $F_{(3,1321)} = 7.369, p = .000$; adequate facilities, $F_{(3,1324)} = 6.444, p = .000$; and church subsidy, $F_{(3,1318)} = 9.842, p = .000$. The null hypothesis was rejected for these three school accessibility variables.

However, there were no significant relationships between income and attitudes toward the following school accessibility variables: conference subsidy, $F_{(3,1314)} = 1.145, p = .330$; school location, $F_{(3,1328)} = .649, p = .583$; and the acceptance of government funds, $F_{(3,1322)} = .243, p = .867$, in Adventist schools in Canada. The null hypothesis 6 was therefore retained for these three school accessibility variables.

Table 42

Hypothesis 6: Income Grouping

Group	<u>Spiritual Focus</u>			<u>Academic Excellence</u>			<u>Administrators and Teachers</u>			<u>Interpersonal Relationships and Student Development</u>			<u>Safe Learning Environment</u>		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Under CAD\$30,000	297	20.25	3.56	296	19.02	3.63	295	15.47	3.04	289	20.07	3.44	293	23.39	4.23
CAD\$30,000-50,000	403	19.78	3.55	410	18.54	3.47	407	15.21	3.86	402	19.63	3.32	407	22.83	4.37
CAD\$51,000-75,000	312	19.21	3.75	313	18.20	3.57	313	14.80	3.06	311	19.23	3.47	311	22.31	4.22
CAD\$75,000+	286	19.63	3.36	279	17.90	3.88	284	15.00	2.78	285	19.33	3.32	281	22.27	3.95
Total	1,298	19.72	3.52	1,298	18.43	3.64	1,299	15.13	2.94	1,288	19.57	3.39	1,292	22.71	4.23
<i>F</i> Ratio			4.558			5.153			2.940			3.655			4.621
<i>df</i>			3,1294			3,1294			3,1295			3,1284			3,1288
Sig.			0.003*			0.002*			0.032*			0.012*			0.003*

* $p < .05$.

Table 43

Hypothesis 6: Income Grouping – Accessibility Variables

Group	<u>Affordability</u>			<u>Adequate Facilities</u>			<u>Church Subsidy</u>			<u>Conference Subsidy</u>			<u>Convenient Location</u>			<u>Government Funding</u>		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
UnderCAD\$30,000	306	3.04	1.27	302	3.60	1.05	304	3.75	1.02	301	4.02	0.95	307	3.80	1.14	306	3.57	1.37
CAD\$30,000-50,000	414	3.14	1.24	417	3.38	1.07	412	3.54	1.05	413	3.94	0.94	418	3.68	1.21	412	3.53	1.32
CAD\$51,000-75,000	316	3.18	1.20	319	3.47	1.02	316	3.36	1.03	317	3.89	0.92	317	3.69	1.13	319	3.54	1.30
CAD\$75,000+	289	3.49	1.18	290	3.23	1.14	290	3.34	1.13	287	3.92	0.96	290	3.72	1.11	289	3.62	1.36
Total	1,325	3.20	1.23	1,328	3.42	1.07	1,322	3.50	1.07	1,318	3.04	0.94	1,332	3.72	1.16	1,326	3.56	1.34
<i>F</i> Ratio			7.369			6.444			9.842			1.145			0.649			0.243
<i>df</i>			3,1321			3,1324			3,1318			3,1314			3,1328			3,1322
Sig.			0.000*			0.000*			0.000*			0.330			0.583			0.867

**p*<.008.

Table 44 shows the SNK test results which indicate that parents who earned less than CAD\$30,000 a year ($M = 20.25$, $SD = 3.56$) were significantly more positive toward spiritual focus in Adventist schools than those who earned CAD\$51,000-75,000 a year ($M = 19.21$, $SD = 3.75$).

Table 44

Student-Neuman-Keuls Post Hoc Test Results for Spiritual Focus

Income Level	N	Subset for Alpha = .05	
		1	2
CAD\$51,000-75,000	312	19.2115	
More than CAD\$75,000	286	19.6294	19.6294
CAD\$30,000-50,000	403	19.7816	19.7816
Under CAD\$30,000	297		20.2492
Sig.		0.100	0.065

Table 45 presents the SNK test results which indicate that parents who earned less than CAD\$30,000 a year ($M = 19.02$, $SD = 3.63$) were significantly more positive toward the academic excellence in Adventist schools than those who earned CAD\$51,000-75,000 ($M = 18.20$, $SD = 3.57$) or more than CAD\$75,000 a year ($M = 17.90$, $SD = 3.88$).

Table 45

Student-Neuman-Keuls Post Hoc Test Results for Academic Excellence

Income Level	N	Subset for Alpha = .05	
		1	2
More than CAD\$75,000	279	17.8996	
CAD\$51,000-75,000	313	18.2013	
CAD\$30,000-50,000	410	18.5366	18.5366
Under CAD\$30,000	296		19.0203
Sig.		0.069	0.093

Table 46 shows that parents who earned less than CAD\$30,000 a year ($M = 15.47$, $SD = 3.04$) had a significantly more positive opinion of administrators and teachers than those whose yearly income was CAD\$51,000-75,000 ($M = 14.80$, $SD = 3.06$).

Table 46

Student-Neuman-Keuls Post Hoc Test Results for School Administrators and Teachers

Income Level	N	Subset for Alpha = .05	
		1	2
CAD\$51,000-75,000	313	14.8019	
More than CAD\$75,000	284	14.9965	14.9965
CAD\$30,000-50,000	407	15.2138	15.2138
Under CAD\$30,000	295		15.4712
Sig.		0.180	0.103

The SNK results in Table 47 show that parents who earned less than CAD\$30,000 a year ($M = 20.07$, $SD = 3.44$) were significantly more positive toward interpersonal relationships and student development in Adventist schools than those who earned CAD\$51,000-75,000 ($M = 19.23$, $SD = 3.47$) or more each year ($M = 19.33$, $SD = 3.32$).

Table 47

Student-Neuman-Keuls Post Hoc Test Results for Interpersonal Relationships and Student Personal Development

Income Level	N	Subset for Alpha = .05	
		1	2
CAD\$51,000-75,000	311	19.2347	
More than CAD\$75,000	285	19.3263	
CAD\$30,000-50,000	403	19.6328	19.6328
Under CAD\$30,000	289		20.0692
Sig.		0.302	0.105

Table 48 shows that parents who earned less than CAD\$30,000 a year ($M = 23.39$, $SD = 4.23$) had a significantly more positive attitude toward the safe learning environment than those who earned CAD\$51,000-75,000 ($M = 22.31$, $SD = 4.22$) or more than CAD\$75,000 per year ($M = 22.27$, $SD = 3.95$).

Table 48

Student-Neuman-Keuls Post Hoc Test Results for Safe Learning Environment

Income Level	N	Subset for Alpha = .05	
		1	2
More than CAD\$75,000	281	22.2740	
CAD\$51,000-75,000	311	22.3087	
CAD\$30,000-50,000	407	22.8329	22.8329
Under CAD\$30,000	293		23.3925
Sig.		0.218	0.095

Table 49 shows the SNK test results which indicate that parents who earned more than CAD\$75,000 a year ($M = 3.49$, $SD = 1.18$) had a significantly more positive attitude toward affordability in Adventist schools in Canada than those who earned less. The less parents earned, the less in agreement they were that Adventist schools were affordable.

Table 49

Student-Neuman-Keuls Post Hoc Test Results for Affordability

Income Level	N	Subset for Alpha = .05	
		1	2
Under CAD\$30,000	306	3.0392	
CAD\$30,000-50,000	414	3.1449	
CAD\$51,000-75,000	316	3.1835	
More than CAD\$75,000	289		3.4879
Sig.		0.290	1.000

Table 50 shows that parents who earned less than CAD\$30,000 a year had a significantly higher level of agreement that facilities in Adventist schools are adequate than those who earned CAD\$30,000-50,000 or more than \$75,000. Those who earned CAD\$51,000-75,000 were higher than those who earned over CAD\$75,000.

Table 50

Games-Howell Post Hoc Test Results for Adequate Facilities

Income Level	Mean	CAD\$30,000-50,000	CAD\$51,000-75,000	More than CAD\$75,000
Under CAD\$30,000	3.60	*		*
CAD\$30,000-50,000	3.38			
CAD\$51,000-75,000	3.47			
More than CAD\$75,000	3.23		*	

* $p < .008$.

Table 51 presents the SNK test results which indicate that parents who earned less than CAD\$30,000 per year had a significantly higher level of agreement that the church subsidy to Adventist schools in Canada should be increased than those who earned more than CAD\$30,000.

Table 51

Student-Neuman-Keuls Post Hoc Test Results for Church Subsidy

Income Level	N	Subset for Alpha = .05	
		1	2
More than CAD\$75,000	290	3.3448	
CAD\$51,000-75,000	316	3.3576	
CAD\$30,000-50,000	412	3.5388	
Under CAD\$30,000	304		3.7500
Sig.		0.051	1.000

Hypothesis 7

Null hypothesis 7 states: There are no significant relationships between educational levels of parents and attitudes toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 52 presents (a) the number of responses, mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of educational level groups with respect to the five dependent grouped variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

Table 53 presents (a) the number of responses, mean scores, and standard deviations of educational level groups with respect to the six accessibility variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

No significant relationships were found between the educational level of the respondents (elementary/secondary, college, master's/doctoral) and their attitudes toward spiritual focus, $F_{(2,132)} = 2.349, p = .096$; academic excellence, $F_{(2,132)} = .491, p = .612$; administrators and teachers, $F_{(2,1326)} = .007, p = .993$; interpersonal relationships and student personal development, $F_{(2,1310)} = .274, p = .760$; and safe learning environment, $F_{(2,1315)} = .771, p = .463$; in Adventist schools. The null hypothesis was therefore retained for these five grouped variables.

Table 52

Hypothesis 7: Educational Level Grouping

Group	<u>Spiritual Focus</u>			<u>Academic Excellence</u>			<u>Administrators and Teachers</u>			<u>Interpersonal Relationships and Student Development</u>			<u>Safe Learning Environment</u>		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Elementary/Secondary	360	19.43	3.81	361	18.29	3.87	357	15.11	2.86	354	19.63	3.48	360	22.84	4.22
College	815	19.87	3.41	811	18.47	3.57	820	15.09	3.05	810	19.52	3.48	807	22.65	4.38
Master's/Doctoral	150	19.48	3.25	153	18.22	3.47	152	15.09	2.56	149	19.39	2.90	151	22.34	3.57
Total	1,325	19.70	3.51	1,325	18.39	3.64	1,329	15.09	2.95	1,313	19.53	3.42	1,318	22.67	4.25
<i>F</i> Ratio			2.349			0.491			0.007			0.274			0.771
<i>df</i>			2,132			2,1322			2,1326			2,1310			2,1315
Sig.			0.096			0.612			0.993			0.760			0.463

**p*<.05.

Table 53

Hypothesis 7: Educational Level Grouping—Accessibility Variables

Group	Affordability			Adequate Facilities			Church Subsidy			Conference Subsidy			Convenient Location			Government Funding		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Elementary/Secondary	370	3.13	1.27	373	3.49	1.05	369	3.52	1.04	367	3.97	0.98	371	3.90	1.05	371	3.52	1.30
College	829	3.21	1.23	830	3.39	1.08	828	3.50	1.08	827	3.93	0.96	836	3.67	1.19	830	3.58	1.34
Master's/Doctoral	154	3.44	1.11	154	3.30	1.10	154	3.45	1.05	153	3.86	0.88	154	3.63	1.10	154	3.53	1.39
Total	1,353	3.21	1.23	1,357	3.41	1.08	1,351	3.50	1.07	1,347	3.93	0.94	1,361	3.73	1.15	1,355	3.56	1.33
<i>F</i> Ratio			3.343			1.875			0.207			0.750			5.773			0.336
<i>df</i>			2,1350			2,1354			2,1348			2,1344			2,1358			2,1352
Sig.			0.036			0.154			0.813			0.472			0.003*			0.715

**p*<.008.

There were no significant relationships between the education level of the respondents and their attitudes toward the following school accessibility variables: attitudes toward affordability, $F_{(2,1350)} = 3.343$, $p = .036$; adequate facilities, $F_{(2,1354)} = 1.875$, $p = .154$; church subsidy, $F_{(2,1348)} = .207$, $p = .813$; conference subsidy, $F_{(2,1344)} = .750$, $p = .472$; and the acceptance of government funding, $F_{(2,1352)} = .336$, $p = .775$; by the Adventist schools in Canada. The null hypothesis for these five school accessibility variables was retained.

However, there was a significant relationship between the education level of the respondents and attitudes toward the convenient school location, $F_{(2,1358)} = 5.773$, $p = .003$, of Adventist schools in Canada. The null hypothesis 7 for this one school accessibility variable was therefore rejected.

Table 54 shows the Games-Howell post hoc test results which indicate that parents with elementary/secondary education had a significantly higher level of agreement that Adventist schools in Canada are conveniently located than those parents who had a college, master's/doctoral level of education.

Table 54

Games-Howell Post Hoc Test Results for Convenient Location

Educational Level	Mean	College	Master's/Doctoral
Elementary/Secondary	3.90	*	*
College	3.67		
Master's/Doctoral	3.63		

* $p < .008$.

Hypothesis 8

Null hypothesis 8 states: There are no relationships between years of attending Adventist schools and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

The majority of the participants in this study had attended Adventist schools, 657 (or 57.5%); 486 (or 42.5%) had not attended Adventist schools. Of 657 (or 57.5%) who had attended Adventist schools, 359 (or 54.6%) had attended for 1-8 years, 151 (or 23.0%) had attended for 9-12 years, 122 (or 18.6%) for 13-16 years, and 25 of them (or 3.8%) had attended Adventist schools for 17-25 years (see Table 2).

The null hypothesis 8 was rejected for the five grouped variables. Table 55 presents significant negative zero-order or simple correlations between parents' attendance of Adventist schools and their attitudes toward spiritual focus, $r = -.144$, $p = .000$; academic excellence, $r = -.073$, $p = .015$; school administrators and teachers, $r = -.089$, $p = .003$; interpersonal relationships and student personal development, $r = -.133$, $p = .000$; and safe learning environment, $r = -.126$, $p = .000$.

This seems to indicate that the longer parents studied in Adventist schools, the lower their rating was of all grouped variables—the more negative, cynical, and skeptical they seemed to feel toward spiritual focus, academic excellence, school administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in the current Adventist schools in Canada.

Table 55

Hypothesis 8: Adventist School Attendance Grouping

Group	N	Correlations	Significance
Spiritual focus	1,114	-.144**	0.000
Academic excellence	1,111	-.073*	0.015
Administrators and teachers	1,117	-.089**	0.003
Interpersonal relationships and student personal development	1,105	-.133**	0.000
Safe learning environment	1,107	-.126**	0.000

** Correlation is significant at the .01 level (2- tailed).

* Correlation is significant at the .05 level (2-tailed).

The null hypothesis 8 was also rejected for one school accessibility variable.

Table 56 shows significant zero-order or simple correlation between parents' attendance of Adventist schools and their attitude toward school location, $r = .081$, $p = .006$, in Adventist schools in Canada. The longer parents studied in Adventist schools, the more positive they seemed to feel about their locations.

Table 56

Hypothesis 8: Adventist School Attendance Grouping-Accessibility Variables

Group	N	Correlations	Significance
Affordability	1,132	-0.018	0.552
Facilities adequacy	1,338	-0.004	0.906
Church subsidy	1,135	-0.015	0.624
Conference subsidy	1,132	-0.025	0.396
Convenient school location	1,138	0.081*	0.006
Government funding	1,136	-0.064	0.031

* $p < .008$.

There were no significant-zero order or simple correlations between parents' attendance of Adventist schools and their attitudes toward affordability, $r = -.018$, $p = .552$; adequate facilities, $r = .004$, $p = .906$; church subsidy, $r = -.015$, $p = .624$; and conference subsidy, $r = -.025$, $p = .396$. The null hypothesis 8 was therefore retained for these school accessibility variables.

Hypothesis 9

Null hypothesis 9 states: There are no differences between the attitudes of parents who would and those who would not send their children to Adventist elementary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 57 shows the differences between parents who would and those who would not send their children to Adventist elementary schools.

Table 57

Hypothesis 9: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Elementary Schools

Group	Send			Not Send			df	t	Sig.
	N	M	SD	N	M	SD			
Spiritual focus	984	19.85	3.51	80	17.68	3.50	1,062	5.34	.000*
Academic excellence	985	18.66	3.56	79	16.66	4.06	1,062	4.74	.000*
Administrators and teachers	983	15.26	2.94	79	13.70	3.13	1,060	4.52	.000*
Interpersonal relationships and student personal development	975	19.73	3.45	78	17.86	3.54	1,051	4.59	.000*
Safe learning environment	984	22.88	4.29	78	20.53	4.32	1,060	4.67	.000*

* $p < .05$.

Differences were found between those parents who would or would not send children to Adventist elementary schools in their attitudes toward spiritual focus, $t_{(1062)} = 5.34, p = .000$; academic excellence, $t_{(1062)} = 4.74, p = .000$; administrators and teachers, $t_{(1060)} = 4.52, p = .000$; interpersonal relationships and student personal development, $t_{(1051)} = 4.59, p = .000$; and safe learning environment, $t_{(1060)} = 4.67, p = .000$. The null hypothesis 9 was rejected for the five grouped variables.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 19.85, SD = 3.51$) on spiritual focus than those who would not ($M = 17.68, SD = 3.50$); that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 18.66, SD = 3.56$) on academic excellence than those who would not ($M = 16.66, SD = 4.06$); that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 15.26, SD = 2.94$) on the administrators and teachers variable than those who would not ($M = 13.70, SD = 3.13$); that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 19.73, SD = 3.45$) on interpersonal relationships and student personal development than those who would not ($M = 17.86, SD = 3.54$); and that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 22.88, SD = 4.29$) on safe learning environment than those who would not ($M = 20.43, SD = 4.32$).

The null hypothesis 9 was rejected for three school accessibility variables and

retained for three. Table 58 shows differences between the parents who would send their children to Adventist elementary schools, and those who would not, in attitudes toward conference subsidy, $t_{(1075)} = 4.77, p = .000$, and in attitudes toward church subsidy, $t_{(92.69)} = 4.23, p = .000$. No differences were found in attitudes toward affordability, $t_{(1084)} = 2.63, p = .009$; adequate school facilities, $t_{(1084)} = .07, p = .943$; school location, $t_{(1088)} = .46, p = .649$; and government funding, $t_{(1081)} = -.593, p = .554$.

Table 58

Hypothesis 9: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Elementary Schools—Accessibility Variables

Group	Send			Not Send			df	t	Sig
	N	M	SD	N	M	SD			
Affordability	1,006	3.27	1.23	80	2.89	1.33	1,084	2.63	0.009
Facilities adequacy	1,005	3.43	1.09	81	3.42	1.16	1,084	0.07	0.943
Church subsidy	1,001	3.52	1.06	80	3.01	1.04	92.69	4.23	0.000*
Conference subsidy	997	3.96	0.95	80	3.44	0.93	1,075	4.77	0.000*
School location	1,009	3.73	1.16	81	3.67	1.12	1,088	0.46	0.649
Government funding	1,005	3.56	1.34	78	3.65	1.20	1,081	-0.59	0.554

* $p < .008$.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 3.52, SD = 1.06$) on the church subsidy variable than those who would not ($M = 3.01, SD = 1.04$); and that the parents who would send their children to Adventist elementary schools scored significantly higher ($M = 3.96, SD = .95$) on the conference subsidy variable than those who would not ($M = 3.44, SD = .93$).

Hypothesis 10

Null hypothesis 10 states: There are no differences between the attitudes of parents who would and those who would not send their children to Adventist secondary schools toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 59 shows differences between parents who would and those who would not send their children to Adventist secondary schools in their attitudes toward spiritual focus, $t_{(1131)} = 3.35, p = .001$; academic excellence, $t_{(114.52)} = 3.81, p = .000$; interpersonal relationships and student personal development, $t_{(1126)} = 2.38, p = .018$; and safe learning environment, $t_{(1134)} = 2.62, p = .009$. The null hypothesis 10 was rejected for these four grouped variables.

Table 59

Hypothesis 10: Attitudes of Parents Who Would or Would Not Send Their Children to Adventist Secondary Schools

Group	Send			Not Send			df	t	Sig.
	N	M	SD	N	M	SD			
Spiritual focus	1,030	19.74	3.51	103	18.51	3.63	1,131	3.35	0.001*
Academic	1,038	18.52	3.56	100	16.93	4.02	114.52	3.81	0.000*
Administrators and teachers	1,038	15.14	2.98	100	14.61	2.84	1,136	1.69	0.090
Interpersonal relationships and student personal development	1,026	19.59	3.43	102	18.74	3.61	1,126	2.38	0.018*
Safe learning environment	1,034	22.76	4.30	102	21.59	4.37	1,134	2.62	0.009*

* $p < .05$.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 19.74$, $SD = 3.51$) on spiritual focus than those who would not ($M = 18.51$, $SD = 3.63$); that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 18.52$, $SD = 3.56$) on academic excellence than those who would not ($M = 16.93$, $SD = 4.02$); that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 19.59$, $SD = 3.43$) on interpersonal relationships and student personal development than those who would not ($M = 18.74$, $SD = 3.61$); and that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 22.76$, $SD = 4.30$) on safe learning environment than those who would not ($M = 21.59$, $SD = 4.37$).

No difference was found between the groups in attitudes toward the administrators and teachers, $t_{(1136)} = 1.69$, $p = .091$. The null hypothesis 10 was therefore retained for this one grouped variable.

Table 60 shows significant differences between the parents who would send their children to Adventist secondary schools and those who would not, in attitudes toward church subsidy, $t_{(124.49)} = 3.78$, $p = .000$, and conference subsidy, $t_{(1154)} = 4.82$, $p = .000$. No differences were observed in attitudes toward affordability, $t_{(1160)} = 1.38$, $p = .167$; the adequacy of the school facilities, $t_{(1161)} = 1.89$, $p = .060$; school location, $t_{(1163)} = .22$, $p = .827$; and government funding, $t_{(1158)} = -1.55$, $p = .121$. The null hypothesis 10 was rejected for two school accessibility variables and retained for four.

Table 60

Hypothesis 10: Attitudes of Parents Who Would or Would Not Send Children to Adventist Secondary Schools—Accessibility Variables

Group	Send			Not Send			df	t	Sig.
	N	M	SD	N	M	SD			
Affordability	1,060	3.22	1.24	102	3.04	1.24	1,160	1.38	0.167
Facilities adequacy	1,059	3.44	1.07	104	3.23	1.07	1,161	1.89	0.060
Church subsidy	1,057	3.53	1.07	103	3.13	1.03	124.49	3.78	0.000*
Conference subsidy	1,055	3.97	0.93	101	3.51	0.91	1,154	4.82	0.000*
School location	1,061	3.70	1.17	104	3.67	1.15	1,163	0.22	0.827
Government funding	1,057	3.52	1.34	103	3.73	1.22	1,158	-1.55	0.121

* $p < .008$.

A comparison of the means indicated that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 3.53$, $SD = 1.07$) on the church subsidy variable than those who would not ($M = 3.13$, $SD = 1.03$), and that the parents who would send their children to Adventist secondary schools scored significantly higher ($M = 3.97$, $SD = .93$) on the conference subsidy variable than those who would not ($M = 3.51$, $SD = .91$).

Hypothesis 11

Null hypothesis 11 states: There are no differences between the attitudes of parents who would and those who would not send their children to Adventist colleges toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 61 shows significant differences between parents who would and those who would not send their children to Adventist colleges/universities in their attitudes toward

academic excellence, $t_{(1117)} = 2.00, p = .045$. A comparison of the means revealed that the parents who would send their children to Adventist colleges/universities scored significantly higher ($M = 18.42, SD = 3.58$) on academic excellence than those who would not ($M = 17.78, SD = 3.83$). The null hypothesis 11 was rejected for this variable.

No significant differences were found between the groups in attitudes toward spiritual focus, $t_{(1116)} = 1.78, p = .075$; administrators and teachers, $t_{(1117)} = -.04, p = .971$; interpersonal relationships and student personal development, $t_{(1106)} = .09, p = .927$; and safe learning environment, $t_{(1113)} = .20, p = .841$. The null hypothesis 11 was therefore retained for these four grouped variables.

Table 61

Hypothesis 11: Attitudes of Parents Who Would or Would Not Send Children to Adventist College/University

Group	Send			Not Send			df	t	Sig.
	N	M	SD	N	M	SD			
Spiritual focus	963	19.69	3.54	155	19.14	3.63	1,116	1.78	0.075
Academic excellence	971	18.42	3.58	148	17.78	3.83	1,117	2.00	0.045*
Administrators and teachers	968	15.01	3.04	151	15.02	2.72	1,117	0.04	0.971
Interpersonal relationships and student personal development	955	19.45	3.45	153	19.42	3.46	1,106	0.10	0.927
Safe learning environment	963	22.48	4.29	152	22.40	4.30	1,113	0.20	0.841

* $p < .05$.

Table 62 shows significant differences between the parents who would send their children to Adventist colleges/universities and those who would not, in attitudes toward church subsidy, $t_{(229.90)} = 4.52, p = .000$; conference subsidy, $t_{(1135)} = 6.61, p = .000$; and government funding, $t_{(219.09)} = -3.61, p = .000$.

Table 62

Hypothesis 11: Attitudes of Parents Who Would or Would Not Send Children to Adventist College/University—Accessibility Variables

Group	Send			Not Send			df	t	Sig
	N	M	SD	N	M	SD			
Affordability	988	3.14	1.23	153	3.19	1.28	1,139	-0.46	0.643
Facilities adequacy	989	3.39	1.09	156	3.35	1.09	1,143	0.42	0.676
Church subsidy	985	3.57	1.10	155	3.20	0.91	229.90	4.52	0.000*
Conference subsidy	984	4.05	0.94	153	3.52	0.86	1,135	6.61	0.000*
School location	991	3.68	1.17	156	3.79	1.17	1,145	-1.04	0.301
Government funding	987	3.45	1.35	155	3.83	1.21	219.09	-3.61	0.000*

* $p < .008$.

A comparison of the means (higher mean signifies more positive perception of or attitude toward a particular issue) indicated that the parents who would send their children to Adventist colleges/universities scored significantly higher ($M = 3.57$, $SD = 1.10$) on church subsidy than those who would not ($M = 3.20$, $SD = .91$), that the parents who would send their children to Adventist colleges/universities scored significantly higher ($M = 4.05$, $SD = .94$) on conference subsidy than those who would not ($M = 3.52$, $SD = .86$), but that the parents who would not send their children to Adventist colleges/universities scored significantly higher ($M = 3.83$, $SD = 1.21$) on the government funding variable than those who would ($M = 3.45$, $SD = 1.35$).

No differences were observed in attitudes toward affordability, $t_{(1139)} = -.46$, $p = .643$; the adequacy of the school facilities, $t_{(1143)} = .42$, $p = .676$; and the school location, $t_{(1145)} = -1.04$, $p = .301$. The null hypothesis 11 was retained for these accessibility variables.

Hypothesis 12

Null hypothesis 12 states: There are no relationships between ethnicity and attitudes of parents toward spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools.

Table 63 presents (a) the number of responses, mean scores, and standard deviations of four ethnic groups with respect to the five grouped variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups. Table 64 presents (a) the number of responses, mean scores (higher mean signifies more positive perception of or attitude toward a particular issue), and standard deviations of four ethnic groups with respect to the six accessibility variables, and (b) the results of one-way ANOVA tests of the statistical significance of differences between the groups.

A significant relationship was found between the ethnicity of the respondents and their attitude toward spiritual focus, $F_{(3,1298)} = 11.030, p = .000$. The null hypothesis 12 was rejected for this grouped variable. However, there were no significant relationships between ethnicity and attitudes toward academic excellence, $F_{(3,1300)} = 1.271, p = .283$; administrators and teachers, $F_{(3,1304)} = 1.849, p = .136$; interpersonal relationships and student personal development, $F_{(3,1288)} = 1.029, p = .379$; and safe learning environment, $F_{(3,1295)} = 1.556, p = .198$; in Adventist schools in Canada. The null hypothesis was retained for these four grouped variables.

Table 63

Hypothesis 12: Ethnicity Grouping

Group	<u>Spiritual Focus</u>			<u>Academic Excellence</u>			<u>Administrators and Teachers</u>			<u>Interpersonal Relationships and Student Development</u>			<u>Safe Learning Environment</u>		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Asian	196	20.57	2.76	197	18.79	3.72	197	15.36	2.80	190	19.83	3.15	195	23.04	4.10
Black	241	20.24	3.22	243	18.24	3.37	243	14.74	2.88	242	19.36	3.17	240	22.20	4.10
White	778	19.23	3.70	777	18.31	3.72	781	15.17	3.04	776	19.47	3.58	780	22.75	4.32
Other	87	20.39	3.14	87	18.69	3.56	87	15.02	2.51	84	19.85	2.90	84	22.73	4.14
Total	1,302	19.70	3.50	1,304	18.39	3.65	1,308	15.11	2.94	1,292	19.52	3.40	1,299	22.69	4.26
<i>F</i> Ratio			11.930			1.271			1.849			1.029			1.556
<i>df</i>			3,1298			3,130			3,1304			3,1288			3,1295
Sig.			0.000*			0.283			0.136			0.379			0.198

Note. Other = Hispanic, Multiethnic, First Nation, other.

* $p < .05$.

Table 64

Hypothesis 12: Ethnicity Grouping-Accessibility Variables

Group	Affordability			Adequate Facilities			Church Subsidy			Conference Subsidy			School Location			Government Funding		
	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
Asian	200	3.13	1.15	201	3.33	1.03	200	3.76	1.00	200	4.18	0.80	200	3.69	1.12	201	4.10	1.08
Black	252	2.88	1.25	249	3.17	1.15	249	3.72	1.16	249	4.36	0.84	252	3.15	1.34	253	3.03	1.55
White	789	3.34	1.21	796	3.52	1.03	791	3.35	1.03	791	3.72	0.94	797	3.91	1.02	791	3.62	1.24
Other	90	3.20	1.33	90	3.31	1.19	89	3.58	1.04	88	4.05	0.95	90	3.80	1.16	88	3.26	1.40
Total	1,331	3.21	1.23	1,336	3.42	1.07	1,329	3.50	1.07	1,328	3.93	0.94	1,339	3.73	1.15	1,333	3.56	1.33
<i>F</i> Ratio		9.302			7.773			13.144			38.554			29.697			27.964	
<i>df</i>		3,1327			3,1332			3,1325			3,1324			3,1335			3,1329	
Sig.		0.000*			0.000*			0.000*			0.000*			0.000*			0.000*	

Note. Other = Hispanic, Multiethnic, First Nation, other.

**p*<.008.

Table 65 presents the Games-Howell test results which indicate that parents of Asian, other, and Black ethnic bonds had significantly more positive perception of spiritual focus in Adventist schools in Canada than those of White ethnic bond.

Table 65

Games-Howell Post Hoc Test Results for Spiritual Focus

Ethnic Groups	Mean	Black	White	Other
Asian	20.57		*	
Black	20.24		*	
White	19.23			
Other	20.39		*	

Note. Other includes Hispanic, Multiethnic, First Nations, and others.

* $p < .05$.

There were significant relationships between ethnicity and all school accessibility variables: attitudes toward affordability, $F_{(3,1327)} = 9.302, p = .000$; adequate facilities, $F_{(3,1332)} = 7.773, p = .000$; church subsidy, $F_{(3,1325)} = 13.144, p = .000$; conference subsidy, $F_{(3,1324)} = 38.554, p = .000$; school location, $F_{(3,1335)} = 29.697, p = .000$; and the acceptance of government funding, $F_{(3,1329)} = 27.964, p = .000$; in the Adventist schools in Canada. The null hypothesis 12 was therefore rejected for all six school accessibility variables.

Table 66 presents Games-Howell post hoc test results which indicate that parents of White ethnic background had significantly more positive attitude toward affordability of Adventist schools in Canada than those of Black ethnic background.

Table 66

Games-Howell Post Hoc Test Results for Affordability

Ethnic Groups	Mean	Black	White	Other
Asian	3.12			
Black	2.88			
White	3.34	*		
Other	3.20			

Note. Single includes Hispanic, Multiethnic, First Nations, and others.

* $p < .008$.

Table 67 shows the Games-Howell test results which indicate that the parents of White ethnic bond had a significantly more positive opinion about the facilities of Adventist schools in Canada than the parents of Black ethnic bond.

Table 67

Games-Howell Post Hoc Test Results for Adequate Facilities

Ethnic Groups	Mean	Black	White	Other
Asian	3.33			
Black	3.17			
White	3.52	*		
Other	3.31			

Note. Single includes Hispanic, Multiethnic, First Nations, and others.

* $p < .008$.

Table 68 presents Games-Howell post hoc test results which indicate that parents of Asian and Black ethnic bond were significantly more in agreement to increase the church subsidy to the Adventist schools than those of White ethnic bond.

Table 68

Games-Howell Post Hoc Test Results for Church Subsidy

Ethnic Groups	Mean	Black	White	Other
Asian	3.76		*	
Black	2.72		*	
White	3.35			
Other	3.58			

Note. Single includes Hispanic, Multiethnic, First Nations, and others.

* $p < .008$.

Table 69 shows Games-Howell test results which indicate that parents of Black ethnic bond were significantly more in agreement that conference subsidy to Adventist schools in Canada should be increased than those of White and other ethnic bond, and that Asians were more in agreement with it than Whites.

Table 69

Games-Howell Post Hoc Test Results for Conference Subsidy

Ethnic Groups	Mean	Black	White	Other
Asian	4.18		*	
Black	4.36		*	*
White	3.72			
Other	4.05			

Note. Single includes Hispanic, Multiethnic, First Nations, and others.

* $p < .008$.

Table 70 shows the Games-Howell test results which indicate that parents of White, other, and Asian ethnic bond had a more positive attitude toward school location of Adventist schools in Canada than those of Black ethnic bond.

Table 70

Games-Howell Post Hoc Test Results for School Location

Ethnic Groups	Mean	Black	White	Other
Asian	3.69	*		
Black	3.15			
White	3.91	*		
Other	3.80	*		

Note. Single includes Hispanic, Multiethnic, First Nations, and others.
* $p < .008$.

Table 71 presents the Games-Howell test results which indicate that parents of Asian ethnic bond were significantly more in agreement that Adventist schools should accept government funding than parents of any other ethnic bond. Those of White ethnic bond were significantly more in agreement than those of Black ethnic bond.

Table 71

Games-Howell Post Hoc Test Results for Government Funding

Ethnic Groups	Mean	Black	White	Other
Asian	4.10	*	*	*
Black	3.03			
White	3.62	*		
Other	3.26			

Note. Single includes Hispanic, Multiethnic, First Nations, and others.
* $p < .008$.

Ranking of Major Reasons Parents Gave for Sending or Not Sending Their Children to Adventist Schools in Canada

In the third part of the survey the respondents were asked to choose from a list of reasons for sending or not sending their children to Adventist schools in Canada.

Adventist and non-Adventist parents with children in Adventist schools were invited to choose three most important reasons for sending their children to an Adventist school from the following: (a) spiritual focus, (b) high-quality academics, (c) affordable tuition, (d) convenient location, (e) dedicated school personnel, (f) social life, (g) safe and caring environment, and (h) other.

Table 72 shows the ranking of reasons parents gave for sending their children to Adventist schools in Canada. Even though this item was not intended for Adventist parents with no children in Adventist schools, a number of them chose to respond, perhaps hypothetically—if they were to send their children to Adventist schools.

Table 72

Ranking of Reasons for Sending Children to Adventist Schools

Description	Group 1		Group 2		Group 3		Total		Rank Order
	N	%*	N	%*	N	%*	N	%*	
Spiritual focus	763	89.8	22	9.2	149	54.6	934	68.6	1
Safe and caring environment	481	56.6	12	5.0	175	64.1	668	49.0	2
High quality academics	303	35.6	8	3.3	150	54.9	461	33.8	3
Dedicated school personnel	310	36.5	10	4.2	115	42.1	435	31.9	4
Social life	190	22.4	4	1.7	25	9.2	219	16.1	5
Other	72	8.5	2	0.8	38	13.9	112	8.2	6
Affordable tuition	53	6.2	3	1.3	54	19.8	110	8.1	7
Convenient location	68	8.0	3	1.3	32	11.7	103	7.6	8

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

*Percentages do not necessarily add up to 100% because respondents were asked to indicate three responses.

For Adventist parents with or without children in Adventist schools, the reasons were: (a) spiritual focus, (b) safe and caring environment, and (d) dedicated school personnel. Non-Adventist parents chose Adventist schools because they offer: (a) safe and caring environment, (b) high-quality academics, and (c) spiritual focus. The total ranking placed (a) spiritual focus, (b) safe and caring environment, and (c) high-quality academics at the top.

Table 73 presents the ranking of reasons why parents do not send children to Adventist schools.

Table 73

Ranking of Reasons for Not Sending Children to Adventist Schools

Description	Group 1		Group 2		Group 3		Total		Rank Order
	N	%*	N	%*	N	%*	N	%*	
High tuition costs	54	6.4	127	53.1	11	4.0	192	14.1	1
Distance from home	35	4.1	129	54.0	6	2.2	170	12.5	2
Other	30	3.5	55	23.0	10	3.7	95	7.0	3
Lack of high quality-academics	32	3.8	58	24.3	2	0.7	92	6.8	4
Lack of transportation	14	1.6	48	20.1	8	2.9	70	5.1	5
Lack of extracurricular activities	20	2.4	34	14.2	8	2.9	62	4.6	6
Lack of spiritual focus	16	1.9	24	10.0	0	0.0	40	2.9	7
Home schooling	12	1.4	23	9.6	4	1.5	39	2.9	8

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools. *Percentages do not necessarily add up to 100% because respondents were asked to indicate three responses.

Although the Adventist parents with no children in Adventist schools were the intended respondents for this question, a number of Adventist as well as non-Adventist parents who currently have children in Adventist schools also chose to respond. These respondents might have had children in both Adventist as well as non-Adventist schools

at the time of this study or might have responded hypothetically—if they were not to send their children to an Adventist school, these would be the reasons.

The respondents were invited to choose from the following eight responses the three most important reasons for not sending their children to an Adventist school: (a) lack of spiritual focus, (b) lack of high-quality academics, (c) high tuition costs, (d) distance from home, (e) lack of extracurricular activities, (f) lack of transportation, (g) home schooling, and (h) other.

Three main reasons given by Adventist parents with children in Adventist schools in Canada for not sending children to an Adventist school were: (a) high tuition costs, (b) distance from home, and (c) lack of high-quality academics. For Adventist parents without children in Adventist schools, the following were the top three reasons: (a) distance from home, (b) high tuition costs, and (c) lack of high-quality academics. The non-Adventist parents gave the following top three reasons for not sending their children to an Adventist school: (a) high tuition costs, (b) “other,” and (c) lack of transportation or lack of extracurricular activities. Total ranking puts (a) high tuition costs, (b), distance from home, and (c) “other” at the top.

Comparison of the Quantitative and Qualitative Data Findings

Although the primary purpose of this study was to quantitatively determine parent attitudes toward Seventh-day Adventist schools in Canada, significant qualitative data was included in the ‘write-in comments,’ fourth section of the survey. Of the 1,389 valid, usable surveys that were returned, 754 (or 54.3 %) chose to make written comments,

ranging from a few words like “Thank you for all you do for my kids” (#699-3) or “The quality of the academics could be higher” (#150-1) to lengthy commentaries in excess of 500 words (#503-1 or #112-2). The comments were given a number and categorized. The 1, 2, and 3 stand for groups where respondents came from: 1 = Adventist parents with children in Adventist schools, 2 = Adventist parents without children in Adventist schools, and 3 = non-Adventist parents with children in Adventist schools. Some of the comments were positive but, as one would expect, most were not (for a sample of those comments see Appendix F).

In order to use this information profitably, the following process was applied to these information-rich data:

1. The material was read initially, with the purpose of highlighting single key theme words in each submission—these were the most usable respondents' comments related to one theme/issue significant to the purpose of this research; in cases where multiple issues were addressed, the most important one or two were selected.
2. During the second reading, a record of comments' identification number was kept under each major theme identified during the initial reading, and other concerns were noted and the comment numbers recorded under a miscellaneous column.
3. Using the respondent number under each of the themes, the respondent number was placed under one of the three groups of parents surveyed to determine a better profile of which concerns correlated to which group.

Table 74 presents the major issues 501 parents commented on. Some of the comments were positive but most were not (see a sample of comments in Appendix F).

Table 74

Major Themes From Parents' Comments

Major Themes	Total %	Total N	Group 1 N	Group 2 N	Group 3 N
Funding and Affordability	24	122	74	29	19
Curriculum and Academics	18	89	60	16	13
Teachers and Teaching	17	87	63	18	6
Spiritual Atmosphere and Adventist Standards	15	76	57	15	4
Location and Accessibility	9	45	23	16	6
Special Education Needs	6	32	18	10	4
Bullying	5	26	16	6	4
Discipline	5	24	15	5	4
Total	100	501	326	115	60

Note. Group 1 = Adventist parents with children in Adventist schools; Group 2 = Adventist parents with no children in Adventist schools; Group 3 = non-Adventist parents with children in Adventist schools.

Other concerns with a negligible number of proponents included the need for uniforms (9), dealing with racial issues (4), nepotism (4), favoritism (4), school appearance (3), and safety concerns (3). There were still other miscellaneous comments (117) which varied greatly from scheduling to marketing, to need for playground equipment, and wish music lessons could be taught at the school. Examples from the remainder (109) of comments, which were even more general than those classified as miscellaneous, are: #143-1, "Christian education should be promoted strongly in every family's home"; #364-1, "God bless our school"; #445-3, "So sorry to see the school close on Fresh Water Rd., St. John's, NFLD"; #301-1, "Wish this questionnaire had been in French"; and #439-2, "Thank you for providing Adventist Christian education!" Some had a litany of complaints related to the local school that really were not theme-oriented and could not be used here but were shared with the school principals.

There appears to be coherence between the findings from the quantitative and qualitative data. Of all Likert-type survey items, item 10, “Sending children to the Adventist school is affordable,” ranked last ($M = 3.20$, $SD = 1.24$ —Tables 3 and 6), meaning that sending children to Adventist schools in Canada, for many parents, is not affordable. This seems to be congruent with parents’ comments. Although some parents felt that “Adventist education is worth its weight in Gold!!” (#94-1), or that “The tuition is not affordable compared to public education, but is affordable compared to a non-denominational Christian school” (#744-3), most of the parents said, “I would love to send my children to church school but can’t afford to!” (#65-2:), “My family and I are surely supportive of Adventist education, but it is very expensive, we just can’t afford it” (#586-1), “If it were financially possible for me to send my precious ones there, I would” (#571-2), or “I would send all of my children to an Adventist school if the cost were within reach” (#602-1).

Survey item 11, “Students have access to a variety of resources” ($M = 3.44$, $SD = 1.02$ —Tables 3 and 5), also ranked low, meaning that the variety of resources is often perceived as lacking. Provisions of increased funding are seen by parents as a solution to the problem: “Any negatives we see could be fixed if the school had more money for such things as science lab, computers, larger library, etc.” (#227-1). This funding, in their opinion, should come from increased subsidies from the church (survey item 19—Tables 3 and 6, $M = 3.50$, $SD = 1.07$). “The Adventist church should be allocating an enormous amount of funds into the school system globally and locally” #606-1; and especially conferences (survey item 21 - Table 3 and 6, $M = 3.94$, $SD =$

0.94). "I think that somehow the Conferences should be able to provide subsidy or some sort of plan to make it more affordable for those with more than one child easier to pay for tuition" (#484-1). For parents, increased funding would also secure quality teachers, "We need to focus on better wages for teachers so that we may attract more qualified teachers" (#16-1).

Curriculum and academic concerns seem also to be present in both quantitative and qualitative data. Overall, academic excellence scale ranked lower than school administrators and teachers scale, safe learning environment, interpersonal relationships and student personal development, and spiritual focus scale (see Table 13). Also, the lower means of the last two items in this group seem to indicate a wish for a greater variety of resources ($M = 3.44$, $SD = 1.02$), and the need to provide more extracurricular activities ($M = 3.41$, $SD = 1.11$) at the school. Similarly, many parents commented that "The quality of academics could be higher" (#150-1); "If the academic quality doesn't improve once he reaches secondary grades, I will send him to a school which will provide the product he needs" (#422-1); "We feel that its academic standards are not as high as we would like. The spectrum of classes is limited by the number of students and teachers. Resources, especially library and computer, are limited" (#434-1)."

The attitudes toward teachers described in quantitative as well as in qualitative data are also similar. Many respondents felt that teachers were competent in their subject areas ($M = 3.93$, $SD = 0.85$): "While most teachers are generally competent, a few teachers are very inept" (#26-1); "The teachers are dedicated and motivated and with very few exceptions well qualified" (#166-1). However, there were those who were not as

positive: “Poor quality staff in private system is difficult to eliminate for religious/political reasons and are usually passed on to another school” (#128-2); “The school is only as good as the teacher. We do not plan to have our child return next year” (#409-3); “I totally agree with the spiritual focus, but academically needs improvement with regard to teachers” (#412-2); “There are teachers who ‘don’t teach.’ They put the assignment on the board and then let the students work alone” (#537-1); or “Parents must be assured that all teachers are qualified teachers. This is where we worry about the quality of our children’s education” (#530-1).

Also, most parents felt that teachers care about students ($M = 4.15, SD = 0.79$): “Our local academy has excellent caring teachers” (#690-3); “Exceptional staff. My child has never been happier in school!” (#684-3); “My children love school for the first time; they have flourished. I owe it all to the caring and patience of the teachers at the school” (#738-3); “The teachers are nice and helpful, but the academic level could be more rigorous with less ‘busy work’. Too much rote activity (meaningless projects) without a focus on a true depth of understanding” (#474-1).

Spiritual focus ranked highest in Adventist schools in Canada (see Tables 4 & 10). Some comments classified under the theme of spiritual atmosphere and Adventist standards confirmed it with statements such as, “I thank the Lord for giving me this opportunity to have my children in His school. . . . Thank God my children [are] growing closer to Him” (#636-1). However, others said: “More spiritual focus needed” (#610-1); or “I believe we have too much worldliness in our schools in general” (#270-2).

Although the survey item 16, “School administrators’ and teachers’ lives are consistent with Adventist beliefs and lifestyle” ($M = 3.74$, $SD = .92$), obtained an agreeable score, there were parents who commented negatively about the issue: “The system is supposed to be good, but it’s the unconverted faculty members who make the school institution look bad” (#627-2); “But spiritually the school lacks. I’m not satisfied with several of the teachers, some attend church very little. Some are godly examples, and some need to be fired now!” (#243-1); “Teachers should be an example of what they expect from kids with respect to hair coloring, jewelry, makeup, and clothes” (#466-1); or “Our family finds the standard of morality at our school has decreased drastically since we began at our school nine years ago” (#698-3).

Tables 3 and 6 show that, in the area of school accessibility, most respondents are of the opinion that the school is conveniently located ($M = 3.72$, $SD = 1.15$). However, the following parents’ comments express a concern: “The closest Adventist school is 400+ kms. away from my home” (#416-2); “I travel about 60-65 kms. one way to take my son to school. We need a bus to transport them (students)” (#536-1); or “My children spent at least one hour each way to go to school and back home, but it was fine with us. . . . However, when we moved to a new home, access to school bus stops was difficult; hence, we decided to send them to a public elementary school near our place” (#171-3).

Special-education needs have not been a part of this study. Adventist schools in Canada are usually not equipped to deal with special needs. However, a good number of parents (76) wanted some kind of support: “Our Adventist perspectives toward special needs kids seem to be lacking much compared to other[s]” (#183-1); “Children with

special learning and behavioral issues deserve more support” (#463-1); “If a child has an exceptional ability, they are discouraged from attending. . . . I have no confidence in the Adventist education system” (#634-2); or “I feel a big problem with our school is a lack of resources for students who need extra help” (#739-3).

The lower mean for survey item 8, “Bullying is NOT a problem at the school” ($M = 3.41$, $SD = 1.13$ - Tables 3 and 9), seems to indicate that respondents perceived it as a problem in many Adventist schools in Canada. This is congruent with parents’ comments who stated: “Our school presently has a problem with bullies” (#29-1); “Bullying is a problem at the Adventist school. It was when I was a student and it still is” (#112-2); “We believe that the school has become easy for children who bully and disrupt others. It seems that they are the ones who receive the special treatment and are kept in the school when they should be asked to leave” (#698-3).

Although the mean for the survey item 12 ($M = 3.57$, $SD = 1.03$ —Tables 3 and 9), “Discipline problems are handled effectively at the school,” is at or slightly above the minimum considered acceptable in this study (3.5—the lower limit of “agree”), it is one of the lowest scores in the safe learning environment scale (Table 9). Here, too, there appears to be coherence between the quantitative and qualitative data findings. The following are comments in support of more effective discipline in Adventist schools in Canada: “Too lenient when it comes to alcohol and drugs” (#56-1); “Children in our local church who go to our Adventist school do not manifest a behavior that we can be proud of” (#572-2); “This school seems to be a catchment school for all the kids that have discipline problems. . . . We accept them because it boosts attendance and helps with

money issues, but it discourages students like mine so he won't be back next year" (#702-3); "The environment is friendly, but undisciplined" (#753-3). And yet another parent said: "Learning is great, expectations are clear and any problems are quickly dealt with" (#721-3).

Summary of Findings

Descriptive analysis of responses indicated that the respondents had the most positive perception of teachers' care for students in Adventist schools in Canada, followed by the perception that students are helped to develop a personal relationship with Jesus Christ, that Adventist schools in Canada are safe and orderly environments, that they foster spiritual growth, and that the school administrators and teachers are committed to the principles of Adventist education. However, attending Adventist schools in Canada for many respondents appears not affordable, bullying seems to be a serious issue, extracurricular activities are often lacking, school facilities are not always adequate for high-quality education, and students do not always have access to a variety of resources. Also, the result suggests, the respondents viewed spiritual focus to be most positive in Adventist schools followed closely by interpersonal relationship and student personal development. Academic excellence was perceived to be least positive.

The analysis of the data indicated no significant interaction (hypothesis 1) between gender and group (Adventist parents with children in Adventist schools, Adventist parents with school-age children but have no children in Adventist schools, and non-Adventist parents with children in Adventist schools) on the following variables

(attitudes): academic excellence, school accessibility (affordability, adequate facilities, church subsidy, conference subsidy, school location, government funding), and safe learning environment in Adventist schools.

However, there was a significant interaction between gender and group with respect to attitudes toward spiritual focus, school administrators and teachers, and interpersonal relationships and student personal development. Male non-Adventist and Adventist parents with children in Adventist schools had significantly more positive perception of spiritual focus and school administrators and teachers in Adventist schools than the male Adventist parents with no children in Adventist schools. Female non-Adventist parents with children in Adventist schools had a significantly more positive perception of spiritual focus and school administrators and teachers in Adventist schools in Canada than both female Adventist parents with or without children in Adventist schools. Female Adventist parents were significantly more positive toward spiritual focus and school administrators and teachers in Adventist schools than the female Adventist parents without children in Adventist schools.

There was no significant difference between male and female Adventist parents with or without children in Adventist schools with respect to their attitude toward spiritual focus and school administrators and teachers in Adventist schools. However, there was a significant difference between female and male non-Adventist parents. Female non-Adventist parents were significantly more positive in their perceptions of spiritual focus and school administrators and teachers in Adventist schools than the male non-Adventist parents.

Male and female non-Adventist parents with children in Adventist schools had a significantly more positive attitude toward interpersonal relationships and student personal development in Adventist schools than male and female Adventist parents with children in Adventist schools and male and female Adventist parents who had no children in Adventist schools. Male and female Adventist parents with children in Adventist schools had a more positive attitude toward interpersonal relationships and student personal development in Adventist schools in Canada than male and female Adventist parents without children in Adventist schools.

There was no significant difference between male and female Adventist parents with or without children in Adventist schools with respect to their attitude toward interpersonal relationships and student personal development in Adventist schools in Canada. Non-Adventist female parents, however, had a significantly more positive attitude toward interpersonal relationships and student personal development in Adventist schools across Canada than did the non-Adventist male parents.

No significant relationships were found between marital status of parents (hypothesis 2) and attitudes toward spiritual focus, academic excellence, school accessibility (adequate facilities, conference subsidy, school location, government funding), administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools. There were, however, significant differences between the single and married parents in their attitudes toward affordability and church subsidy. The parents who were married were more positive about the affordability of Adventist schools in Canada than those who were single.

Single parents were more in agreement to increase the church subsidy to Adventist schools in Canada than those who were married.

No significant relationships were evident between age groups (20s & 30s, 40s, 50s & 60s) (hypothesis 3) of parents and their attitudes toward administrators and teachers, and safe learning environment in Adventist schools. However, significant relationships were found between their age and attitudes toward spiritual focus, academic excellence, and interpersonal relationships and student personal development.

The respondents in their 20s and 30s were significantly more positive toward spiritual focus in Adventist schools in Canada than the respondents in their 40s. In addition, the respondents in their 20s and 30s were significantly more positive toward academic excellence and interpersonal relationships and student personal development in Adventist schools in Canada than the respondents in their 40s, and 50s and 60s.

There were no significant differences between the attitudes of Adventist and non-Adventist parents (hypothesis 4) toward the increase of church funding (accessibility) to Adventist schools in Canada. However, non-Adventist parents had a significantly more positive perception than Adventist parents of spiritual focus, academic excellence, school administrators and teachers, interpersonal relationship and student personal development, and safe learning environment in Adventist schools in Canada. Non-Adventist parents were also significantly more in agreement that Adventist schools are affordable, that they have adequate facilities for high-quality education, that they are conveniently located, and that they should accept government funding. Adventist parents were significantly more in agreement that conference subsidy to Adventist schools in Canada should be increased.

No significant relationships were found between employment of parents (hypothesis 5) and attitudes toward accessibility (affordability, church subsidy, conference subsidy, school location, and government funding) to Adventist schools in Canada. However, parents who were students had a significantly higher opinion of spiritual focus in Adventist schools than those who were employed by the Adventist Church or were self-employed. Unemployed parents also had a more positive attitude toward spiritual focus than those employed by the Adventist Church. The parents who were students and those who were unemployed had a significantly higher opinion of academic excellence in Adventist schools than those of various employment backgrounds. Unemployed parents and those who were students had a significantly more positive attitude toward school administrators and teachers than those employed by the Adventist Church. Parents who were students had a significantly more positive attitude toward interpersonal relationships and student personal development than those who were unemployed or had various employment backgrounds, especially those employed by the Adventist Church. Unemployed parents were also more positive than those employed by the Adventist Church. The parents who were unemployed had a significantly higher level of agreement that facilities in Adventist schools in Canada are adequate for high-quality education than those parents who were employed by the Adventist Church, or in the private or public sectors.

No significant relationships were evident between income levels of parents (hypothesis 6) and parents' attitudes toward school accessibility (conference subsidy, school location, government funding) to Adventist schools in Canada. Parents who

earned less than CAD\$30,000 a year were significantly more positive in their perceptions of spiritual focus in Adventist schools and of school administrators and teachers than those who earned CAD\$51,000-75,000 per year; and they had a significantly more positive attitude toward academic excellence, interpersonal relationships and student development, and safe learning environment than those who earned CAD\$51,000-75,000 or more than CAD\$75,000. Parents who earned less than CAD\$30,000 a year had a significantly higher level of agreement than those who earned CAD\$30,000-50,000 or more than \$75,000 that facilities in Adventist schools are adequate for high-quality education, and that the church subsidy to Adventist schools in Canada should be increased. Those parents who earned more than CAD\$75,000 a year were significantly more positive in their perception of Adventist schools in Canada being affordable than those who earned less.

No significant relationships were found between educational levels of parents (hypothesis 7) and attitudes toward spiritual focus, academic excellence, school accessibility (affordability, adequate facilities, church subsidy, conference subsidy, government funding), school administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools in Canada. However, parents with an elementary/secondary education had a significantly higher level of agreement that Adventist schools in Canada are conveniently located than those parents who had a college or master's/doctoral level of education.

There were no significant relationships between parents' years of attending Adventist schools (hypothesis 8) and their attitudes toward accessibility (affordability,

facilities adequacy, church subsidy, conference subsidy, government funding) to Adventist schools in Canada. However, a significant positive correlation was found between years of attendance in Adventist school and school's convenient location. The longer parents studied in Adventist schools, the more positive they seemed to feel about their locations. Also, significant but very weak negative correlations were evident between parents' years of attending Adventist schools and attitudes toward spiritual focus, academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in the current Adventist schools in Canada. The longer parents studied in Adventist schools, the more negative, cynical, and skeptical they seem to feel about them at the present time.

No significant differences were found between parents who would and those who would not send their children to Adventist elementary schools (hypothesis 9) and their attitudes toward accessibility (affordability, facilities adequacy, school location, government funding) to Adventist schools in Canada. However, parents who would send their children to Adventist elementary schools were much more positive in their attitudes toward spiritual focus, academic excellence, school accessibility (the increase of church subsidy and conference subsidy), administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools than those who would not send their children to Adventist elementary schools.

No significant differences were found between parents who would and those who would not send their children to Adventist secondary schools (hypothesis 10) and their attitudes toward school accessibility (affordability, facilities adequacy, school location,

government funding) and administrators and teachers in Adventist schools in Canada. However, parents who would send their children to Adventist secondary schools were much more positive in their attitudes toward spiritual focus, academic excellence, school accessibility (the increase of church subsidy and conference subsidy), interpersonal relationships and student personal development, and safe learning environment in Adventist schools than those who would not send their children to Adventist secondary schools.

No significant differences were found between parents who would and those who would not send their children to an Adventist college/university (hypothesis 11) and their attitudes toward spiritual focus, accessibility (affordability, facilities adequacy, school location) administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools in Canada. However, parents who would send their children to an Adventist college/university were more positive in their attitudes toward academic excellence and school accessibility (increase of church subsidy and conference subsidy) than those who would not send their children to an Adventist college/university. In addition, parents who would not send their children to an Adventist college/university were more favorable toward the acceptance of government funding than the parents who would send their children to an Adventist college/university.

No significant relationships were evident between ethnicity of parents (hypothesis 12) and attitudes toward academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in

Adventist schools in Canada. Significant relationships were found between ethnicity and attitudes toward spiritual focus and school accessibility variables.

Parents of Asian, other, and Black ethnic bonds had a significantly more positive perception of spiritual focus in Adventist schools in Canada than those of White ethnic bond. Parents of White ethnic bond had a significantly more positive attitude toward affordability of Adventist schools in Canada than those of Black ethnic bond. Parents of White ethnic bond had a significantly more positive opinion about the facilities of Adventist schools in Canada than the parents of Black ethnic bond. Parents of Asian and Black ethnic bond were significantly more in agreement to increase the church subsidy to the Adventist schools than those of White ethnic bond.

Parents of Black ethnic bond were significantly more in agreement that conference subsidy to Adventist schools in Canada should be increased than those of White and other ethnic bond; Asians were more in agreement with this proposal than Whites. Parents of White, other, and Asian ethnic bond had a more positive attitude toward school location of Adventist schools in Canada than those of Black ethnic bond. Parents of Asian ethnic bond were significantly more in agreement that Adventist schools should accept government funding than parents of any other ethnic bond. Those of White ethnic bond were significantly more in agreement with it than those of Black ethnic bond. Table 75 presents a summary of the hypotheses testing.

Table 75

Summary of Hypotheses Testing

Null Hypotheses	Probability	Retained	Rejected
1 There is no significant interaction between gender and group (Adventist parents with children in Adventist schools, Adventist parents with school age children but have no children in Adventist schools, and non-Adventist parents with children in Adventist schools) on the following variables (attitudes):			
spiritual focus,	0.039*		X
academic excellence,	0.056	X	
school accessibility:			
affordability,	0.212	X	
adequate facilities,	0.206	X	
church subsidy,	0.776	X	
conference subsidy,	0.888	X	
school location,	0.756	X	
government funding,	0.144	X	
school administrators and teachers,	0.007*		X
interpersonal rel. & development,	0.012*		X
safe learning environment.	0.467	X	
2 There are no significant relationships between marital status and attitudes of parents toward			
spiritual focus,	0.949	X	
academic excellence,	0.510	X	
school accessibility:			
affordability,	0.004*		X
adequate facilities,	0.316	X	
church subsidy,	0.000*		X
conference subsidy,	0.039	X	
school location,	0.019	X	
government funding,	0.053	X	
school administrators and teachers,	0.868	X	
interpersonal rel. & development,	0.560	X	
safe learning environment.	0.857	X	

Table 75—Continued.

Null Hypotheses		Probability	Retained	Rejected	
3	There are no significant relationships between age and attitudes of parents toward				
	spiritual focus,	0.131	X		
	academic excellence,	0.047*		X	
	school accessibility:	affordability,	0.701	X	
		adequate facilities,	0.648	X	
		church subsidy,	0.133	X	
		conference subsidy,	0.382	X	
		school location,	0.564	X	
		government funding,	0.038	X	
	school administrators and teachers,	0.387	X		
	interpersonal rel. & development,	0.001*		X	
safe learning environment.	0.285	X			
4	There are no significant differences between the attitudes of Adventist and Non-Adventist parents toward				
	spiritual focus,	0.000*		X	
	academic excellence,	0.000*		X	
	school accessibility:	affordability,	0.000*		X
		adequate facilities,	0.000*		X
		church subsidy,	0.181	X	
		conference subsidy,	0.000*		X
		school location,	0.000*		X
		government funding,	0.000*		X
	school administrators and teachers,	0.000*		X	
	interpersonal rel. & development,	0.000*		X	
safe learning environment.	0.000*		X		
5	There are no significant relationships between employment and attitudes of parents toward				
	spiritual focus,	0.003*		X	
	academic excellence,	0.000*		X	
	school accessibility:	affordability,	0.162	X	
		adequate facilities,	0.008*		X
		church subsidy,	0.088	X	
		conference subsidy,	0.060	X	
		school location,	0.022	X	
		government funding,	0.126	X	
	school administrators and teachers,	0.007*		X	
	interpersonal rel. & development,	0.000*		X	
safe learning environment.	0.000*		X		

Table 75—Continued.

Null Hypotheses		Probability	Retained	Rejected	
6	There are no significant relationships between income levels and attitudes of parents toward				
	spiritual focus,	0.003*		X	
	academic excellence,	0.002*		X	
	school accessibility:	affordability,	0.000*		X
		adequate facilities,	0.000*		X
		church subsidy,	0.000*		X
		conference subsidy,	0.330	X	
		school location,	0.583	X	
	government funding,	0.867	X		
	school administrators and teachers,	0.032*		X	
interpersonal rel. & development,	0.012*		X		
safe learning environment.	0.003*		X		
7	There are no significant relationships between educational levels and attitudes of parents toward				
	spiritual focus,	0.096	X		
	academic excellence,	0.612	X		
	school accessibility:	affordability,	0.036	X	
		adequate facilities,	0.154	X	
		church subsidy,	0.813	X	
		conference subsidy,	0.472	X	
		school location,	0.003*		X
	government funding,	0.715	X		
	school administrators and teachers,	0.993	X		
interpersonal rel. & development,	0.760	X			
safe learning environment.	0.463	X			
8	There are no significant relationships between years of attending Adventist schools and attitudes of parents toward				
	spiritual focus,	0.000*		X	
	academic excellence,	0.015*		X	
	school accessibility:	affordability,	0.552	X	
		adequate facilities,	0.906	X	
		church subsidy,	0.624	X	
		conference subsidy,	0.396	X	
		school location,	0.006*		X
	government funding,	0.031	X		
	school administrators and teachers,	0.003*		X	
interpersonal rel. & development,	0.000*		X		
safe learning environment.	0.000*		X		

Table 75--Continued.

Null Hypotheses		Probability	Retained	Rejected
9	There are no significant differences between the attitudes of parents who would and those who would not send their children to Adventist elementary schools toward			
	spiritual focus,	0.000*		X
	academic excellence,	0.000*		X
	school accessibility:			
	affordability,	0.009	X	
	adequate facilities,	0.943	X	
	church subsidy,	0.000*		X
	conference subsidy,	0.000*		X
	school location,	0.649	X	
	government funding,	0.554	X	
	school administrators and teachers,	0.000*		X
	interpersonal rel. & development,	0.000*		X
	safe learning environment.	0.000*		X
10	There are no significant differences between the attitudes of parents who would and those who would not send their children to Adventist secondary schools toward			
	spiritual focus,	0.001*		X
	academic excellence,	0.000*		X
	school accessibility:			
	affordability,	0.167	X	
	adequate facilities,	0.060	X	
	church subsidy,	0.000*		X
	conference subsidy,	0.000*		X
	school location,	0.827	X	
	government funding,	0.121	X	
	school administrators and teachers,	0.090	X	
	interpersonal rel. & development,	0.018*		X
	safe learning environment.	0.009*		X

Table 75—Continued.

Null Hypotheses		Probability	Retained	Rejected
11 There are no significant differences between the attitudes of parents who would and those who would not send their children to Adventist colleges toward				
spiritual focus,		0.075	X	
academic excellence,		0.045*		X
school accessibility:	affordability,	0.643	X	
	adequate facilities,	0.676	X	
	church subsidy,	0.000*		X
	conference subsidy,	0.000*		X
	school location,	0.301	X	
	government funding,	0.000*		X
school administrators and teachers,		0.971	X	
interpersonal rel. & development,		0.927	X	
safe learning environment.		0.841	X	
12 There are no significant relationships between ethnicity of parents and attitudes toward				
spiritual focus,		0.000*		X
academic excellence,		0.283	X	
school accessibility:	affordability,	0.000*		X
	adequate facilities,	0.000*		X
	church subsidy,	0.000*		X
	conference subsidy,	0.000*		X
	school location,	0.000*		X
	government funding,	0.000*		X
school administrators and teachers,		0.136	X	
interpersonal rel. & development,		0.379	X	
safe learning environment.		0.198	X	

* $p < .05$. for spiritual focus, academic excellence, school administrators and teachers, interpersonal relationships and student personal development, and safe learning environment.

* $p < .008$. for school accessibility variables.

For Adventist parents with or without children in Adventist schools, the following were the three most important reasons for choosing Adventist schools: (a) spiritual focus, (b) safe and caring environment, and (c) dedicated school personnel. Non-Adventist parents chose Adventist schools because they offer: (a) safe and caring environment, (b) high-quality academics, and (c) spiritual focus. The total ranking by all three groups placed (a) spiritual focus at the top, followed by (b) safe and caring environment, and (c) high-quality academics.

Three main reasons given by the Adventist parents with children in Adventist schools as well as in other schools in Canada for not sending children to an Adventist school were: (a) high tuition costs, (b) distance from home, and (c) lack of high-quality academics. For the Adventist parents without children in Adventist schools, the following were the top three reasons for not sending their children to Adventist schools in Canada: (a) distance from home, (b) high tuition costs, and (c) lack of high-quality academics. The non-Adventist parents gave the following three most important reasons for not sending their children to an Adventist school: (a) high tuition costs, (b) other, and (c) lack of transportation or lack of extracurricular activities. The total ranking by all three groups places (a) high tuition costs at the top, followed by (b) distance from home and (c) other.

There appears to be coherence between the quantitative and qualitative data findings in the various concerns that need to be addressed. The comparison of the quantitative and qualitative findings showed congruence between both on the lack of funding for and affordability of Adventist schools in Canada, curriculum and academic

concerns, teachers and teaching needs, spiritual atmosphere and challenges relating to Adventist standards, inconvenient location of many schools and accessibility to them, bullying, and discipline problems. The only issue that has not been addressed in the survey but significantly commented on by the parents was the special-education needs.

Attending Adventist schools in Canada, for many parents, is not affordable. A variety of resources are often perceived as lacking, and the facilities are considered inadequate for high-quality education due to the lack of money. Increased funding from the churches and, especially, conferences and in some cases the acceptance of government funding are seen by parents as a solution to the problem. Curriculum, including extracurricular activities, and academic concerns seem to be present in both quantitative and qualitative data. There is a need for a greater variety of resources and more extracurricular activities in Adventist schools in Canada. Overall, the academic excellence scale ranked lower than other scales in this study. In many cases parents commented that the quality of academics could be higher and that teachers, although perceived as mostly competent, could update their methods of teaching and strengthen their teaching skills.

Although the spiritual focus scale ranked highest in Adventist schools in Canada, some parents indicated that there was room for growth in this area as well. This was especially true in the area of teachers' lives being consistent with Adventist beliefs and lifestyle. Some parents wanted some teachers to be more involved in the local churches and be positive Adventist role models to their children, especially in their outward appearance. A number of schools seem to be far away from the places where Adventist

parents with school age children live. Access to these schools by buses is a challenge that will need to be addressed. Also, both quantitative and qualitative data indicated that bullying is a problem and that discipline is a challenge in many Adventist schools in Canada. Special education needs have not been a part of this study. Adventist schools in Canada are usually not equipped to deal with special needs (*Seventh-day Adventist Church in Canada Education Code, 2001*). However, a good number of parents wanted some kind of support which will need to be considered by educational administrators of Adventist schools in Canada.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, Adventist parents with school-age children who have no children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who at the time of this study had children in Adventist schools in Canada. It sought to discover parents' attitudes toward (a) spiritual focus, (b) academic excellence, (c) school accessibility, (d) administrators and teachers, (e) interpersonal relationships and student personal development, and (f) safe learning environment. It also looked for reasons why certain parents send or do not send their children to Adventist schools in Canada.

This chapter presents a summary of methodology, a summary and discussion of major findings, conclusions, recommendations for practice, recommendations for research, and an endnote.

Summary of Methodology

This research was descriptive and explorative in nature. A four-part survey instrument was developed and utilized to find out perceptions and attitudes of selected

Adventist and non-Adventist parents toward Adventist schools in Canada. The review of literature provided a theoretical background for the study and basis for the development of the Adventist Education in Canada Parents' Attitude Survey.

The first part of the survey instrument identified demographic characteristics. The second part consisted of 31 Likert-type attitude statements. The Likert-type rating scale used in this study contained five response alternatives: strongly agree (SA), agree (A), not sure (NS), disagree (D), and strongly disagree (SD), with assigned numerical values ranging from 1 for SD to 5 for SA. Responses with means of 3.50 (the lower limit of "agree") or higher were considered as positive for this study, and anything below 3.50 as questionable.

All statements reflected positive attitudes. These attitude statements addressed six areas identified in the literature review as core components of Christian education:

(a) spiritual focus; (b) academic excellence; (c) school accessibility; (d) school administration and teachers; (e) interpersonal relationships; and (f) safe learning environment. Part Three asked for three most important reasons why certain parents send and certain do not send their child/children to Adventist schools in Canada. Part Four invited the participants to write in any additional comments they might have had.

The target population for this study was the Adventist parents (with or without children in Adventist schools) in the constituent churches of Adventist schools in Canada and non-Adventist parents who at the time of this study had children in an Adventist school in Canada. Surveys were sent to the entire parent population as here defined. Of a total 3,064 surveys sent, 1,533 (or 50.03%) were completed and returned.

For the purpose of follow-up, each survey envelope was given a number, identifying the location of its origin. The data obtained from the returned surveys were processed by the Statistical Package for Social Sciences (SPSS) and analyzed by the use of descriptive statistics (mean scores, standard deviations, frequencies, crosstabs), *t*-test, analysis of variance (ANOVA), and test of correlation coefficient. Null hypotheses were tested at an alpha level of .05, except for school accessibility. The alpha for the six items presumed to measure similar aspects of school accessibility was corrected for inherent inter-correlation among the items by the Bonferroni correction for alpha, minimizing the chance of making the Type I error—rejecting the null hypothesis when there is no true significance. The null hypotheses for school accessibility were thus tested at $.05/6$ or .008 rather than .05 level of significance.

The information generated by the comments in the last part of the survey was analyzed qualitatively:

1. The material was read initially with the purpose of highlighting single key theme words in each submission—these were the most usable respondents' comments related to one theme/issue significant to the purpose of this research; in cases where multiple issues were addressed, the most important one or two were selected.
2. During the second reading, a record of comments' identification number was kept under each major theme identified during the initial reading, and other concerns were noted and the comment numbers recorded under a miscellaneous column.
3. Using the respondent number under each of the themes, the respondent number was placed under one of the three groups of parents surveyed to determine a

better profile of which concerns correlated to which group.

Summary and Discussion of Major Findings

While a summary of all findings was presented at the end of chapter 4, major findings are summarized and discussed here, providing a basis for conclusions of the research and recommendations for practice and further study.

In hypothesis 1, non-Adventist parents, especially mothers, indicated that they had significantly more positive attitudes toward spiritual focus, school administrators and teachers, and interpersonal relationships and student personal development in Adventist schools than did both Adventist parents with or with no children in Adventist schools. Adventist parents with children in Adventist schools were more positive than the Adventist parents with no children in Adventist schools. Similarly, Metcaffe (1969) reported that data from his study seemed to indicate that mothers were more favorable toward Seventh-day Adventist education than fathers; however, Adventist parents were equally favorable when compared to non-Adventist parents.

Although most of the respondents in this study were female (997 or 71.8%), only 273 (or 19.7%) responses of the total effective sample (1,389) came from non-Adventist families. That female respondents were most positive about Adventist schools is not unique to this study (Fu-sheng Cho, 1987; Haakmat, 1995; Jewett, 1968; Metcaffe, 1969). However, that non-Adventist parents are more positive than Adventist parents, as found in this study, is unusual. Fu-sheng Cho (1987), for example, discovered the opposite. Adventist parents in his study had more positive attitude toward Adventist education in

Taiwan than those parents who had other religious affiliations. Even though, in this study, non-Adventist mothers thought most highly of spiritual focus, school administrators and teachers, and interpersonal relationships and student personal development in Adventist schools in Canada, descriptive analysis of survey responses indicated that all respondents viewed spiritual focus to be most positive in Adventist schools followed by their positive attitudes toward interpersonal relationships and student personal development, and school administrators and teachers (see Table 13).

Recently there has been a renewed interest in the moral aspects of education in the public schools (Begley, 2000, 2003; Miller, 1994, 2000). For Adventist and other Christian schools, however, spiritual focus is of prime importance and means more than recovering sacredness, wholeness, connection with one's inner self, compassionate relationships in educational contexts; acknowledging alternative ways of knowing such as intuition, imagination, and empathy; and demanding that all educational policies and programs be grounded in discussions of the meaning and value of human life (Glazer, 1999; Grof, 1993; Kessler, 2000; Miller, 1993; Miller & Yoshiharu, 2002; Palmer, 1983, 1993; Wright, 2000). It is leading students into a personal relationship with Jesus Christ, nurturing them spiritually, helping them to develop a Christ-like character, and encouraging a lifelong service to the Church and the community (Cummings, 1979; Cunningham & Egan, 1996; Foster, 1998; Willard, 1991; Youlden, 1988).

“The primary aim of Seventh-day Adventist education is to provide opportunity for students to accept Christ as their Savior, to allow the Holy Spirit to transform their lives, and to fulfill the commission of the gospel to all the world” (*North American*

Division of the General Conference Working Policy, 2001-2002, p. 234). This study showed that spiritual focus was the greatest motivator for parents in choosing Adventist schools (see Table 72). They also perceived Adventist schools in Canada as exhibiting strong spiritual focus (see Tables 7 & 13). When asked whether they agree or disagree with the statement "Students are helped to develop a personal relationship with Jesus Christ," 84% of parents responded with an "agree" or "strongly agree"; 83% agreed or strongly agreed with the statement "Spiritual growth is fostered in the school"; 76% agreed or strongly agreed with the statement "Character development is a priority in the school program"; 72% agreed or strongly agreed with the statement "The program of spiritual activities at the school is excellent"; and 64% agreed or strongly agreed with the statement "Participation in community service projects is encouraged" (see Table 6).

Although spiritual focus in Adventist schools in Canada is perceived as mostly positive, a parent commented that "more spiritual focus is needed" (#610-1) (see also Table 74). According to Ed Boyatt (2004), students also felt positive about the spiritual focus in Adventist schools in North America. They felt that their faith was facilitated there: "74 percent of students responded that attending an Adventist school 'somewhat' or 'very much' helped them" (p. 19).

Effective school administrators and especially teachers make a difference in students' achievement more than any particular curricular materials, teaching approaches, or proven programs (Allington & Cunningham, 2002; Lambert, 2003; Marzano, 2003). The involvement of parents and the community appears to be another important characteristic that promotes students' achievement (Couchenour & Chrisman, 2000;

Drake & Roe, 2003; Wohlstetter et al., 1997). In addition, Adventist principals and teachers endeavor to follow the example of Jesus Christ, the master teacher (Zuck, 1995), who came to this earth "not to be served, but to serve" (Mark 10:45).

When asked whether they agree or disagree with the statement "School administrators and teachers are committed to the principles of Adventist education," 80% of parents responded with an "agree" or "strongly agree"; 71% agreed or strongly agreed with the statement "School administrators and teachers are fair with students"; 65% agreed or strongly agreed with the statement "School administrators' and teachers' lives are consistent with the Adventist beliefs and lifestyle"; and 59% agreed or strongly agreed with the statement "School administrators and teachers are responsive to parents' suggestions" (see Table 6).

Here, too, even though administrators and teachers were mostly seen as committed to the principles of Adventist education, fair in dealing with students, responsive to parents' suggestions, and that their lives were seen as consistent with the Adventist beliefs and lifestyle, some parents had concerns especially in the area of Adventist standards. One parent commented, "Teachers should be an example of what they expect from kids with respect to hair coloring, jewelry, makeup, and clothes" (#466-1) (see also Table 74).

In addition, effective schools are environments where positive social relationships and student personal development can flourish and positively influence students' academic success (Spector & Gibson, 1991). According to Stronge (2002) and White (1923), effective teachers care for their students as persons as well as students and

interact with them socially. These interpersonal relationships also contribute to the development of a healthy self-concept (Bigner, 2002).

In this study, when asked whether they agree or disagree with the statement "Teachers care about students," 87% of parents responded with an "agree" or "strongly agree"; 78% agreed or strongly agreed with the statement "Positive social relationships are encouraged at the school"; 77% agreed or strongly agreed with the statement "Students and teachers have a positive working relations"; 70% agreed or strongly agreed with the statement "A positive self-concept is fostered at the school"; and 66% agreed or strongly agreed with the statement "Students feel that the teachers are their friends" (see Table 6). As the results of this study suggest, the respondents viewed interpersonal relationships and student personal development almost as positive as spiritual focus in Adventist schools in Canada (see Table 13). The results of the *Valuegenesis* survey showed that students also perceived their teachers as caring (Gillespie, with Donahue, Boyatt, & Gane, 2004). Eighty percent of the 6th - 12th-graders agreed with the statement that their "teachers are interested in students" and 75% said that their teachers "listen to what students say" (Boyatt, 2004, pp. 18, 19).

Among the marital status groups, hypothesis 2, single parents had significantly more positive attitude toward the increase of church subsidy to Adventist schools in Canada than did parents who were married. Married parents were significantly more in agreement that Adventist schools in Canada were affordable than single parents. It would seem understandable that single parents would struggle financially more than the married ones, and that they would depend on subsidies more heavily.

Supported by the North American Division of the General Conference and the Seventh-day Adventist Church in Canada, most of local Conferences subsidize between 35 and 55% of their school-teacher expenses. Constituent churches of schools often invest over 50% of their church budget in the support of their school. Also, worthy student funds as well as matching funds are often made available by the constituent churches to needy families so that every child in the church may have an opportunity to attend an Adventist school.

According to Furst (1975, pp. 3-5), based on the biblical model of "equalizing disparities in individual wealth" and the writings of Ellen G. White which support the equalization model, funding Adventist Christian education is the responsibility of the parents, the local church, and the conferences. By wishing an increase of church subsidy to the school, single parents probably hoped that less of the cost for educating their children would be passed on to them. When compared to non-Adventist parents in hypothesis 4, all Adventist parents were significantly more in agreement than non-Adventist parents that conference subsidy to Adventist schools in Canada should be increased.

In hypothesis 3, the parents in their 20s and 30s were significantly more positive toward spiritual focus in Adventist schools in Canada than the respondents in their 40s, and toward academic excellence and interpersonal relationships and student personal development in Adventist schools in Canada than the respondents in their 40s, 50s and 60s. Since the parents in their 20s and 30s seem to have younger children, this finding might especially refer to the elementary schools.

The analysis of hypothesis 4 revealed that the non-Adventist parents had significantly more positive perception than Adventist parents of spiritual focus, academic excellence, school administrators and teachers, interpersonal relationship and student personal development, and a safe learning environment in Adventist schools in Canada. They were also more in agreement that Adventist schools are affordable, that they have adequate facilities for high quality education, that they are conveniently located, and that they should accept government funding. Adventist parents were significantly more in agreement than non-Adventist parents that conference subsidy to Adventist schools in Canada should be increased.

Finding why non-Adventist parents are so much more positive than Adventist parents about virtually everything that happens in Adventist schools in Canada will need to be the subject of another study. Maybe the non-Adventist parents compare Adventist schools in Canada with the public schools or other private schools they know. It is possible that Adventist parents with children in Adventist schools do not have such a point of reference.

One of the typical reasons Adventist parents with no children in Adventist schools give for not sending their children to a local Adventist school is the lack of academic excellence (see Table 73; Fu-sheng Cho, 1987; Seltzer Daley Companies, 1987). Schiffgens (1969) also found that Catholic parents who were not enrolling in or withdrawing their children from Catholic schools had concerns over qualifications of teachers and perceived inadequacies in curricula.

Overall, although academic excellence ($M = 3.68$) ranked lower than school

administrators and teachers scale ($M = 3.78$), safe learning environment ($M = 3.78$), interpersonal relationships and student personal development ($M = 3.91$), and spiritual focus scale ($M = 3.94$) (see Table 13), it still ranked above the mean ($M = 3.50$), representing the lower limit of agree, set for this study as indication of acceptable quality. Anything below the mean of 3.50 was considered as questionable.

When asked whether they agree or disagree with the statement "Teachers are competent in their subject areas," 78% of parents responded with an "agree" or "strongly agree"; 75% percent agreed or strongly agreed with the statement "A variety of teaching and learning activities are provided"; 69% agreed or strongly agreed with the statement "The academic program at the school is of high quality"; 57% agreed or strongly agreed with the statement "Students have access to a variety of resources," 22% were not sure, and 21% disagreed or strongly disagreed"; and 56% agreed or strongly agreed with the statement "The school provides a variety of extracurricular activities," 20 percent were not sure, and 24 percent disagreed or strongly disagreed (see Table 6). Therefore, parents wish for schools to have a greater variety of resources and more extracurricular activities. Although the adequate availability of resources is desirable, according to Creemers et al., (1989), "utilization of resources is far more important than the level of resources available" (p. 6).

Parents' comments are congruent with the quantitative findings in the area of academic excellence: "If the academic quality doesn't improve once he reaches secondary grades, I will send him to a school which will provide the product he needs" (#422-1); "We feel that its academic standards are not as high as we would like. The spectrum of

classes is limited by the number of students and teachers. Resources, especially library and computer, are limited" (#434-1); "Need extracurricular activities" (#616-1); "More technical support is needed—updated computers and more courses available to meet required course selection for secondary education" (#437-2); and "High quality of academics is truly lacking at least at the elementary level. Needs to be improved, very dated materials. Very weak education in mathematics. Our children are suffering. I understand that spiritual education is very important to most families but it MUST come secondary to our children's academic education. Education is the key to their future success. Academic strength in this system is severely lacking and needs to be dealt with now, not in the future, or there is no future for our children" (#456-3) (for a complete sample of parents' comments, see Appendix F). According to the students, however, teaching in Adventist schools is good. When they were asked whether they agree or disagree with the statement "The teaching is good," 81% of them agreed or strongly agreed (Boyatt, 2004, p. 18).

Non-Adventist parents also felt more positive than Adventist parents about safe learning environment in Adventist schools in Canada. When asked whether they agree or disagree with the statement "The Adventist school is a safe and orderly environment," 84% of all parents responded with an "agree" or "strongly agree"; however, only 69% agreed or strongly agreed with the statement "Sexual harassment is not a problem at the school," 26% were not sure, and 5% disagreed or strongly disagreed; 65% agreed or strongly agreed with the statement "Drug abuse is not a problem at the school," 23% were not sure, and 12% disagreed or strongly disagreed; 74% agreed or strongly agreed with

the statement "Supervision of students at the school is adequate," 16% were not sure, and 10% disagreed or strongly disagreed; 61% agreed or strongly agreed with the statement "Discipline problems are handled effectively at the school," 23% were not sure, and 16% disagreed or strongly disagreed; and 52% agreed or strongly agreed with the statement "Bullying is not a problem at the school," 25% percent were not sure, and 23% disagreed or strongly disagreed (see Table 6).

Although the safe learning environment scale received a mean of 3.78 (see Table 13) and bullying is the only issue that received a below acceptable mean ($M = 3.50$) (see Table 12), and ranked 30th of all items (see Table 6), discipline, supervision, and especially drug abuse and sexual harassment are also areas that need improvement. Schools should aim at zero-tolerance when it comes to sexual harassment, drug abuse, and bullying. Improved supervision and discipline will foster successful enforcing of the zero-tolerance, making schools safe environments for learning (Noam & Skiba, 2001).

The positive perceptions of non-Adventist parents about school accessibility—that Adventist schools in Canada are affordable, that they have adequate facilities for high quality education, that they are conveniently located, and that they should accept government funding—can be understood in the light of the point of reference they have, and which many Adventist parents lack, that is, knowledge and experience of public and other private schools. While Adventist schools in Canada are less affordable when compared to the public schools, they are more affordable than most private schools.

In addition to certain areas of the academic excellence, school accessibility was also seen as a challenge in a number of areas for Adventist parents with or without

children in Adventist schools in Canada. When asked whether they agree or disagree with the statement "Conference subsidy to the school should be increased," 64% of parents responded with an "agree" or "strongly agree," 31% were not sure, and 5% disagreed or strongly disagreed; 73% agreed or strongly agreed with the statement "The school is conveniently located," 7% were not sure, and 20% disagreed or strongly disagreed; 57% agreed or strongly agreed with the statement "Adventist schools should accept government funds," 21% were not sure, and 22% disagreed or strongly disagreed; 48% agreed or strongly agreed with the statement "Local church subsidy to the school should be increased," 36% were not sure, and 16% disagreed or strongly disagreed; 58% agreed or strongly agreed with the statement "School facilities are adequate for high quality education," 19% were not sure, and 23% disagreed or strongly disagreed; and 52% agreed or strongly agreed with the statement "Sending children to the Adventist school is affordable," 13% were not sure, and 35% disagreed or strongly disagreed (see Table 6). Therefore, parents want conference and local church subsidies to be increased, school facilities improved so they may facilitate high-quality education, and to find ways and means to make Adventist education in Canada more affordable. Seltzer Daley Companies (1987) also found that parental financial challenges were one of the main reasons Adventist parents gave for not enrolling students in Adventist schools.

In hypothesis 5, parents who were students, and those who were unemployed, had much more positive attitudes toward spiritual focus, academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools in Canada than did parents with various

employment backgrounds. Those employed by the Adventist Church were least positive. Furthermore, unemployed parents had a significantly higher level of agreement that facilities in Adventist schools in Canada are adequate for high quality education than those parents who were employed by the Adventist Church, or in the private or public sector. Here, too, employees of the Adventist Church—mainly pastors and teachers—were found to be least appreciative and supportive of Adventist education in Canada. Finding their reasons for this lack of support would justify the need for another study.

Among the different employment groups in hypothesis 6, parents who earned less than CAD\$30,000 a year were significantly more positive than those who earned more in their perception of spiritual focus, academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools, as well as of the adequacy of facilities for high-quality education, and the need to increase church subsidy. Those parents who earned more than CAD\$75,000 a year were significantly more positive in their perception of Adventist schools in Canada being affordable than those who earned less.

According to the descriptive analysis of responses (see Table 5), 309 respondents (or 22.2%) of an effective sample of 1,389 had an income of under CAD\$30,000. It is also notable that the item on affordability ranked last, with the lowest mean of all the items ($M = 3.20$) (see Table 6). This seems to indicate that finances appear to be a serious barrier to a good number of Adventist parents, preventing them from enrolling or keeping their children in an Adventist school. This was especially true for single parents

(hypothesis 2) and parents who were students themselves (hypothesis 5).

In hypothesis 7, parents with completed elementary/secondary education had a significantly higher level of agreement that Adventist schools in Canada are conveniently located than those parents who had college, master's/doctoral level of education. This could be due to elementary/secondary schools being usually day schools, conveniently located near the constituent churches they serve. To attend an Adventist university/college, most of the students need to live in a dormitory, away from home.

In hypothesis 8, the longer parents studied in Adventist schools, the more negative, cynical, and skeptical they seemed to feel about spiritual focus, academic excellence, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in the current Adventist schools in Canada. However, while significant, these correlations were all very weak. Therefore, a statistician would say, "For all practical purposes, one should probably not give much credence to the finding." Although there was not a strong correlation, it was still a significant finding. In my opinion, this information cannot just be dismissed, but warrants a study into reasons behind the finding. These parents might be comparing Adventist schools they had attended with the Adventist schools their children currently attend, wishing for the "good old days" they remember when they were students.

This finding is similar to the conclusions of Bascom (1971) who discovered that church members who had never attended an Adventist school reported a higher degree of support for Adventist schools in Japan than those who did attend an Adventist school, and different from the study of Fu-sheng Cho (1987) who found that church members

who had attended an Adventist school for a longer time were more supportive than those who had attended for a shorter period of time.

In hypothesis 9, parents who would send their children to Adventist elementary schools were much more positive in their attitudes toward spiritual focus, academic excellence, school accessibility (the increase of church subsidy and conference subsidy), administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools, than those who would not send their children to Adventist elementary schools.

If they had a choice, most respondents of the effective sample of 1,389 (1,012 or 72.9%) would like to see their children complete Adventist elementary education, 81 (or 5.8%) would not (see Table 5). Those in favor of their children completing an Adventist elementary school program have a more positive opinion than those who are not of basically everything their Adventist school does or represents. Their positive feeling of the need for increasing the church and conference subsidy is congruent with the opinions of single parents as compared to the married ones (hypothesis 2), and of Adventist parents as compared to the non-Adventist parents (hypothesis 4).

In hypothesis 10, parents who would send their children to Adventist secondary schools viewed spiritual focus, academic excellence, school accessibility (the increase of church subsidy and conference subsidy), interpersonal relationships and student personal development, and safe learning environment in Adventist schools significantly more positively than those who would not send their children to Adventist secondary schools.

Descriptive analysis of responses showed that if they had a choice, most

respondents of the effective sample of 1,389 (1,066 or 76.7%) would want their children to complete Adventist secondary education, 104 (or 7.5%) would not (see Table 5). As was the case with parents who would send their children to an Adventist elementary school, the parents who would send their children to an Adventist secondary school were of the opinion that the church and conference subsidies need to be increased. This was also similar to how single parents felt as compared to the married ones (hypothesis 2), and how Adventist parents felt as compared to the non-Adventist parents (hypothesis 4).

In hypothesis 11, parents who would send their children to an Adventist college/university were more positive in their attitudes toward academic excellence and school accessibility (increase of church subsidy and conference subsidy) than those who would not send their children to an Adventist college/university. However, parents who would not send their children to an Adventist college/university were more favorable toward the acceptance of government funding than the parents who would send their children to an Adventist college/university.

If they had a choice, most respondents of the effective sample of 1,389 (997, or 71.8%) would want their children to complete Adventist college/university education, 156 (or 11.2%) would not (see Table 5). Those who would send their children to an Adventist college/university thought highly of academic excellence in those institutions.

At the time of this study, of the total number of children of respondents (2,847), most of them (1,150, or 40.4%) were in Adventist elementary schools, 527 (or 18.5%) were in Adventist secondary schools, 282 (or 9.9%) attended non-Adventist secondary schools, 275 (or 9.7%) were children not yet in school, 277 (or 9.7%) attended non-

Adventist elementary schools, 135 (or 4.7%) attended non-Adventist colleges or universities, 107 (or 3.8%) attended Adventist colleges/universities, and 94 (or 3.3%) children were home schooled.

More of respondents' children attended Adventist elementary and secondary schools than non-Adventist; however, more of them attended the non-Adventist colleges/universities than Adventist. Adventist colleges, in general, and especially Canadian University College, the only Adventist institution of higher education in Canada, will do well to research the reasons why more Adventist youth choose non-Adventist colleges/universities in spite of their parents' high esteem of academic excellence in these institutions.

As was the case with parents who would send their children to Adventist elementary (hypothesis 9) and secondary schools (hypothesis 10), the parents who would send their children to Adventist colleges/universities were of the opinion that the church and conference subsidies need to be increased, lowering to some extent the tuition for which parents are responsible. This was also similar to how single parents felt as compared to the married ones (hypothesis 2), and how Adventist parents felt as compared to the non-Adventist parents (hypothesis 4).

In hypothesis 12, parents of Asian, Black, and other ethnic bonds had a significantly more positive perception of spiritual focus in Adventist schools and the need for increasing church and conference subsidy for Adventist schools in Canada, than those of White ethnic bond. Parents of White ethnic bond had a significantly more positive attitude toward affordability and facilities adequacy of Adventist schools in Canada than

those of Black ethnic bond. Parents of Asian ethnic bond were more in favor of accepting government funding for Adventist schools than parents of any other ethnic bond; those of White ethnic bond were significantly more in agreement than those of Black ethnic bond.

This information seems useful for customizing the approach to marketing and promotion of Adventist education among parents of various ethnic bonds. Since affordability seems to be less of a challenge among parents of White ethnic bond than among those of Black ethnic bond, addressing concerns of spiritual focus might produce better results among the Whites, and making college/university more accessible financially might especially meet the need of Blacks.

Traditionally, the concern expressed by some parents regarding the acceptance of government funding, especially evident here among parents of Black bond, was based upon fear for future government control of the schools. Of the three Conferences—Alberta, British Columbia, and Manitoba—which currently receive public funding for their schools, British Columbia Conference experienced most opposition. According to Haakmat (1995), the concern of government control appeared to be unfounded.

However, current low conference subsidy (about 10%) to schools in the conferences receiving government funding is of grave concern to many church members. There are church members in those conferences who are fearful of what it might become of their schools if the governments were to stop giving the financial support to private schools. These are legitimate concerns. Although the schools seem to be financially well provided at the present time even with such a low financial support from the conferences,

conferences receiving government funding should begin building a reserve for unexpected future possible losses of income.

Descriptive analysis of survey items indicated that the respondents had the most positive perception of teachers' care for students in Adventist schools in Canada, followed by the perceptions that students are helped to develop a personal relationship with Jesus Christ, that Adventist schools in Canada are safe and orderly environments, that they foster spiritual growth, and that the school administrators and teachers are committed to the principles of Adventist education. However, attending Adventist schools in Canada for many is not affordable, bullying is a serious issue, extracurricular activities are often lacking, school facilities are not always adequate for high-quality education, students do not always have access to a variety of resources, and the schools are not equipped to handle students with the special education needs. Also, the result suggests that the respondents viewed spiritual focus to be most positive in Adventist schools followed closely by interpersonal relationship and student personal development. Academic excellence was perceived to be least positive.

Conclusions

1. Non-Adventist parents, especially mothers, had more positive attitudes toward Adventist schools in Canada than did both Adventist parents with or with no children in Adventist schools. Adventist parents with children in Adventist schools were more positive toward Adventist schools than the Adventist parents with no children in Adventist schools.

2. Spiritual focus in Adventist schools in Canada was found to be most positive, followed closely by interpersonal relationships and student personal development.

Academic excellence was perceived to be least positive.

3. Most Adventist parents, especially single parents and those in favor of sending their children to an Adventist elementary school, secondary school, or college/university, were in favor of the increase of church and/or conference subsidy to Adventist schools in Canada.

4. The younger the parents, the more positive they were toward the spiritual focus, academic excellence, interpersonal relationships, and student personal development in Adventist schools in Canada.

5. Parents who were students, and those who were unemployed, had much more positive attitudes toward spiritual focus, academic excellence, accessibility (adequate facilities), administrators and teachers, interpersonal relationships, and student personal development, and safe learning environment in Adventist schools in Canada than did parents with various employment backgrounds; those employed by the Adventist Church were least positive.

6. Parents who earned less than CAD\$30,000 a year were significantly more positive in their perception of spiritual focus, academic excellence, facilities adequacy for high-quality education, and the need to increase church subsidy; and in their attitudes toward administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools in Canada than those who earned more.

7. Parents with elementary/secondary education had a significantly higher level of agreement that Adventist schools in Canada are conveniently located than those parents who had college or master's/doctoral levels of education.

8. The longer parents studied in Adventist schools, the more negative, cynical, and skeptical they seemed to feel about them.

9. Parents who would send their children to Adventist elementary or secondary schools, or to an Adventist college/university if they could, were much more positive in their attitudes toward Adventist schools than those who would not.

10. Parents of Asian, Black, and other ethnic bonds had a significantly more positive perception of spiritual focus in Adventist schools and the need for increasing church and conference subsidy for Adventist schools in Canada than those of White ethnic bond. Parents of White ethnic bond had a significantly more positive attitude toward affordability and facilities adequacy of Adventist schools in Canada than those of Black ethnic bond. Parents of Asian ethnic bond were more in favor of accepting government funding for Adventist schools than parents of any other ethnic bond; those of White ethnic bond were significantly more in agreement than those of Black ethnic bond.

11. Adventist schools in Canada were seen as places where spiritual focus is strong; where interpersonal relationships and student personal development are fostered; where safe learning environments exist; and where school administrators and teachers are fair and committed to the principles of Adventist education.

12. For a good number of Adventist parents, affordability of the schools was a challenge—especially for single parents, those who were students, and those who earned

less than CAD\$30,000 a year; bullying was a serious issue; extracurricular activities were lacking; facilities were perceived as not always adequate for high-quality education; students did not always have access to a variety of resources, and little or no provisions were available for special education students.

13. Three main reasons why Adventist parents with children in Adventist schools chose an Adventist school were: (a) spiritual focus, (b) safe and caring environment, and (c) dedicated school personnel. Non-Adventist parents with children in Adventist schools chose Adventist schools because they offer: (a) a safe and caring environment, (b) high-quality academics, and (c) spiritual focus.

14. Church members who did not send their children to the local Adventist school gave the following three main reasons: (a) distance from home, (b) high tuition cost, and (c) lack of high-quality academics.

Recommendations for Practice

1. Formulate and implement an action plan to restore the confidence of the constituents that Adventist education in Canada is or can be academically strong and financially affordable, meeting the needs of children in a safe, orderly, and spiritual environment.
2. Promote/communicate/market the strengths of Adventist education in Canada such as spiritual focus and interpersonal relationships and student personal development.
3. Raise in church employees, alumni, and constituents the loyalty and passion towards promoting and supporting Adventist education.

4. Consider means and ways to address the need in many Adventist schools for a variety of learning resources, improvement in the adequacy of school facilities for high-quality education, and provision of a variety of extracurricular activities.

5. Formulate and implement a zero-tolerance student-to-student misconduct policy, which will include bullying, drug abuse, and sexual harassment in Adventist schools in Canada.

6. Encourage all conferences/schools to review the findings of this survey to determine what needs to be done to change some of the negative perceptions/attitudes toward Adventist schools in Canada, and to address the realistic needs for improvement.

7. Formulate and implement a policy for dealing with “special needs” students in the regular classroom. Whereas this recommendation is based only on a small number (32) of write-in comments (see Table 74), the SDACC Educational leadership may consider implementing it with caution.

Recommendations for Research

The following issues are recommended for further study:

1. Why do non-Adventist parents appear to be so much more positive than Adventist parents in their attitudes toward Adventist schools in Canada?
2. Why do younger, single parents, earning less than CAD\$30,000 a year and unemployed appear to be more positive than the older, married, earning more and employed parents in their attitudes toward Adventist schools in Canada?
3. Why do Adventist Church employees seem to be least positive in their

attitudes toward Adventist education in Canada?

4. Why is it that the longer parents studied in Adventist schools, the more negative, cynical, and skeptical they seemed to feel about them?

5. Survey other groups specific to each school—students in the school, school board members, and faculty and staff, and compare the findings of those surveys with these Canada-wide parents' attitude survey results.

6. Replicate this study in other unions of the North American Division.

7. Conduct similar studies in other countries of the world.

This chapter, especially the summary of major findings and recommendations for practice, has endeavored to show that the following objectives of this research have been accomplished: (a) to identify perceptions and attitudes toward Adventist schools in Canada of Adventist parents who have children in Adventist schools, of Adventist parents who do not have children in Adventist schools but are members of a constituent church of an Adventist school, and of non-Adventist parents who have children in Adventist schools, in the area of spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment in Adventist schools; (b) to identify major demographic factors that might affect these attitudes; (c) to identify major reasons given by parents for sending or not sending their children to Adventist schools and (d) to determine areas where suitable plans and strategies may need to be made for the future of the Adventist educational system in Canada.

Endnote

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

The future of the Adventist educational system in Canada depends on many factors. Millions of dollars are spent on it every year. Unfortunately, enrollments are stagnant or declining in many of the schools in spite of the marketing efforts. Only if and when it can be determined why there are growing numbers of Adventist families who are not interested in Adventist education, can the enrollment concerns begin to be solved. It stands to reason that an increased interest in Adventist schools in Canada would mean a proportionate increase in enrollment.

In order to determine the issues and provide parents with the schools that they desire for their children, this study searched for their likes and dislikes about Adventist schools in Canada, and welcomed their comments about any improvements needed. This provided ideas on how to stay innovative, valued, and excellent in the customers' minds.

This study found that parents see Adventist schools in Canada as places where spiritual focus is strong; where interpersonal relationships and student personal development are fostered; where safe learning environments exist; and where school administrators and teachers are fair and committed to the principles of Adventist

education. However, for a good number of Adventist parents, affordability was a challenge; bullying was a serious issue; extracurricular activities were lacking; facilities were perceived as not always adequate for high-quality education; students did not always have access to a variety of resources; and little or no provisions were available for special education students.

Equipped with insights from this study, Adventist educational administrators would do well to build upon a position of excellence and quality expressed in the new North American Division education logo: “Adventist Education, a Journey to Excellence.” Ellen White (1952) encouraged excellence in Adventist schools by stating, “*Something better* is the watchword of education, the law of all true living” (p. 296). Excellence is about dedicating oneself to a life of continuous improvement. It is about being happy with what one has accomplished, but always recognizing that there is more to be done. The Bible also encourages the quest for excellence. It says that whatever we do, we do it with all our might (Eccl 9:10), and to the glory of God (1 Cor 10:31).

Conferences/schools would need to review the findings of this study and determine what needs to be done to change some of the negative perceptions/attitudes toward Adventist schools in Canada, and address the realistic needs for improvement. In order to be of greater service, minor adjustments might be made in some and complete operational shifts implemented in other areas of the Adventist educational system in Canada. However, one needs to recognize the possibility that even if all parents could be influenced to have more positive perceptions about Adventist schools in Canada, there will still be Adventist parents/students who will not be attracted to Adventist schools.

While considering the change of attitudes, one needs to remember that once an attitude has been formed on any given issue, it affects the behavior of the person who holds it in a particular direction. Attitudes based on direct experiences, particularly those that are very important to the individual, are the strongest and most resistant to change.

Attitudes can be changed by receiving new information either from other people or through personal experiences that could produce the change in the cognitive component of the attitude. Because of the consistency among the components of any attitude, changes in the cognitive (idea, descriptive belief) seem to be reflected in changes in the affective (evaluative, value) and behavioral components. However, since values form the basis of people's evaluation of information about attitude objects, the affective domain is more susceptible to change by affective persuasion (Nelson, 1990).

The end product of changing some of the negative perceptions of and attitudes toward Adventist schools in Canada and addressing needs for improvement should result in stronger Adventist schools, serving their constituencies and the surrounding community to their fullest potential.

APPENDIX A

TABLES ON SCHOOL ENROLLMENT/CHURCH MEMBERSHIP
AND PRIVATE/PUBLIC SCHOOL ENROLLMENT RATIOS

Table 76

General Conference of Seventh-day Adventist Church K-12 Schools 1972-2001 Enrollment and Church Membership Ratio

Year	Enrollment	Membership	Ratio
1972	357,370	2,261,403	16 per 100
1973	405,440	2,390,124	17 per 100
1974	382,632	2,521,429	15 per 100
1975	341,584	2,666,484	13 per 100
1976	405,941	2,810,606	14 per 100
1977	424,052	2,949,758	14 per 100
1978	448,412	3,117,535	14 per 100
1979	464,974	3,308,191	14 per 100
1980	443,821	3,480,518	13 per 100
1981	519,236	3,668,087	14 per 100
1982	544,583	3,897,814	14 per 100
1983	613,547	4,140,206	15 per 100
1984	622,095	4,424,612	14 per 100
1985	619,532	4,716,659	13 per 100
1986	601,376	5,038,671	12 per 100
1987	639,657	5,384,417	12 per 100
1988	615,972	5,816,767	11 per 100
1989	636,646	6,260,617	10 per 100
1990	694,100	6,694,880	10 per 100
1991	712,819	7,102,976	10 per 100
1992	731,896	7,498,653	10 per 100
1993	775,759	7,962,210	10 per 100
1994	767,283	8,382,558	09 per 100
1995	852,932	8,812,555	10 per 100
1996	850,643	9,296,127	09 per 100
1997	898,542	9,702,834	09 per 100
1998	931,959	10,163,414	09 per 100
1999	988,678	10,939,182	09 per 100
2000	990,635	11,687,229	08 per 100
2001	1,105,221	12,320,834	09 per 100

Note. Data supplied by the General Conference of Seventh-day Adventists Statistical Reports.

Table 77

*North American Division of Seventh-day Adventist Church 1972-2001
K-12 Enrollment and Church Membership Ratio*

Year	Enrollment	Membership	Ratio
1972	75,027	470,622	16 per 100
1973	76,287	386,601	20 per 100
1974	76,332	503,689	15 per 100
1975	76,973	520,842	15 per 100
1976	77,456	536,649	14 per 100
1977	84,141	551,884	15 per 100
1978	78,436	566,453	14 per 100
1979	76,676	585,050	13 per 100
1980	73,861	604,430	12 per 100
1981	75,275	622,961	12 per 100
1982	72,355	642,317	11 per 100
1983	71,428	660,253	11 per 100
1984	71,095	676,204	11 per 100
1985	71,437	689,507	10 per 100
1986	76,456	704,515	11 per 100
1987	67,052	715,260	09 per 100
1988	68,130	727,561	09 per 100
1989	64,289	743,023	09 per 100
1990	66,340	760,148	09 per 100
1991	68,229	776,848	09 per 100
1992	65,690	793,594	08 per 100
1993	67,338	807,601	08 per 100
1994	67,624	822,150	08 per 100
1995	69,979	838,898	08 per 100
1996	65,367	858,364	08 per 100
1997	66,535	875,811	08 per 100
1998	66,005	891,176	07 per 100
1999	66,273	914,106	07 per 100
2000	62,914	933,935	07 per 100
2001	64,080	955,076	07 per 100

Note. Data supplied by the General Conference of Seventh-day Adventists Statistical Reports.

Table 78

Seventh-day Adventist Church in Canada 1972-2002 K-12 Student Enrollment and Church Membership Ratio

School Year	Enrollment	Membership	Ratio
1972-73	2,845	21,434	13 per 100
1973-74	2,914	22,325	13 per 100
1974-75	3,201	23,890	13 per 100
1975-76	3,396	25,143	14 per 100
1976-77	3,631	26,857	14 per 100
1977-78	3,709	28,145	13 per 100
1978-79	3,830	29,258	13 per 100
1979-80	3,910	30,222	13 per 100
1980-81	4,067	31,396	13 per 100
1981-82	4,078	32,529	13 per 100
1982-83	3,945	34,027	12 per 100
1983-84	3,927	34,708	11 per 100
1984-85	3,804	35,085	11 per 100
1985-86	3,848	35,689	11 per 100
1986-87	3,807	35,992	11 per 100
1987-88	3,762	37,140	10 per 100
1988-89	3,337	37,865	09 per 100
1989-90	3,419	38,679	09 per 100
1990-91	3,449	40,047	09 per 100
1991-92	3,785	41,085	09 per 100
1992-93	3,988	42,083	09 per 100
1993-94	3,974	42,990	09 per 100
1994-95	4,297	43,840	10 per 100
1995-96	4,139	45,129	09 per 100
1996-97	4,088	46,113	09 per 100
1997-98	4,001	46,962	09 per 100
1998-99	4,000	47,993	08 per 100
1999-00	3,821	48,900	08 per 100
2000-01	3,736	49,632	08 per 100
2001-02	3,938	51,235	08 per 100

Note. Data supplied by the Seventh-day Adventist Church in Canada Statistical Reports and Office of Education Student Enrollment Reports.

Table 79

Private and Public 1972-2000 School Enrollment in Canada Ratio

School Year	Private School	Public School	Ratio
1972-73	151,600	5,570,300	3 per 100
1973-74	157,900	5,491,900	3 per 100
1974-75	175,300	5,416,400	3 per 100
1975-76	182,000	5,372,000	3 per 100
1976-77	188,300	5,384,200	3 per 100
1977-78	189,400	5,178,800	4 per 100
1978-79	193,400	5,059,000	4 per 100
1979-80	198,900	4,944,700	4 per 100
1980-81	209,400	4,855,800	4 per 100
1981-82	220,000	4,770,300	5 per 100
1982-83	225,500	4,726,600	5 per 100
1983-84	228,700	4,694,000	5 per 100
1984-85	238,400	4,881,800	5 per 100
1985-86	234,200	4,645,400	5 per 100
1986-87	228,200	4,861,300	5 per 100
1987-88	230,800	4,742,800	5 per 100
1988-89	233,700	4,789,000	5 per 100
1989-90	237,400	4,742,800	5 per 100
1990-91	240,968	4,845,308	5 per 100
1991-92	245,255	4,915,630	5 per 100
1992-93	257,605	4,967,848	5 per 100
1993-94	265,275	5,002,834	5 per 100
1994-95	271,974	5,029,114	5 per 100
1995-96	278,721	5,085,386	5 per 100
1996-97	279,969	5,065,914	6 per 100
1997-98	288,174	5,027,396	6 per 100
1998-99	297,798	4,999,348	6 per 100
1999-00	313,729	5,136,762	6 per 100

Note. Data supplied by the Federation of Independent Schools of Canada, and Statistics Canada, 2002.

APPENDIX B

TABLES ON EDUCATIONAL ISSUES SURVEYED AND
SURVEY ITEMS VALIDATION AND RELIABILITY

Table 80

Educational Issues Surveyed and Survey Items Validation

Educational Issue Surveyed	Definition of Educational Issue	Survey Items by Educational Issue Surveyed	Checked ✓if appropriate
1 Spiritual focus	Relationship with Jesus Christ, spiritual growth and activities, character development, and service.	2 Students are helped to develop a personal relationship with Jesus Christ.	25/25 100%
		4 Character development is a priority in the school program.	24/25 96%
		6 The program of spiritual activities at the school is excellent.	25/25 100%
		15 Spiritual growth is fostered in the school.	25/25 100%
		25 Participation in the community service projects is encouraged.	23/25 92%
2 Academic excellence	Curricular and extracurricular offerings and resources, teacher qualifications and variety of teaching and learning activities.	1 Teachers are competent in their subject areas.	25/25 100%
		5 A variety of teaching and learning activities are provided to help students learn.	23/25 92%
		11 Students have access to a variety of resources to help them succeed in learning.	25/25 100%
		27 The academic program at the school is of high quality.	25/25 100%
		31 The school provides a variety of extracurricular activities.	24/25 96%

Table 80—Continued.

3	School accessibility	Location of the school, facilities adequacy, affordability, church and conference subsidy, and government funding.	10	Sending children to the Adventist school is affordable.	25/25 100%
			14	School facilities are adequate for high quality education.	23/25 92%
			19	Local church subsidy to the school should be increased.	23/25 92%
			21	Conference subsidy to the school should be increased.	23/25 92%
			24	The school is conveniently located.	25/25 100%
			30	Adventist schools should accept government funds.	23/25 92%
4	School administrators and teachers.	Dealings with students and parents, and their commitment to the principles of Adventist education, beliefs and lifestyle.	3	School administrators and teachers are fair when dealing with students.	25/25 100%
			13	School administrators and teachers are responsive to parents' suggestions. (13)	24/25 96%
			16	School administrators' and teachers' lives are consistent with the Adventist beliefs and lifestyle.	25/25 100%
			20	School administrators and teachers are committed to the principles of Adventist education.	25/25 100%

Table 80—Continued.

5	Interpersonal relationships and student personal development.	Students' personal development as evidenced in the way they perceive their teachers' interactions with them, their social relationships, and cultivation of their self-concept.	7	A positive self-concept is fostered at the school.	25/25 100%
			9	The students and teachers of the school have a positive working relationship.	25/25 100%
			17	Teachers care about students.	25/25 100%
			22	Students feel that teachers are their friends.	24/25 96%
			28	Positive social relationships are encouraged at the school.	25/25 100%
6	Safe learning environment.	Safe and orderly environment, discipline, supervision, sexual harassment, recreational drugs, bullying.	8	Bullying is NOT a problem at the school	25/25 100%
			12	Discipline problems are handled effectively at the school.	25/25 100%
			18	Supervision of students at the school is adequate.	25/25 100%
			23	Sexual harassment is NOT a problem at the school.	25/25 100%
			26	The Adventist school is a safe and orderly environment for learning.	24/25 96%
			29	Drug abuse is NOT a problem at the school.	25/25 100%

Note: Although instructed not to react to attitudinal items, one or two respondents that checked certain items as inappropriate thought primarily of their own school situation.

Table 81

Survey Items Corrected Item-Total Correlation and Cronbach's Alpha

Survey Items	Corrected Item-Total Correlation
1 Teachers are competent in their subject areas.	0.6299
2 Students are helped to develop a personal relationship with Jesus Christ.	0.5973
3 School administrators and teachers are fair when dealing with students.	0.6736
4 Character development is a priority in the school program.	0.6579
5 A variety of teaching and learning activities are provided to help students learn.	0.6191
6 The program of spiritual activities at the school is excellent.	0.6555
7 A positive self-concept is fostered at the school.	0.7056
8 Bullying is NOT a problem at the school	0.4899
9 The students and teachers of the school have a positive working relationship.	0.6962
10 Sending children to the Adventist school is affordable.	0.3114
11 Students have access to a variety of resources to help them succeed in learning.	0.5502
12 Discipline problems are handled effectively at the school.	0.6887
13 School administrators and teachers are responsive to parents' suggestions.	0.6450
14 School facilities are adequate for high quality education.	0.4613
15 Spiritual growth is fostered in the school	0.6626
16 School administrators' and teachers' lives are consistent with the Adventist beliefs and lifestyle.	0.5731

Table 81—Continued.

Survey Items	Corrected Item Total Correlation
17 Teachers care about students.	0.6750
18 Supervision of students at the school is adequate.	0.5735
19 Local church subsidy to the school should be increased.	0.1904
20 School administrators and teachers are committed to the principles of Adventist education.	0.6391
21 Conference subsidy to the school should be increased.	0.1193
22 Students feel that teachers are their friends.	0.6359
23 Sexual harassment is NOT a problem at the school.	0.4818
24 The school is conveniently located.	0.2379
25 Participation in the community service projects is encouraged.	0.4700
26 The school is a safe and orderly environment for learning.	0.6578
27 The academic program at the school is of high quality.	0.6313
28 Positive social relationships are encouraged at the school.	0.6522
29 Drug abuse is NOT a problem at the school.	0.4829
30 Adventist schools should accept government funds.	0.2049
31 The school provides a variety of extracurricular activities.	0.4085
Cronbach's Alpha: 0.9268	

Table 82

Survey Items Corrected Item -Total Correlation Within Attitude Scales and Scale's Cronbach's Alpha

Attitude Scales	Survey Items by Attitude Scales	Corrected Item Total- Correlation
1	Spiritual focus scale.	
	2 Students are helped to develop a personal relationship with Jesus Christ.	0.6998
	4 Character development is a priority in the school program.	0.6483
	6 The program of spiritual activities at the school is excellent.	0.7075
	15 Spiritual growth is fostered in the school.	0.7365
	25 Participation in the community service projects is encouraged.	0.4279
Cronbach's Alpha: 0.8362		
2	Academic excellence scale	
	1 Teachers are competent in their subject areas.	0.5758
	5 A variety of teaching and learning activities are provided to help students learn.	0.6590
	11 Students have access to a variety of resources to help them succeed in learning.	0.6426
	27 The academic program at the school is of high quality.	0.6425
	31 The school provides a variety of extracurricular activities.	0.4278
Cronbach's Alpha: 0.7965		

Table 82—Continued.

3 School accessibility scale.

10	Sending children to the Adventist school is affordable.	0.1184
14	School facilities are adequate for high quality education.	0.2234
19	Local church subsidy to the school should be increased.	0.1820
21	Conference subsidy to the school should be increased.	0.0575
24	The school is conveniently located.	0.1940
30	Adventist schools should accept government funds.	0.1308

Scale's Cronbach's Alpha: 0.3317

4 School administrators and teachers scale.

3	School administrators and teachers are fair when dealing with students.	0.5985
13	School administrators and teachers are responsive to parents' suggestions.	0.5860
16	School administrators' and teachers' lives are consistent with the Adventist beliefs and lifestyle.	0.6093
20	School administrators and teachers are committed to the principles of Adventist education.	0.6349

Scale's Cronbach's Alpha: 0.7943

Table 82—Continued.

5 Interpersonal relationships and student personal development scale.

7	A positive self-concept is fostered at the school.	0.6825
9	The students and teachers of the school have a positive working relationship.	0.6922
17	Teachers care about students.	0.6941
22	Students feel that teachers are their friends.	0.6535
28	Positive social relationships are encouraged at the school.	0.5986

Scale's Cronbach's Alpha: 0.8510

6 Safe learning environment scale.

8	Bullying is NOT a problem at the school	0.5742
12	Discipline problems are handled effectively at the school.	0.5931
18	Supervision of students at the school is adequate.	0.5588
23	Sexual harassment is NOT a problem at the school.	0.6114
26	The Adventist school is a safe and orderly environment for learning.	0.5738
29	Drug abuse is NOT a problem at the school.	0.5765

Scale's Cronbach's Alpha: 0.8147

Note: School accessibility was not treated as a scale due to low reliability coefficients. Variables were tested individually.

APPENDIX C

ADVENTIST EDUCATION IN CANADA
PARENTS' ATTITUDE SURVEY

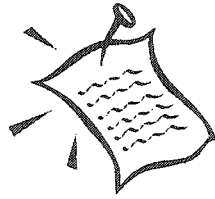
- II. Below is a series of statements about Adventist education in Canada. Indicate on a scale of 1 - 5 whether you strongly agree/agree or disagree/strongly disagree with each statement in the context of the LOCAL ADVENTIST SCHOOL. Unless you are really not sure, PLEASE TAKE A POSITION on each of the following items between strongly agree/agree or disagree/strongly disagree.

Circle 5 if you *strongly agree*
 Circle 4 if you *agree*
 Circle 3 if you *are not sure*
 Circle 2 if you *disagree*
 Circle 1 if you *strongly disagree*

Please CIRCLE A NUMBER for each statement.



	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
01. Teachers are competent in their subject areas.	5	4	3	2	1
02. Students are helped to develop a personal relationship with Jesus Christ.	5	4	3	2	1
03. School administrators and teachers are fair when dealing with students.	5	4	3	2	1
04. Character development is a priority in the school program.	5	4	3	2	1
05. A variety of teaching and learning activities are provided to help students learn.	5	4	3	2	1
06. The program of spiritual activities at the school is excellent.	5	4	3	2	1
07. A positive self-concept is fostered at the school.	5	4	3	2	1
08. Bullying is <u>NOT</u> a problem at the school.	5	4	3	2	1
09. The students and teachers of the school have a positive working relationship.	5	4	3	2	1
10. Sending children to the Adventist school is affordable.	5	4	3	2	1
11. Students have access to a variety of resources to help them succeed in learning.	5	4	3	2	1
12. Discipline problems are handled effectively at the school.	5	4	3	2	1
13. School administrators and teachers are responsive to parents' suggestions.	5	4	3	2	1
14. School facilities are adequate for high quality education.	5	4	3	2	1
15. Spiritual growth is fostered in the school.	5	4	3	2	1
16. School administrators' and teachers' lives are consistent with the Adventist beliefs and lifestyle.	5	4	3	2	1
17. Teachers care about students.	5	4	3	2	1
18. Supervision of students at the school is adequate.	5	4	3	2	1



		Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
19. Local church subsidy to the school should be increased.	5	4	3	2	1	
20. School administrators and teachers are committed to the principles of Adventist education.	5	4	3	2	1	
21. Conference subsidy to the school should be increased.	5	4	3	2	1	
22. Students feel that the teachers are their friends.	5	4	3	2	1	
23. Sexual harassment is <u>NOT</u> a problem at the school.	5	4	3	2	1	
24. The school is conveniently located.	5	4	3	2	1	
25. Participation in the community service projects is encouraged.	5	4	3	2	1	
26. The school is a safe and orderly environment for learning.	5	4	3	2	1	
27. The academic program at the school is of high quality.	5	4	3	2	1	
28. Positive social relationships are encouraged at the school.	5	4	3	2	1	
29. Drug abuse is <u>NOT</u> a problem at the school.	5	4	3	2	1	
30. Adventist schools should accept government funds.	5	4	3	2	1	
31. The school provides a variety of extracurricular activities.	5	4	3	2	1	

III. Please answer either ONE of the following questions by checking (✓) the appropriate box of ONLY THREE most important reasons FOR SENDING or NOT SENDING your child/children to an Adventist school.

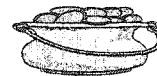
1. Why do you SEND your child/children to an Adventist school?

<input type="checkbox"/> Spiritual focus	<input type="checkbox"/> Convenient location	<input type="checkbox"/> Safe and caring environment
<input type="checkbox"/> High quality academics	<input type="checkbox"/> Dedicated school personnel	<input type="checkbox"/> Other _____
<input type="checkbox"/> Affordable tuition	<input type="checkbox"/> Social life	

2. Why do you NOT SEND your child/children to an Adventist school?

<input type="checkbox"/> Lack of spiritual focus	<input type="checkbox"/> Distance from home	<input type="checkbox"/> Home schooling
<input type="checkbox"/> Lack of high quality academics	<input type="checkbox"/> Lack of extra-curricular activities	<input type="checkbox"/> Other _____
<input type="checkbox"/> High tuition costs	<input type="checkbox"/> Lack of transportation	

IV. Please write in any additional comments you might have. THANKS!!!





APPENDIX D
LETTERS OF AUTHORIZATION AND COMMUNICATION

February 10, 2003

Michael Pearson
Scholarly Research
Institutional Review Board
Andrews University
Berrien Springs, MI 49104-0355

Dear Mr. Pearson:

A request to conduct a study of perceptions and attitudes of selected Adventist and non-Adventist parents of school age children toward Adventist schools in Canada has been approved by the Seventh-day Adventist Church in Canada (SDACC) administration and the K-12 Board of Education. After reviewing the survey instrument developed with input and feedback of the researcher's dissertation committee and the SDACC Superintendents' Council, the consent is hereby given to Mike M. Lekic to conduct the survey.

We understand that the survey will be revised following the pilot study and that it will not be distributed until the Andrews University Human Subjects Review Board has approved the study. We also understand that any questions or concerns can be addressed to your office at (269) 471-6361.

Sincerely,

Daniel Jackson, President
Seventh-day Adventist Church in Canada

Cc: Mike M. Lekic

Andrews  University

February 26, 2003

Mike Lekic

109 Thorncliffe Street
Oshawa, Ontario
CANADA, L1H 7 H 3

Dear Mike

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 03-013 **Application Type:** Original **Dept:** Religious Education
Review Category: Exempt **Action Taken:** Approved **Advisor:** John Matthews
Protocol Title: Perceptions and Attitudes of Selected Adventist and Non-Adventist Parents of School Age Children Toward Adventist Schools in Canada

On behalf of the Institutional Review Board (IRB) I want to advise you that your proposal has been reviewed and approved. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Michael D Pearson
Graduate Assistant
Office of Scholarly Research

Office of Scholarly Research, Graduate Dean's Office, (269) 471-6361
Fax: (269) 471-6246 / E-mail: mpearson@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

Cover letter for the pilot study

March 10, 2003

Dear Parent/Guardian:

A request to conduct a study of perceptions and attitudes of selected Adventist and non-Adventist parents of school age children toward Adventist schools in Canada has been approved by the Seventh-day Adventist Church in Canada (SDACC) administration and the local conferences' offices of education.

The enclosed survey has been developed for the study. Before we send it to over 3000 parents across Canada, we need to field test it. You have been chosen to be a part of the limited pilot study. Please complete the survey and return it to the principal as soon as possible. In addition, please let us know, if the wording of the items is understandable. We would appreciate any suggestions you might have to improve the survey instrument.

Thank you very much for your time and help in making this study possible.

Sincerely,

Mike M. Lekic, SDACC Education Director
Doctoral Candidate, Andrews University

Enclosures: Questions for suggestions how to improve the survey instrument
Adventist Education in Canada Parents' Attitudes Survey

MEMORANDUM

To: Principals of Adventist Schools in British Columbia

From: Mike Lekic

Subject: Adventist Education in Canada Parents' Attitude Surveys for
Non-Adventist Parents

Date: March 25, 2003

Greetings! We hope that you are having a good school year. Thank you for your assistance in sending our *Adventist Education in Canada Parents' Attitude Surveys* to your non-Adventist parents. Enclosed in this FedEx package are envelopes containing the cover letter, the survey, and an addressed postage paid return envelope.

For those of you who were able to send us an introductory letter, we have photocopied it and included a copy of it in each postmarked envelope. You would only need to print your address labels for the non-Adventist parents, place them on the envelopes and mail them.

Those of you who were not able to send us an introductory letter, would you please print your letter of introduction on your school's letterhead and place it inside my letter so that the parents would read your letter first. Brandy, my secretary, has been in contact with all of you via e-mail and by phone regarding this matter. The suggested wording of the principal's letter was e-mailed to you before your Spring break (see sample enclosed). Once you have enclosed your letter in the envelope, you would seal it, put the non-Adventist parent address label on it and mail it. Thanks a million!

N. B. If envelopes sent to you are NOT sealed, it means that we have not received your letter of introduction.

Suggested content of the introductory letter written by the school principals in British Columbia, Quebec, Kingsway College and Parkview Adventist Academy, to be included with the *Adventist Education in Canada Parents' Attitude Survey* sent to non-Adventist parents.

March 25, 2003

Dear Parent/Guardian:

The purpose of this letter is to introduce Mr. Mike Lekic to those who are not acquainted with him, and to ask for your support and cooperation in the survey on attitudes of selected parents of school age children toward Adventist schools in Canada.

Mr. Lekic has worked for the Seventh-day Adventist Church in Canada since 1993 and is currently the director of the Seventh-day Adventist Church in Canada (SDACC) education system. Our school is a part of the Canada wide SDACC education system.

Fulfilling a mandate given by the SDACC Education Summit to survey selected parents across Canada concerning the SDACC education system, and as a part of his doctoral studies at Andrews University, the enclosed survey has been developed. Because this information is vital for the continued effectiveness and improvement of our educational system, I am appealing to you to take a few moments of your time and complete the survey as soon as possible and return it in the enclosed postage paid envelope. Thank you!

Sincerely,

Xxxxxx Xxxxxxx, Principal
Xxxxxxx Xxxxxxx XXXXXXXXXXXXX

Suggested content of the introductory letter written by the conference superintendents of education to be included with the *Adventist Education in Canada Parents' Attitude Survey* sent to the Adventist parents in the constituent churches of the schools.

March 25, 2003

Dear Parent/Guardian:

The purpose of this letter is to introduce Mr. Mike Lekic to those who are not acquainted with him, and to ask for your support and cooperation in the survey on attitudes of selected parents of school age children toward Adventist schools in Canada.

Mr. Lekic is no stranger to many of you. He has worked in the Quebec and Ontario Conferences before he joined the Seventh-day Adventist Church in Canada (SDACC) in 1996 as the director of its educational system. Adventist schools in our province are a part of the nation wide SDACC education system.

Fulfilling a mandate given by the SDACC Education Summit to survey selected parents across Canada concerning the SDACC education system, and as a part of his doctoral studies at Andrews University, the enclosed survey has been developed. Because this information is vital for the continued effectiveness and improvement of our education system, I am appealing to you to take a few moments of your time and complete the survey as soon as possible. Thank you!

Sincerely,

Xxxxxx Xxxxxxx, Superintendent of Education
Xxxxxxx Conference

Survey cover letter

March 25, 2003

Dear Parent/Guardian:

You have been chosen to participate in a very important study concerning parental perceptions and attitudes toward Adventist schools in Canada. Your conference superintendent of schools/president and school principal have endorsed the study and encouraged you to participate.

Fulfilling a mandate given by the Seventh-day Adventist Church in Canada (SDACC) Education Summit to survey selected parents across Canada concerning the SDACC education system, and in partial fulfilment of the requirements for my completion of a Ph. D. degree in Education at Andrews University, the enclosed survey has been developed. A copy of it is also available in the resource section of the Canadian Adventist Teachers network (CAT-net: <http://catnet.sdacc.org>) web site. There are no risks or hazards associated with completing this survey. Your individual responses to the survey items are anonymous. Please be assured that your participation is voluntary and that your answers will be kept confidential and used only in combination with others to get a composite picture. Therefore, please feel free to express your frank opinions.

If you have any questions regarding this project, please contact me by e-mail at mlekic@sdacc.org or by telephone at 905-433-0011 ext. 104. You may also contact my advisor, Dr. John Matthews, by e-mail at johnmatt@andrews.edu or by telephone at 269-471-6499. If you have any questions regarding your rights as a research participant, please contact Andrews University Institutional Review Board at 269-471-6361.

Because the information obtained via this survey is vital for the continued effectiveness and improvement of our educational system in Canada, will you please take 10-15 minutes of your time to complete the survey and return it **WITHIN FIVE DAYS** in the enclosed addressed postage paid envelope. Your returned survey on behalf of your household will indicate your consent to participate in this study. A summary of the findings will be made available to you upon request.

Thank you so much for your time and help in making this study possible.

Very sincerely yours,

Mike M. Lekic, SDACC Director of Education
Doctoral Candidate, Andrews University

Enclosures: Letters from conference superintendents of schools or principals
Adventist Education in Canada Parents' Attitudes Survey
Addressed postage paid return envelope

MEMORANDUM

To: Principals of Adventist Schools in British Columbia
From: Mike Lekic
Subject: Adventist Education in Canada Parents' Attitude Surveys for
Non-Adventist Parents - Second Mailing
Date: April 10, 2003

Greetings! Thank you for your assistance in sending our *Adventist Education in Canada Parents' Attitude Survey* to your non-Adventist parents few weeks ago. Enclosed in this FedEx package are envelopes containing the cover letter, another copy of the survey, an addressed postage paid return envelope, and a gift as a thank you for responding to our survey and, hopefully, a motivation for those who still need to respond.

Since the last mailing of the survey included your letter of introduction, endorsement, and encouragement to respond, we believe that by now the parents know about the project and that we should not bother you with another letter.

So, this time you would only need to print your address labels for the non-Adventist parents, place them on the envelopes and mail them. Thanks a million!

Cover letter for the second mailing.

April 10, 2003

Dear Parent/Guardian:

This is to thank you for having completed the *Adventist Education in Canada Parents' Attitude Survey* sent to you few weeks ago, or for planning to do that soon. Enclosed is a copy of the survey in case you have not completed one yet and need another copy. You can also get a copy of it in the resources section of the Canadian Adventist Teachers network (CAT~net: <http://catnet.sdacc.org>) web site. Your conference superintendent of schools/president and/or school principal have encouraged you to participate in this very important project.

Your individual responses to the survey items are anonymous. Please be reassured that your participation is voluntary and that your answers will be kept confidential and used only in combination with others to get a composite picture. Therefore, please feel free to express your frank opinions.

Because the information obtained via this survey is vital for the continued effectiveness and improvement of the Seventh-day Adventist Church in Canada (SDACC) education system, if you have not been able to complete the survey yet, will you please take 10-15 minutes of your time to complete it now and return it in the enclosed addressed postage paid envelope. Your returned survey on behalf of your household will indicate your consent to participate in this study. A summary of the findings will be made available to you upon request.

Enclosed also is a unique cross-shaped pen. This is our way to THANK YOU for your participation in this project and a reminder of the reason for our existence - Educating Youth For Time and Eternity.

Thank you so much for your time and help in making this study possible.

Very sincerely yours,

Mike M. Lekic, SDACC Director of Education
Doctoral Candidate, Andrews University

APPENDIX E

TABLE ON SURVEY PARTICIPATION AND RESPONSE RATE
BY CONFERENCES, SCHOOLS, AND CHURCHES

Table 83

Survey Participation and Response Rate by Conferences, Schools, and Churches

Participating Entities	Surveys Sent	Surveys Returned	Percentage
British Columbia Conference			
British Columbia Conference Church	53	24	45.28
Arrowsmith Adv. Christian School	14	5	35.71
Nanaimo	10	5	50.00
Avalon Adventist Jr. Academy	46	24	52.17
Gwa'sala-'Nakwaxda'xw	4	1	25.00
Port Hardy SDA Church	2	1	50.00
Bella Coola Adventist School	7	6	85.71
Bella Coola SDA Church	2	1	50.00
Cariboo Adventist Academy	96	42	43.75
Williams Lake	8	3	37.50
Chetwynd SDA School	10	6	60.00
Chetwynd SDA Church	1	1	100.00
Creston Christian School	13	7	53.85
Creston SDA Church	2	1	50.00
Deer Lake SDA School	121	66	54.55
Burnaby Fellowship	1	1	100.00
Coquitlam Cornerstone SDA Church	9	4	44.44
New Life	4	2	50.00
Surrey Filipino	5	2	40.00
Surrey	16	6	37.50
Vancouver-Filipino	3	1	33.33
Fraser Valley Adventist Academy	143	78	54.55
Abbotsford	13	7	53.85
Aldergrove	9	4	44.44
Chilliwack	4	1	25.00
Langley	1	0	0.00
Open Door	5	2	40.00
Mission	3	2	66.67
Hazelton SDA School	18	15	83.33
Hazelton SDA Church	10	7	70.00
Hope Adventist Christian School	10	10	100.00
Hope SDA Church	1	1	100.00
Lakeview Christian School	41	24	58.54
Victoria	6	2	33.33
North Coast Christian School	3	1	33.33
North Okanagan Jr. Academy	34	21	61.76
Armstrong	2	1	50.00

Table 83—Continued.

Participating Entities	Survey Sent	Surveys Returned	Percentage
Okanagan Adventist Academy	77	42	54.55
Kelowna	1	0	0.00
Orchard City	3	1	33.33
Rutland	13	6	46.15
Sun Valley Fellowship	5	2	40.00
Winfield	2	1	50.00
Penticton Adventist Christian School	8	5	62.50
Penticton SDA Church	4	2	50.00
Pleasant Valley Academy	34	20	58.82
Pleasant Valley SDA Church	6	3	50.00
Prince George Adventist Christian Sch.	11	8	72.73
Prince George SDA Church	2	1	50.00
Robson Valley Jr. Academy	13	8	61.54
McBride	1	1	100.00
Spring Creek Adventist School	6	2	33.33
Terrace	8	4	50.00
Sth Okanagan Adventist Christian Sch.	8	6	75.00
Oliver	3	2	66.67
Westbank Adventist School	19	13	68.42
Westbank SDA Church	1	1	100.00
Total British Columbia Conference	955	513	53.72
Alberta Conference			
Alberta Conference Church	57	32	56.14
Chinook Winds Adv. Academy	99	53	53.54
Airdrie	2	1	50.00
Beisker-Level Land	1	0	0.00
Calgary Bridgeland	16	9	56.25
Calgary Central	16	9	56.25
Calgary South	1	0	0.00
College Heights Christian Sch.	81	50	61.73
Bentley	1	1	100.00
College Heights	2	1	50.00
Coralwood Adventist Academy	57	28	49.12
Edson	2	1	50.00
Lac La Biche Community	2	2	100.00
Leduc	5	1	20.00
Lloydminster	4	2	50.00
Peace River SDA Church	5	4	80.00
Red Willow Comm. Church	5	1	20.00
Sherwood Park	11	7	63.64

Table 83—Continued.

Participating Entities	Surveys Sent	Surveys Returned	Percentage
Higher Ground Christian Sch.	5	4	80.00
Medicine Hat	3	1	33.33
Hanna	1	0	0.00
Mamawi Atosketan Native Sch.	0	0	0.00
Camrose	1	1	100.00
Peace Hills Adventist School	11	5	45.45
Wetaskiwin	6	5	83.33
Sedgewick SDA School	6	5	83.33
Sedgewick SDA Church	4	3	75.00
South Side Christian School	18	9	50.00
Olds	3	1	33.33
Red Deer	2	1	50.00
Sylvan Meadows Adventist Sch.	8	2	25.00
Rocky Mountain House	1	0	0.00
Woodlands Adventist School	13	6	46.15
Ponoka	1	0	0.00
Alberta Conference Total	450	245	54.44
Manitoba-Saskatchewan Conference			
Battlesford SDA School	0	0	0.00
The Battlesford	8	6	75.00
Curtis-Horne Christian School	18	10	55.56
Regina-Hill Ave.	8	3	37.50
Red River Valley Jr. Academy	47	22	46.81
Winnipeg-Henderson Hwy.	18	8	44.44
Seventh-day Adventist Christian Sch.	9	7	77.78
Mt. Royal	4	3	75.00
Riverway	2	1	50.00
Saskatoon Central	12	6	50.00
Wheatland Christian School	6	3	50.00
Moose Jaw	1	1	100.00
Manitoba-Saskatchewan Conference Total	133	70	52.63
Ontario Conference			
College Park Elementary School	123	70	56.91
Bowmanville	4	2	50.00
College Park	8	4	50.00
Whitby-Kendalwood	15	4	26.67

Table 83—Continued.

Participating Entities	Surveys Sent	Surveys Returned	Percentage
Grand Valley Adventist School	12	6	50.00
Brantford	3	1	33.33
Grandview Adventist Academy	35	18	51.43
Hamilton Mountain	21	9	42.86
Heritage Green	2	0	0.00
Ottawa SDA School	12	7	58.33
St. Thomas SDA School	4	2	50.00
Thunder Bay SDA School	3	3	100.00
Thunder Bay SDA Church	1	0	0.00
Crawford Adventist Academy and	337	160	47.48
Peel SDA School	53	28	52.83
Bethel	7	3	42.86
Bramalea	16	6	37.50
Downsview	19	7	36.84
Filipino Canadian	9	2	22.22
Kingsview Village	3	0	0.00
Luso-Brazilian	8	3	37.50
Meadowvale	11	3	27.27
Mississauga Filipino	6	2	33.33
Mt. Olive	6	2	33.33
Mt. Zion Filipino	16	5	31.25
Richmond Hill	11	4	36.36
Shiloh	38	11	28.95
Toronto East	16	7	43.75
Toronto Japanese	7	3	42.86
Toronto Portuguese	1	1	100.00
Toronto West	30	14	46.67
Willowdale	41	13	31.71
Windsor SDA School	7	5	71.43
Windsor SDA Church	11	4	36.36
Windsor Spanish	1	0	0.00
Ontario Conference Total	897	409	45.60
Quebec Conference			
Greaves Adventist Academy	201	55	27.36
Montreal Filipino	12	8	66.67
Norwood	9	3	33.33
West Island	4	2	50.00
Westmount	33	16	48.48
Quebec Conference Total	259	84	32.43

Table 83—Continued.

Participating Entities	Surveys Sent	Surveys Returned	Percentage
Maritime Conference			
Maritime Conference Church	40	17	42.50
Adventist Christian School	0	0	0.00
Moncton SDA Church	6	3	50.00
Fair Isle Adventist School	1	1	100.00
Charlottetown	7	4	57.14
Oak Park Adventist Christian School	4	4	100.00
Perth-Andover Adventist School	10	7	70.00
Perth SDA Church	5	1	20.00
River Valley Adventist School	0	0	0.00
Fredericton	10	4	40.00
Halifax	8	2	25.00
Harvey	2	2	100.00
Sandy Lake Academy	33	21	63.64
Fox Point	9	5	55.56
Sandy Lake SDA Church	2	2	100.00
Tantallon	3	2	66.67
Woodward Jr. Academy	4	2	50.00
Saint John SDA Church	3	2	66.67
Maritime Conference Total	147	79	53.74
Newfoundland Mission			
St. John's Adventist Academy	8	5	62.50
Conception Bay South	2	0	0.00
St. John's SDA Church	4	2	50.00
Newfoundland Mission Total	14	7	50.00
Kingsway College (K-12)*	109	61	55.96
Parkview Adv. Academy**	100	65	65.00
Grand Total	3,064	1,533	50.03

*Eastern conferences boarding academy

**Western conferences boarding academy

Note. Constituent churches of a school are listed immediately after the school. Members of a Conference church are not necessarily tied to any local church or school but are parents of school age children.

APPENDIX F
A SAMPLE OF PARENTS' COMMENTS & SUGGESTIONS

A Sample of Parents' Comments and Suggestions

Of the 1,389 usable surveys returned, 754 (54.2 %) respondents chose to write comments and/or suggestions regarding their experiences of sending or not sending their child(ren) to Adventist schools in Canada. Some of the comments were positive but, as one would expect, most were not. The concerns voiced quickly began to sound familiar, and themes began to emerge from this data. The following themes and representative comments have been excerpted (and in a few cases edited) from longer passages and presented here in order to show the “flavor” of this data. The comments were categorized and given a number. The 1, 2, and 3 stand for groups where respondents came from: 1- Adventist parents with children in Adventist schools, 2 - Adventist parents without children in Adventist schools, and 3 - non-Adventist parents with children in Adventist schools.

Funding and Affordability

#16-1: “We need to focus on better wages for teachers so that we may attract more qualified teachers.”

#32-1: “We had a few families leave who wanted higher quality education. They have opted for private schools over twice the price of Adventist education, before they left, they suggested we raise the price of our education and maybe the quality will be improved also. One student who left is on a waiting list of 300 students who want to attend XXX. We should have the same!”

#58-1: “I enjoy sending my children to this Christian school; however, the costs associated with sending them are unbearable. School fees, book orders, uniform costs ...field trips, school photos, hot lunches, shoes, transportation, is more than I can bear.”

#65-2: “I would love to send my children to church school but can't afford to!”

#94-1: “Adventist education is worth its weight in Gold!!”

#124-1: "More help from the conference toward running costs would help keep tuition lower."

#152-1: "Adventist conferences should make education subsidies in our schools a top priority in preparing their annual budgets. If it were not for subsidies from the government and constituent churches along with student tuition, Adventist schools would probably be non-existent."

#225-1: "I would like to see education funding equal evangelism. We struggle for everything. Our computers are ten years old . . . We have two fridges in our home room that don't work; it seems everything is about finances. If we could offer the best then we could raise tuition, but until that is the case we struggle day after day, year after year. The bitterness I hear from long time church members on Conference expenses when our kids are lacking simple things is rampant."

#227-1: "Any negatives we see could be fixed if the school had more money for such things as science lab, computers, larger library, etc."

#276-2: "I feel that the school is too affordable. I know a lot of 'non-Christians' who send their children to our school just because it is the cheapest private school around."

#360-1: "I wish that tuition fees could be more affordable especially to lower income Adventist families."

#369-1: "I am very disappointed that the school does not offer income tax receipts for tuition paid by parents."

#447-2: "Nothing is free but fees could be more reasonable."

#448-2: "Rally the government to subsidize our education system."

#469-1: "Tuition is too high. We have three children in elementary school and are paying \$650/month. The cost of the education is high in comparison to the quality received. Sending our children to Adventist schools is a decision we are reconsidering due to the cost."

#482-3: "The school should allow the parents to deduct a portion of tuition from their income tax. This would require the school to designate a significant portion of the school program as religious-based instruction. It is not uncommon to be able to designate of the content, hence, tuition as a charitable donation. This would take some of the sting out of the necessary tuition increases."

#484-1: "I think that somehow the Conferences should be able to provide subsidy or some sort of plan to make it more affordable for those with more than one child easier to pay for tuition . . . Also accepting government aid would be acceptable as long as they do not dictate what beliefs we should be teaching."

#508-1: "Please don't consider accepting any form of government funding to help our school. Branson Hospital serves as a reminder everyday to us of what happens when government funding is accepted."

#514-1: "For parents that are struggling to pay the tuition, it would really be great to have an increase in the subsidy from the conference."

#523-1: "Everything Adventist is too expensive. I would love to be able to send my children there, but the tuition is way too high."

#571-2: "If it were financially possible for me to send my precious ones there, I would."

#586-1: "My family and I are surely supportive of Adventist education, but it is very expensive, we just can't afford it."

#602-1: "I would send all of my children to an Adventist school if the cost were within reach."

#606-1: "The Adventist church should be allocating an enormous amount of funds into the school system globally and locally. The way funds are disbursed in the local school should be overhauled....More help in the classrooms, easier locations of school

and not to mention transportation . . . It's about time the church considered the school system, improved it and spent time and money so that our children can grow. . . ."

#607-1: "My son went to XXX and it did change his life, but I find that the school fee is very high."

#621-1: "Only children of church workers and the rich can afford the high tuition fee—it cuts out others . . . We would all love to take our children to Adventist schools, but they are too few and unreachable and expensive."

#661-1: "Being a good Adventist Christian leaves me no choice but to support our school system. The school might not be perfect, but compared to what's out there, I would not consider any other avenue. I am responsible for my children's future and would spare no cost to support them."

#666-1: "With tuition so high it's obvious the school cares only for the well-to-do people. Why is there no worthy student fund for those who desire a Christian education but cannot afford the high costs?"

#719-3: "Our local Adventist school is overly subsidized by the local church. We have numerous students whose families are on income assistance. It's my believe that if education cannot be afforded, these students should enrol in the public school system."

#744-3: "The tuition is not affordable compared to public education, but is affordable compared to a non-denominational Christian school."

Curriculum & Academic Offerings

#24-1: "Students are not challenged to do their best; many 'coast' through and find that this is acceptable in our culture."

#33-1: "I wish our school had . . . a guidance teacher. . . . The music program we currently have is excellent and a real asset to the school."

#100-1: "Too much focus on academics and not enough time for family and spiritual growth."

#102-1: "Because of the multi-grade 1-6, I feel the academics is reduced."

#106-1: "My child loves going to school and, academically, he is thriving."

#146-1: "Low academic quality."

#147-1: "Lack of extra-curricular activities"

#150-1: "The quality of academics could be higher."

#168-1: "Academics could be higher."

#339-1: "I hope changes can be made to the curriculum so that Christian schools are not seen as promoting non-Christian literature or readings that glorify and uplift evil."

#343-1: "I am surprised at the lack of hands on training for boys and girls--no cooking classes, sewing, or farming for boys. I find that when they finish grade 12 they cannot do the basics of life."

#376-3: "Learning resources are poor quality-U.S. based with little Canadian content. Antiquated units in use--need industrial/domestic arts program to promote multi-skilled graduates with good life skills."

#383-1: "I am not satisfied with high quality academic programs at school. We are thinking about sending my kids into the public school. I want the school to provide high quality computer [instruction] and some kind of experiments with science."

#384-1: "I would like my kids to learn some French."

#406-2: "Bible teaching is haphazard at best."

#407-3: "I cannot express the great difference this education has meant to my son and us. He has been given the skills he needs to read."

#415-2: "Am disappointed that French is not offered as a program to grades 11 & 12. . . . Also, they don't offer band."

#422-1: "If the academic quality doesn't improve once he reaches secondary grades, I will send him to a school which will provide the product he needs."

#434-1: "We feel that its academic standards are not as high as we would like. The spectrum of classes is limited by the number of students and teachers. Resources, especially library and computer, are limited."

#437-2: "More technical support is needed—updated computers and more courses available to meet required course selection for secondary education."

#456-3: "High quality of academics is truly lacking at least at the elementary level. Needs improved, very dated materials. Very weak education in mathematics. Our children are suffering. I understand that spiritual education is very important to most families but it MUST come secondary to our children's academic education. Education is the key to their future success. Academic strength in this system is severely lacking and needs to be dealt with now, not in the future or there is no future for our children."

#492-1: "Why isn't our high school involved in co-op programs as yet?"

#496-1: "The Adventist school does not supply him with good academic, social, or personal needs."

#553-1: "The school at the high school level needs to provide a wider scope as far as subject matter."

#568-1: "School should strengthen the science and math department at the high school level."

#569-1: "My school does not offer enough breadth in education."

#587-1: "XXX needs a library! The books are inadequate (old) and not inviting. The computer skills that the children are acquiring are not at the level of public school children. More integration of multiculturalism and diversity is needed in the program. What extra curricular activities?"

#599-1: "I would like to know where XXX stands in the provincial rankings. I have never received a clear answer from the principal or her support staff."

#602-1: "For kindergarten, the Adventist school has been a blessing, but our schools are lacking in many areas (academic and socially). Our school does not promote physical education e.g. through sports, which is part of teaching and developing healthy habits, goals, determination, teamwork, etc. Language is not a priority or an option in our school. Science and arts (e.g. music, drama, and various art forms) are non-existent."

#616-1: "Need extracurricular activities."

#635-2: "I feel the academics and social opportunities of public education better prepare the student for life in the 'real world.'"

#678-2: "The standard and quality of the French taught in the school is not good enough."

#689-3: "My only wish is a greater physical education emphasis. French is also lacking."

#695-3: "Far 'above' public schools. I am very happy with my children's progress."

#707-3: "Would like more emphasis on physical education."

Teachers and Teaching

#26-1: "While most teachers are generally competent, a few teachers are very inept."

#29-1: "The inexperience [of the teacher], her level of maturity and inability to 'command' her students' attention have all made for a horrific year."

#33-1: "We have had several teachers over the years that have not been competent. As a result, the students have suffered and have not had a good grasp of the material."

#70-2: "I believe that not having to be accountable is the reason why our schools are staffed primarily by unskilled, lazy, careless people."

#77-2: "Lack of 'Christian' teachers has been a tragic part of the Adventist school experience... Is there anything that might encourage good teachers to go to the remote areas?"

#103-1: "I don't agree with the policy that once a teacher has worked for a certain number of years, they can't be replaced."

#128-2: "Poor quality staff in private system is difficult to eliminate for religious/political reasons and are usually passed on to another school."

#136-1: "Teachers (some younger ones) do not uphold the standards in relationships, dress, etc. This to me spells non-spiritual."

#146-1: "Teachers are very relaxed and don't set any standards for students to excel in class. Teachers need more focused training and seminars for new teaching methods."

#165-1: "The teachers . . . come across to the students with the attitude that this is a chore not a privilege to minister. They have an air that they really don't care about the individual student, but instead more that the rules are upheld. . . . My children have been hurt by this many times."

#166-1: "The teachers are dedicated and motivated and with very few exceptions well qualified."

#198-1: "Teachers could use a more creative way of learning rather than 'just open your textbook, read chapters, and answer questions.' There are different teaching techniques that might benefit our institutions and in turn would benefit not just the average students but the challenged students as well."

#199-1: "We need experienced and qualified teachers for teaching physics, math, chemistry, and biology in all high school grades, not just upper ... levels. The internet teaching method won't do."

#242-1: "People that 'don't like' children should change their profession."

#244-1: "The teachers are not willing to help [students] learn in the way my girls can learn—hands on."

#264-2: "There is a focus on workbooks and not creativity."

#282-2: "The teachers in our schools are there for financial reasons!"

#302-3: "Regular supervision of teacher's work in the classroom . . . is very important."

#327-1: "Some teachers are not competent in their teaching areas. . . . I have had issues with my children taking subjects where the teacher had absolutely no training . . . and taught by someone with a strong European accent who used incorrect grammar."

#329-1: "There is no difference between the teachers in our schools and those in the public school system."

#350-1: "This institution needs to realize that foremost it is a business that needs to ensure it understands its customer and potential customer(s). Missing from the program: (1) Teacher accountability including pre-approved lesson plans, course outlines, explanation for low class grade average. . . . You have to understand we pay for this; we expect results and proof of the work done; (2) Have creative lesson plans meant to spark the intellect and imagination; (3) Get better qualified teachers."

#409-3: "The school is only as good as the teacher. We do not plan to have our child return next year."

#412-2: "I totally agree with the spiritual focus, but academically needs improvement with regard to teachers."

#474-1: "The teachers are nice and helpful, but the academic level could be more rigorous with less "busy work." Too much rote activity (meaningless projects) without a focus on a true depth of understanding."

#475-1: "In the public system there is more emphasis on up-to-the-minute teaching methods whereas many of our teachers have been teaching for so many years that they are lacking new skills. . . . [T]he way children learn has changed from when I was in school."

#502-1: "Teachers' salaries should be increased and promote teacher certification."

#530-1: "Parents must be assured that all teachers are qualified teachers. ... This is where we worry about the quality of our children's education."

#536-1: "Some of the older teachers are not motivating the children."

#537-1: "One teacher even said, 'We're not social workers,' but I disagree. They should be committed enough to notice when things could be wrong. There are teachers who 'don't teach.' They put the assignment on the board and then let the students work alone. When questioned as to why this teacher used this method, their response was, 'It's not my job to baby them.'"

#619-2: "Some of the older teachers need to keep up to date with dealing with kids in these challenging times."

#644-1: "Teachers should listen to their students when they are protesting against something, rather than being close-minded about it and not even try to understand where the student is coming from. The students usually feel that they are not being listened to."

#650-1 "Some teachers have centered out children from divorced families and single parent families. They do not contact the parent if the child is having difficulty, but writes the students off if they come from either of these families and definitely plays favorites."

#684-3: "Exceptional staff. My child has never been happier in school!"

#690-3: "Our local academy has excellent caring teachers."

#738-3: "My children love school for the first time; . . . they have flourished. . . . I owe it all to the caring and patience of the teachers at the school. They do an extremely commendable job."

Spiritual Atmosphere and Adventist Standards

#56-1: "Too lenient when it comes to alcohol and drugs."

#101-1: "Outward appearance is everything. No makeup, no jewelry, etc. but who cares about [the] inside? The biblical and Christian perspective is change from the inside out—not the outside in."

#125-1: "I see some problems with dress codes and jewelry codes not being enforced. If they are in the handbook, they should be followed. It makes it awkward when teachers are the ones who are doing this, and our kids wonder . . . why they can't wear what they want."

#243-1: "But spiritually the school lacks. I'm not satisfied with several of the teachers, some attend church very little. Some are godly examples, and some need to be fired now!"

#270-2: "I believe we have too much worldliness in our schools in general."

#285-2: "We have resorted to sending our sons to a private Christian school that costs more, but is well worth the money. . . . They miss their friends, but the Christian school they attend is much more 'Christian-like.'"

#296-1: "Over the years I have observed that the rules are more important than the individual. The center of education and administrations seems to be by far more focused on Adventist doctrines and traditions."

#466-1: "Teachers should be an example of what they expect from kids with respect to hair coloring, jewelry, makeup, and clothes."

#471-1: "My children often ask me to pull them out of Christian education because they say they don't see or feel the spiritual advantages in it except that religion is taught just as a subject in class and that's about the size of it!"

#487-2: "I believe that a child can go to any school for academics, but our schools should be leading in spiritual learning and in community outreach—service work. Our

children are growing too much like the world—selfish focusing on self and not thinking of others.”

#591-1: “I am distraught when I notice my child coming home slowly slipping away from spiritual interests.”

#610-1: “More spiritual focus needed.”

#627-2: “The system is supposed to be good, but it’s the unconverted faculty members who make the school institution look bad.”

#632-2: “I notice that students in XXX have the worst attitudes and characters I would imagine. If you listen to them when they talk while waiting for the bus, you’ll hear very vulgar words that an Adventist child would not utter. They’re very loud. I’m just wondering what kind of spiritual and character building lessons they’re learning in our school. The students in our school are not a good example to others outside our faith. I wonder why?”

#636-1: “I thank the Lord for giving me this opportunity to have my children in His school. . . .Thank God my children [are] growing closer to Him.”

#672-1: “I highly value Adventist education, but would like to see stronger emphasis on spiritual counsel. Otherwise, we are no different than public schools except we teach creation.”

#698-3: “Our family finds the standard of morality at our school has decreased drastically since we began at our school nine years ago.”

Location/Accessibility

#69-2: “We would consider moving closer to the city where the school is located if bus transportation were provided.”

#93-1: “Wish we would have a school bus again.”

#171-3: "My children spent at least one hour each way to go to school and back home, but it was fine with us. . . However, when we moved to a new home, access to school bus stops was difficult; hence, we decided to send them to a public elementary school near our place."

#228-1: "My oldest is in grade 11 and going to public school because the distance was too far to an Adventist school. . . I want [my daughters] to go to an Adventist school, but the nearest one is over 45 minutes away."

#416-2: "The closest Adventist school is 400+ kms. away from my home."

#472-1: "Need more schools!"

#532-1: "More schools needed in the Greater Toronto Area (GTA)."

#536-1: "I travel about 60-65 kms. one way to take my son to school. We need a bus to transport them."

Special Needs

#22-1: "[Our child] is considered an exceptional student. The public schools in our area have a high level of competency and variety of courses unavailable at the secondary level. . . . The public system has recognized the need to focus more on technical training . . . Considering many of these abilities are developed in the secondary school years, the lack of these facilities to provide early training in our school system is lacking."

#121-1: "Teachers . . . are not prepared to deal with students who may have diagnosed disabilities. My daughter . . . had a very difficult time with teachers who did not understand her. One teacher did; he was able to channel her energy so creatively! One in 12 years."

#173-1: "I would like to see more time given to the slower students by teachers since all children do not progress alike."

#179-1: "I am very disappointed with the lack of suggested internal resources for my child who is struggling with math. Teachers continue to suggest expensive private resources."

#183-1: "Our Adventist perspectives toward special needs kids seem to be lacking much compared to other[s]."

#275-2: "One of my children had learning problems; there were no resources available for her needs. She felt ostracized. Went to public school and did very well. The social aspect of this school is very narrow minded. Children are only accepted if they are exactly the same as other families. There is no tolerance of individuality or diversity."

#404-2: "My son . . . would not have been able to cope with the [Adventist] education system as he needs his courses adjusted. He needs the physical, hands on."

#463-1: "[C]hildren with special learning and behavioral issues deserve more support."

#465-1: "Enrichment curriculum needs to be implemented for students with exceptional abilities in order to provide them with high-interest challenges and to encourage their talents rather than giving them 'more of the same' repetitive busy work. Less workbook/paper work and more well-rounded activities, assignments or projects for even primary level students who demonstrate greater ability and have mastered basics."

#473-1: "Adventist schools are good for the average child, but a child who has difficulty learning will get lost in the system. Either the school does not have the resources for extra helpers or puts the onus on the parent to pay for extra help for their child. The teacher, the parent, the administrator and the child need to work together right from the first sign of difficulty on the child's part."

#589-2: "Teachers and principals should take additional courses on how to deal with children's issues such as learning disorders, anxiety disorders, medication disorders (i.e. ADD, ADHD)."

#634-2: "If a child has an exceptionality, they are discouraged from attending. It has been my experience that there has been total lack of understanding regarding the needs of an exceptional student. ... I have no confidence in the Adventist education system."

#697-3: "Children with learning disabilities need support, encouragement, and down-to-the basics education . . . we need our special resource teacher very much."

#732-3: "Although the school is unable to provide specific programming for our son's learning difference . . . for our son, we attempt to supplement his learning with outside assistance."

#739-3: "I feel a big problem with our school which is a lack of resources for students who need extra help."

Bullying

#29-1: "Our school presently has a problem with bullies."

#112-2: "Bullying is a problem at the Adventist school. It was when I was a student and it still is."

#125-1: "There have been some issues at school with our kids. Bullying, sexual harassment (student to student), noise levels in classroom . . . and have found faculty mainly principal to be less than agreeable in dealing with them."

#187-1: "I have had some problems with bullying; I feel that some take advantage of our teaching to 'turn the other cheek.'"

#262-1: "Bullying is a problem at the school and it is not dealt with consistently by the administration."

#268-1: "We have within the last year had a bullying and sexual harassment problem."

#286-2: "It was very sad to see my son so enthusiastic about school in the fall slowly lose the desire to go to school. He did most of his school work on his own. I suspect he

was 'bullied' in a social sense in that small classroom. When he changed schools, he blossomed, made friends, and was so happy again. I'm glad we took him out."

#325-1: "My child was bullied for almost a year. Talking to some children does nothing."

#374-1: "Bullying has been a problem with my child and I was told to try to deal with it without talking to the child or his parents. . . . I feel that X's teacher did not care about feelings or concerns and ignored the problem. . . . other than the bullying my husband and I are pleased."

#512-1: "We are concerned about student bullies—students who scream on the streets and on the buses with their uniforms on."

#617-3: "Our child has been subjected to bullying."

#698-3: "We believe that the school has become easy for children who bully and disrupt others. It seems that they are the ones who receive the special treatment and are kept in the school when they should be asked to leave."

Discipline

#131-1: "I sent my children to an Adventist school only because of the spiritual focus. Discipline at our school is a problem. Our principal is a wonderful, loving, excellent educator. Our principal is either unwilling or unable to be stricter with discipline. . . . The behavior of several of our school's children would not be tolerated in public school!"

#351-1: "I feel there is a lack of discipline and accountability. The students lack respect for their teachers, their peers, and ultimately themselves. A greater spiritual environment and strict discipline is necessary."

#421-1: "The discipline committee along would be reason enough for us to take our children out of our local Adventist school."

#513-1: "A lot of female students wear their skirts way above the knees. Not a good sight for the younger ones and the male group. Not a good reflection of school discipline!"

#572-2: "Children in our local church who go to our Adventist school do not manifest a behavior that we can be proud of."

#702-3: "This school seems to be a catchment school for all the kids that have discipline problems. I suppose we accept them because it boosts attendance and helps with money issues, but it discourages students like mine so he won't be back next year."

#721-3: "This school was an answer to prayer of an anguished mom. Learning is great, expectations are clear and any problems are quickly dealt with."

#753-3: "The environment is friendly, but undisciplined. . . Teachers don't have the skills to handle the behavior in the classroom."

Other issues

Racism (4); Nepotism (4); Favoritism (4); School appearance (3); Safety (3); Need for Uniforms (9)

REFERENCE LIST

REFERENCE LIST

- Abbott, A. A. (Ed.). (2000). *Alcohol, tobacco, and other drugs: Challenging myths, assessing theories, individualizing interventions*. Washington, DC: NASW Press.
- Aiken, L. R. (1996). *Rating scales and checklists: Evaluating behavior, personality, and attitudes*. New York: John Wiley.
- Aiken, L. R. (1997). *Questionnaires & inventories: Surveying opinions and assessing personality*. New York: John Wiley.
- Aiken, L. R. (2002). *Attitudes and related psycho-social constructs: Theories, assessment, and research*. Thousand Oaks, CA: Sage Publications.
- Ajzen, I. (1988). *Attitudes, personality, and behavior*. Chicago: Dorsey.
- Ajzen, I. (1993). Attitude theory and the attitude-behavior relation. In D. Krebs & P. Schmidt (Eds.), *New directions in attitude measurement*. Berlin: Walter de Gruyter.
- Allington, R. L., & Cunningham, P. M. (2002). *Schools that work: Where all children read and write*. Boston, MA: Allyn & Bacon.
- Allport, G. W. (1935). Attitudes. In C. Murchison (Ed.), *Handbook of social psychology* (pp. 798-1124). Worcester, MA: Clark University Press.
- Allport, G. W. (1967). Attitudes. In C. Murchison (Ed.), *A handbook of social psychology: Vol. 2. Analyses of some correlates of social phenomena* (Rev. ed., pp. 798-844). New York: Russell & Russell.
- Alwin, D.F., & Krosnick, J.A. (1991). The reliability of survey attitude measurement. *Sociological Methods & Research*, 20, 139-181.
- Arcaro, J. S. (1995a). *Creating quality in the classroom*. Delray Beach, FL: St. Lucie Press.
- Arcaro, J. S. (1995b). *Quality in education: An implementation handbook*. Delray Beach, FL: St. Lucie Press.

- Archibold, G., McKay, L., & Berg, S. (2000). *Character education connections*. Port Chester, NY: National Professional Resources.
- Arnold, F. F. (1992). Private school vouchers: Separate and unequal. In A. Must (Ed.), *Why we still need public schools: Church/state relations and visions of democracy* (pp. 221-235). Buffalo, NY: Prometheus Books.
- Artz, S. (1998). *Sex, power, & the violent school girl*. Toronto, ON: Trifolium Books.
- Astor, R. A., Vargas, L. A., Pitner., R., & Meyer, H. A. (1999). School violence: Research, theory and practice. In J. M. Jenson & M. O. Howard (Eds.), *Youth violence: Current research and recent practice innovations* (pp. 139-171). Washington, DC: National Association of Social Workers Press.
- Atwater, E. (1990). *Psychology of adjustment: Personal growth in a changing world*. Englewood Cliffs, NJ: Prentice Hall.
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall.
- Banner, J. M. Jr., & Cannon, H. C. (1997). *The elements of teaching*. New Haven: Yale University Press.
- Barrow, L. (2001). Private school location and neighborhood characteristics. *Economic Perspectives*, 25, 3.
- Bascom, M. T. (1971). *A study of the opinions of church members toward Adventist schools in Japan*. Unpublished doctoral dissertation, University of Nebraska, Lincoln.
- Batsche, G. M., & Knoff, H. M. (1994). Bullies and their victims: Understanding a pervasive problem in the schools. *School Psychology Review*, 23, 165-174.
- Becher, R.M. (1984). *Parent involvement: A review of research and principles of successful practice*. Washington, DC: National Institute of Education.
- Begley, P. T. (2000). *School leadership in Canada*. Hillsdale, ON: Paul Begley and Associates.
- Begley, P. T. (2003). *The ethical dimensions of school leadership*. Hillsdale, ON: Paul Begley and Associates.
- Berrill, K. T. (1992). Anti-gay violence and victimization in the United States: An overview. In G.M. Herek & K.T. Berrill (Eds.), *Hate crimes: Confronting violence against lesbians and gay men* (pp. 19-45). Newbury Park, CA: Sage.

- Bigner, J. J. (2002). *Parent-child relations: An introduction to parenting* (6th ed.). Upper Saddle River, NJ: Merrill/Prentice Hall.
- Blauvelt, P. D. (1999). *Making schools safe for students: Creating a proactive school safety plan*. Thousand Oaks, CA: Corwin Press.
- Bogardus, E. S. (1931). *Sociology*. New York: MacMillan.
- Bonstingl, J. J. (1992). *Schools of quality: An introduction to quality management in education*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Botton, K., King, C., & Venugopal, J. (1997). Educating for spirituality. *Christian Education Journal*, 17(1), 33-48.
- Boulton, M. J. (1996). Lunchtime supervisors' attitudes towards playful fighting and ability to differentiate between playful and aggressive fighting: An intervention study. *British Journal of Educational Psychology*, 66, 367-381.
- Boyatt, E. (2004, April). Report card on Adventist K-12 education: What do Adventist students think about their students? *Adventist Review*, 18-21. (Special Issue on Adventist Education)
- Boyd, W. L., & Cibulka, J. G. (1989). *Private schools and public policy: International perspectives*. London: Taylor & Francis.
- Brand, S. (1996). Making parent involvement a reality: Helping teachers develop partnerships with parents. *Young Children*, 51(2), 76-81.
- Brandenburg, J. B. (1997). *Confronting sexual harassment: What schools and colleges can do*. New York: Teachers College Press, Columbia University.
- Brantley, P. (1999, Summer). Can education be Adventist and excellent, too? *Journal of Adventist Education*, 4-8.
- Brantley, P. (2001). *Global perspectives: A survey on Adventist education*. Unpublished report for the Department of Education, General Conference of Seventh-day Adventists.
- Brownlie, F., & King, J. (2000). *Learning in safe schools: Creating classrooms where all students belong*. Markham, ON: Pembroke Publishers.

- Brussat, F., & Brussat, M. (1996). *Spiritual literacy: Reading the sacred in everyday life*. New York: Scribner.
- Burns, R., (Ed.). (1993). *Parents and schools: From visitors to partners*. National Education Association.
- Bussey, B. W. (2003, September). Christian education. *Canadian Adventist Messenger*, 6.
- Burford, A. M., & Arnold, A. (Eds.). (1992). *The hidden curriculum*. Reston, VA: National Business Education Association.
- Burton, L. (1999, Summer). Creating an environment for excellence. *Journal of Adventist Education*, 9-13.
- Cadwallader, E. M. (1975). *A history of SDA education*. Payson, AZ: Leaves of Autumn Books.
- Canadian Education Statistics Council. (1996). *Education indicators Canada*. Toronto, ON: Author.
- Canadian Human Rights Commission. (1991). *Annual report*. Ottawa, ON: Minister of Supply and Services.
- Castaldi, B. (1994). *Educational facilities: Planning, modernization, and management*. Boston, MA: Allyn and Bacon.
- Cavarretta, J. (1998, May). Parents are school's best friend. *Educational Leadership*, 55, 12-15.
- Caulkins, J. P., Rydell, C. P., Everingham, S. S., Chiesa, J., & Bushway, S. (1999). *An ounce of prevention, a pound of uncertainty: The cost-effectiveness of school-based drug prevention programs*. Washington, DC: Rand.
- Chadwick, R. P. (1982). *Teaching and learning an integrated approach to Christian education*. Old Tappan, NJ: H. Revell Company.
- Charach, A., Pepler, D., & Ziegler, S. (1995). Bullying at school: A Canadian perspective. *Education Canada*, 35, 12-18.
- Charron, R. M. (1980). *Parental perceptions of the unique qualities of Catholic schools: An exploratory study, with implications for teacher formation*. Unpublished doctoral dissertation, Michigan State University, Lansing.

- Chism, N. V. N., & Bickford, D. J. (Eds.). (2002). *The importance of physical space in creating supportive learning environments*. San Francisco, CA: Jossey-Bass.
- Christopher, C. (1996). *Building parent-teacher communication: An educator's guide*. Lancaster, PA: Technomic.
- Cliff, N., & Keats, J. A. (2003). *Ordinal measurement in the behavioral sciences*. Mahwah, NJ: Lawrence Erlbaum.
- Cohan, A., Hergenrother, M. A., Johnson, Y. M., Mandel, M. S., & Sawyer, J. (1996). *Sexual harassment and sexual abuse: A handbook for teachers and administrators*. Thousand Oaks, CA: Corwin Press.
- Cohen, J. (Ed.). (2001). *Caring classrooms/intelligent schools: The social emotional education of young children*. New York: Teachers College Press.
- Coloroso, B. (2002). *The bully, the bullied, and the bystander; from preschool to high school: How parents and teachers can help break the cycle of violence*. Toronto, ON: Harper Collins Canada.
- Conduit, E., & Brookes, R. (1996). The value of school locations. *British Educational Research Journal*, 22, 2.
- Constitution Act 1867, Legislation Respecting Education in Canada, Section 93.
- Cooper, D., & Snell, J. L. (2003, May). Bullying: Not just a kid thing. *Educational Leadership*, 22-25.
- Corbett, D., Wilson, B., & Williams, B. (2002). *Effort and excellence in urban classrooms: Expecting, and getting, success with all students*. New York: Teachers College Press.
- Couchenour, D., & Chrisman, K. (2000). *Families, schools, and communities: Together for young children*. Albany, NY: Delmar Thomson Learning.
- Council of Ministers of Education, Canada (CMEC). (1993). *Joint declaration: Future directions for the Council of Ministers of Education*. Toronto, ON: Westprint.
- Council of Ministers of Education, Canada (CMEC). (2003). *Education indicators in Canada: Report of the pan-Canadian indicators program*. Toronto, ON: Research and Statistics Unit.

- Craig, W. (2000). *Childhood social development: The essential readings*. Malden, MA: Blackwell Publishers.
- Crano, W. D. (1995). Attitude strength and vested interest. In R. E. Petty & J. A. Krosnick (Eds.), *Attitude strength: Antecedents and consequences* (Vol. 4, pp. 131-157). Mahwah, NJ: Lawrence Erlbaum.
- Creemers, B., Peters, T., & Reynolds, D. (1989). *School effectiveness and school improvement: Proceedings of the second International Congress, Rotterdam 1989*. Amsterdam: Swets & Zeitlinger.
- Crelia, R. A., & Tesser, A. (1996). Attitude heritability and attitude reinforcement: A replication. *Personality and Individual Differences*, 21, 803-808.
- Crook, D. (1998, January). Coping with education reform in Newfoundland. *Canadian Adventist Messenger*, 4.
- Cummings, D. B. (Ed.). (1979). *The purpose of a Christian school*. Phillipsburg, NJ: Presbyterian and Reformed Publishing.
- Cunningham, L. S., & Egan, K. J. (1996). *Christian spirituality: Themes from the tradition*. New York, NY: Paulist Press.
- Cunningham, V. (2002). *Justice achieved: The political struggle of independent schools in British Columbia*. Barnaby, BC: Academy Press.
- Damon, W. (Ed.). (2002). *Bringing in a new era in character education*. Stanford, CA: Hoover Institution Press.
- Day, R. (1994). *Legal issues surrounding safe schools*. Topeka, KS: National Organization on Legal Problems of Education.
- DeRoche, E. F., & Williams, M. M. (2001). *Educating hearts and minds: A comprehensive character education framework*. Thousand Oaks, CA: Corwin Press.
- Delve, C. I., Mintz, S. D., & Stewart, G. M. (Eds.). (1990). *Community service as values education*. San Francisco: Jossey-Bass.
- Doukmetzian, K. (1991). Government funding of private schools: A Canadian perspective. In D. S. Penner (Ed.), *Public funds and private education: Issues of church and state* (pp. 41-49). Clackamas, OR: North American Division of Seventh-day Adventists.

- Downey, M. (1997). *Understanding Christian spirituality*. Mahwah, NJ: Paulist Press.
- Drake, T. L., & Roe, W. H. (2003). *The principalship* (6th ed.). Upper Saddle River, NJ: Merrill.
- Duke, D. L. (2002). *Creating safe schools for all children*. Boston, MA: Allyn and Bacon.
- Dupper, D. R., & Meyer-Adams, N. (2002). Low-level violence: A neglected aspect of school culture. *Urban Education*, 37(3), 350-364.
- Eagly, A. H., & Chaiken, S. L. (1993). *The psychology of attitudes*. Fort Worth, TX: Harcourt Brace Jovanovich.
- Edwards, C. H. (1993). *Classroom discipline and management*. New York: Macmillan.
- Eiser, J. R. (1994). *Attitudes, chaos, and the connectionist mind*. Cambridge, MA: Blackwell.
- Ellickson, P. (1999). School-based substance abuse prevention: What works for whom, and how. In S. B. Kar (Ed.), *Substance abuse prevention: A multicultural perspective* (pp. 101-129). Amityville, NY: Baywood Publishing Company.
- Epstein, J. L. (1996). Perspectives and previews on research and policy for school, family, and community partnerships. In A. Booth & J. F. Dunn (Eds.), *Family-school links: How do they affect educational outcomes* (pp. 209-246). Mahwah, NJ: Erlbaum.
- Epstein, J. L., Coats, L., Salinas, K. C., Sanders, M. G., & Simons, B. S. (Eds.) (1997). *School, family and community partnerships: Your handbook for action*. Thousand Oaks, CA: Corwin Press.
- Erwin, P. (2001). *Attitudes and persuasion*. Philadelphia, PA: Psychology Press.
- Evans, J. R. (1995). Continuous improvement in schools. *Orbit*, 26(2), 64-66.
- Evearitt, T. C. (1979). *An analysis of why parents enroll their children in private Christian schools*. Unpublished dissertation, Illinois State University, Normal, IL.
- Fazio, R. H. (2000). Accessible attitudes as tools for object appraisal: Their costs and benefits. In G. R. Maio & J. M. Olson (Eds.), *Why we evaluate: Functions of attitudes* (pp. 1-36). Mahwah, NJ: Lawrence Erlbaum.

- Fazio, R. H., Lenn, T. M., & Effrein, E. A. (1984). Spontaneous attitude formation. *Social Cognition*, 217-234.
- Fazio, R. H., & Olson, M. A., (2003). Attitudes: Foundations, functions, and consequences. In M. A. Hogg & J. Cooper (Eds.), *The SAGE handbook of social psychology* (pp. 139-160). Thousand Oaks, CA: SAGE.
- Federation of Independent Schools in Canada (FISC). (2000). *An overview of independent education in Canada*. Retrieved July 4, 2004 from <http://www.independentschools.ca/funding.htm>
- Field, A. P. (2000). *Discovering statistics using SPSS for Windows: Advanced techniques for the beginner*. London: Sage.
- Fishbein, M. (Ed.). (1967). *Readings in attitude theory and measurement*. New York: Wiley Press.
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behavior: An introduction to theory and research*. Reading, MA: Addison-Wesley.
- Fishbein, M., & Middlestadt, S. (1995). Noncognitive effects on attitude formation and change: Fact or artifact. *Journal of Consumer Psychology*, 4, 181-202.
- Foster, R. J. (1998). *Celebration of discipline: The path to spiritual growth* (3rd ed.). San Francisco, CA: Harper & Row.
- Furlong, M. J., & Morrison, G. (2000). The school in school violence: Definitions and facts. *Journal of Emotional and Behavioral Disorders*, 8(2), 71-99.
- Furst, L. G. (1975). *The equalization effects of conference aid to the Seventh-day Adventist Church schools of a North American conference*. Berrien Springs, MI: Andrews University, Center for Studies and Services in Education.
- Fryling, L. F. (1978). *Attitudes of the parents toward the support of Christian schools in Grand Rapids, Michigan*, Unpublished dissertation, University of Michigan, Ann Arbor.
- Fu-sheng Cho, P. (1987). *A study of the attitudes of the Adventist church members in Taiwan towards the support of Seventh-day Adventist Christian education*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.

- Ganson, R. (1991). The acceptance of public funds for Adventist education in Canada. In D. S. Penner (Ed.), *Public funds and private education: Issues of church and state* (pp. 51-54). Clackamas, OR: North American Division of Seventh-day Adventists.
- Gary, W., Barbara, H., Marburger, C. L., & Witherspoon, R. (1996). *Family, school, and community partnerships*. Washington, DC: National Education Association.
- Gillespie, B. V. (Ed.). (1993). *Project affirmation: Perspectives on values*. Riverside, CA: La Sierra University Press.
- Gillespie, B. V., with Donahue, M. J., Boyatt, E. & Gane, B., (2004). *Valuegenesis ten years later: A study of two generations*. Riverside, CA: Hancock Center Publication.
- Glasser, W. (1993). *The quality school teacher*. New York: Harper Collins.
- Glazer, S. (Ed.). (1999). *The heart of learning: Spirituality in education*. New York: Tarcher/Putnam.
- Glover, D., Cartwright, N., with Gleeson, D. (1998). *Towards bully-free schools: Interventions in action*. Philadelphia: Open University Press.
- Goldberg, M., & Harvey, J. (1983). A nation at risk: The report of the National Commission on Excellence in Education. *Phi Delta Kappan*, 65, 14-18.
- Goldberg, M. F. (2002). *15 school questions and discussion*. Lanham, MA: Scarecrow Press.
- Goldstein, A. P., & Conoley, J. C. (Eds.). (1997). *School violence intervention: A practical handbook*. New York: Guilford Press.
- Goldstein, A. P., & Kodluboy, D. W. (Eds.). (1998). *Gangs in schools: Signs, symbols, and solutions*. New York: Guilford Press.
- Gonet, M. M. (1994). *Counselling the adolescent substance abuser: School-based intervention and prevention*. Thousand Oaks, CA: Sage.
- Gordon, T. (1989). *Teaching children self-discipline at home and school: New ways for parents and teachers to build self-control, self-esteem, and self-reliance*. Toronto, ON: Random House of Canada.
- Gorman, D. M. (1995). The effectiveness of DARE and other drug use prevention programmes. *American Journal of Public Health*, 5, 873.

- Green, S. B., & Salkind, N. J. (2003). *Using SPSS for windows and macintosh: Analyzing and understanding data* (3rd ed.). Upper Saddle River, NJ: Prentice Hall.
- Grof, C. (1993). *The thirst for wholeness: Attachment, addiction, and the spiritual path*. San Francisco: Harper.
- Grossman, H. (2003). *Classroom behavior management for diverse and inclusive schools* (3rd ed.). Lanham, MD: Rowman & Littlefield Publishers.
- Guppy, N., & Davies, S. (1998). *Education in Canada: Recent trends and future challenges*. Ottawa, ON: Statistics Canada.
- Haakmat, J. R. (1995). *A study of the attitudes of Seventh-day Adventist parents toward the support of Seventh-day Adventist church schools in British Columbia*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.
- Habenicht, D. (1994). *How to help your child really love Jesus*. Washington, DC: Review & Herald Publishing Association.
- Halderson, C., Kelly, E. A., Keefe J. W., & Berge, P. S. (1989). *Technical manual: School climate survey, student satisfaction survey, teacher satisfaction survey, parent satisfaction survey*. Reston, VA: National Association of Secondary School Principals.
- Halloran, J. D. (1976). *Attitude formation and change*. Westport, CT: Greenwood Press.
- Ham, D. F. (1982). Reasons why parents enroll their children in fundamentalist Christian schools and why churches sponsor them (Doctoral dissertation, University of Missouri - Columbia). *Dissertation Abstracts International*, AAT 8226230.
- Hartwig, E. P., & Ruesch, G. M. (1994). *Discipline in the school*. Horsham, PA: LRP Publications.
- Hattie, J. (1992). *Self-concept*. Hillsdale, NJ: Erlbaum.
- Heath, D. H. (1994). *Schools of hope: Developing mind and character in today's youth*. San Francisco: Jossey-Bass.
- Henderson, A. T., Jones, K., & Raimondo, B. (1999, April). The power of parent partnership. *Our Children*, 24, 36-37.
- Henry, G. T. (1990). *Practical sampling*. Newbury Park, CA: SAGE Publications.

- Hensley, M. (1995). From untapped potential to creative realization: Empowering parents. *Practicing Anthropology*, 17(3), 13-16.
- Herman, J. J. (1995). *Effective school facilities: A development guidebook*. Lancaster, PA: Technomic Publishing Company.
- Herod, L. (1999). *Discovering me: A guide to teaching health and building adolescents' self-esteem*. Boston, MA: Allyn & Bacon.
- Hill, M. S., & Hill, F. W. (1994). *Creating safe schools: What principals can do*. Thousand Oaks, CA: Corwin Press.
- Hogg, P. W. (1992). *Constitutional law of Canada* (2 vols.) (3rd ed). Toronto: Carswell.
- Hoang, F. Q. (2001). Addressing school violence. *The FBI Law Enforcement Bulletin* 70(8), 18-27.
- Holcomb, J. H. (1995). *A guide to the planning of educational facilities*. Lanham, MD: University Press of America.
- Holmes, M. (1998). *The reformation of Canada's schools: Breaking the barriers to parental choice*. Montreal, QC: McGill-Queen's University Press.
- Howell, D. C. (2002). *Statistical methods for psychology* (5th ed.). Pacific Grove, CA: Duxbury/Thomson Learning.
- Huffman, H. A. (1994). *Developing a character education program: One school district's experience*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Hughes, L. W. (Ed.). (1999). *The principal as leader* (2nd ed.). Upper Saddle River, NJ: Prentice Hall.
- Hunt, W. D. (1996). *The factors that impact marketing and enrollment in Seventh-day Adventist boarding schools*. Unpublished doctoral dissertation, University of Virginia, Charlottesville.
- Hyde, K. (1990). *Religion in childhood and adolescence*. Birmingham, AL: Religious Education Press.
- Hyman, I. A., & Snook, P. A. (1999). *Dangerous schools: What we can do about the physical and emotional abuse of our children*. San Francisco: Jossey-Bass.

- Isaac, S., & Michael, W. B. (1995). *Handbook in research and evaluation: A collection of principles, methods, and strategies useful in the planning, design, and evaluation of studies in education and the behavioral sciences*. San Diego, CA: EdITS.
- Issler, K. (2001). *Wasting time with God: A Christian spirituality of friendship with God*. Downer's Grove, IL: InterVarsity Press.
- Jago, C. (2001). *Beyond standards: Excellence in the high school English classroom*. Portsmouth, NH: Boynton/Cook.
- Jewett, V. R. (1968). Importance of Seventh-day Adventist schools to their patrons (Doctoral dissertation, The University of Nebraska, 1968). *Dissertation Abstracts International*, AAT 6811558.
- Johnson, E. B. (2002). *Contextual teaching and learning: What it is and why it's here to stay*. Thousand Oaks, CA: Corwin Press.
- Johnson, S. M. (1990). *Teachers at work: Achieving success in our schools*. New York: Basic Books.
- Jones, V. F., & Jones, L. S. (2001). *Comprehensive classroom management: Creating communities of support and solving problems*. Boston, MA: Allyn and Bacon.
- Katz, D. (1960). The functional approach to the study of attitudes. *Public Opinion Quarterly*, 24, 163-204.
- Katz, D., & Stotland, E. (1959). A preliminary statement to a theory of attitude structure and change. In S. Koch (Ed.), *Psychology: A study of a science* (Vol. 3, pp. 423-475). New York: McGraw-Hill.
- Kellaghan, T., Sloane, K., Alvarez, B., & Bloom, B. (1993). *The home environment and school learning: Promoting parental involvement in the education of children*. San Francisco: Jossey-Bass.
- Kelman, H. C. (1961). Processes of opinion change. *Public Opinion Quarterly*, 25, 57-78.
- Kelman, H. C. (1974). Further thoughts on the processes of compliance, identification, and internalization. In J. T. Tedeschi (Ed.), *Perspectives on social power* (pp. 125-171). Chicago: Aldine.
- Kerr, M. M., & Nelson, C. M. (2002). *Strategies for addressing behavior problems in the classroom* (4th ed.). Upper Saddle River, NJ: Merrill Prentice Hall.

- Kersey, K. C. (1994). *Don't take it out on your kids: A parents' guide to positive discipline*. New York: Berkley Publishing Group.
- Kessler, R. (2000). *The soul of education: Helping students find connection, compassion, and character at school*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Kilpatrick, W. K. (1992). *Why Johnny can't tell right from wrong and what we can do about it*. New York: Simon and Schuster.
- Kinsley, C. W., & McPherson, K. (Ed.). (1995). *Enriching the curriculum through service learning*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Knight, G. R. (1998). *Philosophy and education: An introduction in Christian perspective* (2nd ed.). Berrien Springs, MI.: Andrews University Press.
- Kohn, A. (1998a). How not to teach values: A critical look at character education. *Phi Delta Kappan*, 78, 429-39.
- Kohn, A. (1998b). *What to look for in a classroom and other essays*. San Francisco: Jossey-Bass.
- Kraft, K. (2002, August). How we afforded a Christian education. *Campus Life*, 61(1), 42-46.
- Kraus, S. J. (1995). Attitudes and the prediction of behavior: A meta-analysis of the empirical literature. *Personality and Social Psychology Bulletin*, 21, 58-75.
- Kroman, L. G. (1982). *A study of parental attitudes regarding boarding schools of the Mid-America Union of Seventh-day Adventists*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.
- Lackney, J. A. (1994). *Educational facilities: The impact and role of the physical environment of the school on teaching, learning and educational outcomes*. Milwaukee: Center for Architecture and Urban Planning Research, University of Wisconsin-Milwaukee.
- Lambert, L. (2003). *Leadership capacity for lasting school improvement*. Alexandria, VA: Association for Supervision and Curriculum Development.

- Lane, K. E., Richardson, M. D., & Van Berkum, D. W. (Eds.) (1996). *The school safety handbook: Taking action for student and staff protection*. Lancaster, PA: Technomic Publishing.
- Lekic, M. M. (2003, March). Do you have an attitude? *Canadian Adventist Messenger*, 3.
- Lekic, M. M. (2004, April). Attitudes: Discovering parental perspectives toward Adventist schools in Canada. *Adventist Review*, 22, 23. (Special Issue on Adventist Education)
- Levin, B. L., & Young, J. (1994). *Understanding Canadian schools: An introduction to educational administration*. Toronto, ON: Harcourt Brace & Company Canada.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.
- Lickona, T. (1993). The return of character education. *Educational Leadership*, 51(3), 6-11.
- Likert, R. (1932). A technique for the measurement of attitudes. *Archives of Psychology*, 22, 1-55.
- Lockwood, A. L. (1997). *Character education: Controversy and consensus*. Thousand Oaks, CA: Sage.
- Lueder, D. C. (1998). *Creating partnerships with parents: An educator's guide*. Lancaster, PA: Technomic.
- Madden, S. J. (Ed.). (2000). *Service learning across the curriculum: Case applications in higher education*. New York: University Press of America.
- Maher, J. A. (1971). *A study of the relationship between the religious orientation of Roman Catholic parents and their attitudes toward Roman Catholic schools*. Unpublished doctoral dissertation, New York University, New York City.
- Mainda, P. O. (2001). *A study of selected factors influencing school choice among the Seventh-day Adventist population in Southwest Michigan*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.
- Maio, G. R., & Olson, J. M. (1998). Values as truisms: Evidence and implications. *Journal of Personality and Social Psychology*, 74, 294-311.

- Makowski, L. J. (1999). *Horace Bushnell on Christian character development*. Lanham, MD: University Press of America.
- Marsh, H. W., Craven, R., & Debus, R. (2000). Structure, stability, development of young children's self-concept: A multicohort–multioccasion study. In W. Craig, (Ed.), *Childhood social development: The essential readings*. Malden, MA: Blackwell Publishers.
- Marsh, H. W., & Yeung, A. S. (1997). Causal effects of academic self-concept on academic achievement: Structural equation models of longitudinal data. *Journal of Educational Psychology, 89*, 41-54.
- Marzano, R. (2003). *What works in schools: Translating research in action*. Alexandria, VA: Association for Supervision and Curriculum Development.
- McClintock, D. (1987). *Attitudes of Seventh-day Adventists to parochial education*. Unpublished master's thesis, Andrews University, Berrien Springs, MI.
- McDaniel, S., & Bielen, P. (1990). *Project self-esteem: A parent involvement program for improving self-esteem, and alcohol abuse, K-6*. Rolling Hills Estates, CA: Jalmar Press.
- McEvoy, A. (1999). The relevance of theory to the safe schools movement. *Education and Urban Society, 31*(3), 275-85.
- McGinn, B., Meyendorff, J., & Leclercq, J. (Eds.). (1997). *Christian spirituality: Origins to the twelfth century*. New York: Crossroads.
- McGuire, W. J. (1968). The nature of attitudes and attitude change. In G. Lindzey & E. Aronson (Eds.), *Handbook of social psychology* (2nd ed., 3:136-314). Reading, MA: Addison-Wesley.
- McGuire, W. J. (1985). Attitudes and attitude change. In G. Lindzey, E. Aronson (Eds.), *Handbook of social psychology* (3rd ed., 2:233-346). New York: Random House.
- McGuire, W. J. (1986). The vicissitudes of attitudes and similar representational constructs in twentieth century psychology. *European Journal of Social Psychology, 16*(2), 89-130.
- McLeod, J., & Cropley, A. (1989). *Fostering academic excellence*. Toronto, ON: Pergamon Press Canada.

- McMillan, J. H., & Schumacher, S. (2001). *Research in education: A conceptual introduction* (5th ed). New York: Longman.
- Merrow, J. (2001). *Choosing excellence: "Good enough" schools are not good enough*. Lanham, MD: Scarecrow Press.
- Metcalfe, H. E. (1969). *A survey of the attitudes of parents toward Seventh-day Adventist education in the Columbia Union Conference*. Unpublished doctoral dissertation, The Catholic University of America, Washington, DC.
- Miller, J. P. (1993). *The holistic curriculum*. Toronto, ON: The Ontario Institute of Studies in Education Press.
- Miller, J. P. (1994). *The contemplative practitioner: Meditation in education and the professions*. Toronto, ON: The Ontario Institute of Studies in Education Press.
- Miller, J. P. (2000). *Education and the soul: Toward a spiritual curriculum*. New York: State University of New York Press.
- Miller, J. P., & Yoshiharu, N. (Ed.). (2002). *Nurturing our wholeness: Perspectives on spirituality in education*. Brandon, VT: Foundation for Educational Renewal.
- 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.
- Molnar, A. (Ed.). (1997). *The construction of children's character: Ninety-sixth yearbook of the national society for the study of education*. Chicago, IL: University of Chicago Press.
- Monteith, J. E. (1983). *The Lord is my shepherd: A history of the Seventh-day Adventist church in Canada*. College Heights, AB: Parkland Color Press.
- Moore, T. (1994). *Care of the soul: A guide for cultivating depth and sacredness in everyday life*. New York, NY: Harper Perennial.
- Morrish, R. G. (2000). *With all due respect: Keys for building effective discipline*. Fonthill, ON: Woodstream Publishing.
- Mueller, D. J., (1986). *Measuring social attitudes: A handbook for researchers and practitioners*. New York, NY: Teachers College Press.

- Murphy, K. R., & Myers, B. (1998). *Statistical power analysis: A simple and general model for traditional and modern hypothesis tests*. Mahwah, NJ: Lawrence Erlbaum.
- Murrell, A.J. (1996). Sexual harassment and women of color: Issues, challenges and future directions. In M.S. Stockdale (Ed.), *Sexual Harassment in the workplace: Perspectives, frontiers, and response strategies* (pp. 51-66). Thousand Oaks, CA: Sage.
- Naden, R. C. (1987). *Adventist education opinion survey*. Berrien Springs, MI: Andrews University Press.
- Nakamura, R. M. (2000). *Healthy classroom management: Motivation, communication, and discipline*. Belmont, CA: Wadsworth.
- National Commission on Excellence in Education. (1983). *A nation at risk: The imperative for educational reform*. Washington, DC: Government Printing Office.
- Nelson, L. (1990). The relationship between values and attitudes (Doctoral dissertation, Princeton University, 1990). *Dissertation Abstracts International*, AAT 9027557.
- Nielson, L. (1998). New study shows states returning to character education. *Character Educator*, 6, 9.
- Noam, G. G., & Skiba, R. J. (Ed.). (2001). *Zero tolerance: Can suspension and expulsion keep schools safe?* San Francisco, CA: Jossey-Bass.
- North American Division of the General Conference Working Policy. (2001-2002). Washington, DC: General Conference of Seventh-day Adventists.
- Olson, J. M., & Zanna, M. P. (1993). Attitudes and attitude change. *Annual Review of Psychology*, 44, 117-54.
- Olson, J. M., Vernon, P. A., Harris, J. A., & Jang, K. L. (2001). The heritability of attitudes: A study of twins. *Journal of Personality and Social Psychology*, 80, 845-860.
- Oiweus, D. (1993). *Bullying at school: What we know and what we can do*. Oxford, UK: Basil Blackwell.
- Oppenheim, A. N. (1992). *Questionnaire design, interviewing and attitude measurement* (New ed.). New York: Pinter Publishers.

- Ortberg, J. (1997). *The life you've always wanted: Spiritual disciplines for ordinary people*. Grand Rapids, MI: Zondervan.
- Osborne, K. (1999). *Education: A guide to the Canadian school debate—or who wants what and why?* Toronto, ON: Penguin Books Canada.
- Osgood, C. E., Suci, G. J., & Tannenbaum, P. H. (1957). *The measurement of meaning*. Urbana, IL: University of Illinois Press.
- Osgood, C. E., May W. H., & Miron, M. S. (1975). *Cross-cultural universals of affective meaning*. Urbana, IL: University of Illinois Press.
- Palmer, P. J. (1983). *To know as we are known: A spirituality of education*. San Francisco: Harper & Row.
- Palmer, P. J. (1993). *To know as we are known: Education as a spiritual journey*. San Francisco: Harper & Row.
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Perloff, R. M. (1993). *The dynamics of persuasion*. Mahwah, NJ: Erlbaum.
- Perloff, R. M. (2003). *The dynamics of persuasion: Communication and attitudes in the 21st century* (2nd ed.). Mahwah, NJ: Erlbaum.
- Perry, C. L., & Kelder, S. H. (1992). Models of effective prevention. *Journal of Adolescent Health, 13*, 355–363.
- Petty, R. E., & Krosnick, J. A. (1995). *Attitude strength: Antecedents and consequences*. Mahwah, NJ: Erlbaum.
- Pratkanis, A. R., & Greenwald A. G. (1989). A sociocognitive model of attitude structure and function. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 22, pp. 245-285). San Diego, CA: Academic Press.
- Price, T. (2004, July/August). Should private schools be government subsidized? *The Costco Connection, 12*.
- Robertson, H. J. (2001). The politics of choice. *Phi Delta Kappan, 83*(1), 12-13.

- Rogers, C., & Freiberg, H. J. (1994). *Freedom to learn* (3rd ed). Upper Saddle River, NJ: Prentice Hall.
- Rokeach, M. (1968). *Beliefs, attitudes, and values: A theory of organization and change*. San Francisco, CA: Jossey-Bass.
- Rokeach, M. (1973). *The nature of human values*. New York: Free Press.
- Rokeach, M. (1979). *Understanding human values: Individual and societal*. New York: Free Press.
- Rosenberg, M. J., & Hovland, C. I. (1960). Cognitive, affective and behavioral components of attitudes. In C. I. Hovland & M. J. Rosenberg (Eds.), *Attitude organization and change: An analysis of consistency among attitude components* (pp. 1-14). New Haven, CT: Yale University Press.
- Ross, D. M. (2002). Bullying. In J. Sandoval (Ed.), *Handbook of crisis counseling, intervention, and prevention in the schools* (2nd ed., pp. 105-135). Mahwah, NJ: Lawrence Erlbaum.
- Ryan, K. (1986). The new moral education. *Phi Delta Kappan*, 68, 228-33.
- Sabatino, R. A. (1970). Parental perceptions of the public school: A comparison of parochial-school parents' perceptions with those of the public-school parents. (Doctoral dissertation, The Ohio State University, 1970). *Dissertation Abstracts International*, AAT 7107554.
- Sandler, B. R., & Shoop, R. J. (Eds.). (1997). *Sexual harassment on campus: A guide for administrators, faculty, and students*. Boston, MA: Allyn and Bacon.
- Sapsford, R., & Jupp, V. (Eds.). (1996). *Data collection and analysis*. London: Sage.
- Sax, G. (1997). *Principles of educational and psychological measurement and evaluation*. San Francisco, CA: Phoenix Publishing Services.
- Schervish, P. G., Hodgkinson, V. A., Gates, M. (Eds.) (1995). *Care and community in modern society: Passing on the tradition of service to future generations*. San Francisco: Jossey-Bass Publishers.
- Scheerens, J., & Bosker, R. (1997). *Foundations of educational effectiveness*. Kidlington, Oxford: Redwood Brooks.

- Schiffgens, M. M. (1969). *A study of the attitudes and perceptions of Catholic parents toward Catholic education in metropolitan Des Moines, Iowa*. Unpublished doctoral dissertation, The University of Iowa, Iowa City.
- Schweitzer, T. T. (1995). *The state of education in Canada*. Montreal, QC: The Institute for Research on Public Policy.
- Seltzer Daley Companies. (1987). *Seventh-day Adventist planning research: A survey of church members and special constituencies, conducted for the Boards of Education of the North American Division of the Seventh-day Adventist Church*. Princeton, NJ: The Companies.
- Seventh-day Adventist Church in Canada Education Code*. (2001). Oshawa, ON: SDA Church in Canada.
- Seventh-day Adventist Church in Canada Schools Directory*. (2002-2003). Oshawa, ON: SDA Church in Canada.
- Seventh-day Adventist General Conference, Office of Archives and Statistics. (2002). *Seventh-day Adventist Year-Book*. Hagerstown, MD: Review and Herald.
- Seventh-day Adventist General Conference Policy Manual*. (2003). Silver Spring, MD: Author.
- Seventh-day Adventist General Conference. (1972-2001). *Seventh-day Adventist world statistics*. Silver Spring, MD: Author.
- Seventh-day Adventist General Conference. (2002). *Seventh-day Adventist education world statistics*. Silver Spring, MD: Author.
- Shavitt, S. (1989). Operationalizing functional theories of attitudes. In A. R. Pratkanis, S. J. Brecker, & A. G. Greenwald (Eds), *Attitude structure and function*. Hillsdale, NJ: Erlbaum.
- Shavitt, S., & Nelson, M. R. (2000). The social-identity function in person perception: Communicated meanings of product preferences. In G. R. Maio & J. M. Olson (Eds.), *Why we evaluate: Functions of attitudes* (pp. 37-57). Mahwah, NJ: Lawrence Erlbaum.
- Shaw, M. E., & Wright, J. M. (1967). *Scales for the measurement of attitudes*. New York: McGraw-Hill.

- Sheldrake, P. (1995). *Spirituality and history: Questions of interpretation and method* (Rev. ed.). New York: Crossroad.
- Sherif, C. W., Sherif, M., & Nebergall, R. E. (1981). *Attitude and attitude change*. Westport, CT: Greenwood Press.
- Silvermail, D. L. (1981). *Developing positive student self-concept*. Washington, DC: National Education Association.
- Sjogren, S. (2001). *101 ways to reach your community*. Colorado Springs, CO: NavPress.
- Smith, M. B., Brunner, J. B., & White, R. S. (1956). *Opinions and personality*. New York: Wiley.
- Smith, P. K., & Sharp, S. (1994). *School bullying: Insights and perspectives*. London: Routledge.
- Smith, S. C., & Piele, P. K. (1997). *School leadership: Handbook for excellence* (3rd ed.). Eugene, OR: ERIC Clearinghouse on Educational Management, University of Oregon.
- Snyder, M., & DeBono, K. (1989). Understanding the functions of attitudes: Lessons from personality and social behavior. In A. R. Pratkanis, S. J. Breckler, & A. G. Greenwald (Eds.), *Attitude structure and function*. Hillsdale, NJ: Erlbaum.
- Spector, B. S., & Gibson, C. W. (1991). A qualitative study of middle school students' perception of factors facilitating the learning of science: Grounded theory and existing theory. *Journal of Research in Science Teaching*, 28(6), 467-484.
- Spillane, R. R., & Regnier, P. (1998). *The superintendent of the future: Strategy and action for achieving academic excellence*. Gaithersburg, MA: Aspen Publishers.
- Statistics Canada. (2002). *Enrollments*. <http://www.statcan.ca/english/Pgdb/educat.htm>
- Stein, N. (1999). *Classrooms and courtrooms: Facing sexual harassment in K-12 schools*. New York: Teachers College Press.
- Stein, N., Marshall, N. L., & Tropp, L. R. (1993). *Secrets in public: Sexual harassment in our schools*. Wellesley, MA: Wellesley College Center for Research on Women.
- Stein, R., Richin, R., Banyon, R., Banyon, F., Stein, M. (2000). *Connecting character to conduct: Helping students do the right things*. Alexandria, VA: Association for Supervision and Curriculum Development.

- Stirling, D., with Archibald, G., McKay, L., & Berg, S. (2000). *Character education connections for school, home and community: A collection of field-generated, field-tested ideas for integrating character education into daily learning* (2nd ed.). Port Chester, NY: National Professional Resources.
- Strahan, D. B. (1997). *Mindful learning: Teaching self-discipline and academic achievement*. Durham, NC: Carolina Academic Press.
- Streifling, D. R. (1996, August). Senate hearing in Newfoundland. *Canadian Adventist Messenger*, 10.
- Streifling, D. R. (2003, September). Educational facilities do teach. *Journal of Adventist Education*, 4-8.
- Stronge, J. H. (2002). *Qualities of effective teachers*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Sugai, G., Sprague, J. R., Horner, R., & Walker, H. M. (2000). Preventing school violence: The use of office discipline referrals to assess and monitor school-wide discipline interventions. *Journal of Emotional and Behavioral Disorders*, 8(2), 94-100.
- Sutton, B., & Watson, T. G. (1995). Barriers to excellence: A national survey of teachers from the American Association of Christian Schools. *Journal of Research on Christian Education*, 4(1), 21-33.
- Tacey, D. (1995). *Edge of the sacred: Transformation in Australia*. Sydney: Harper Collins.
- Terry, D. J., & Hogg, M. A. (2000). *Attitudes, behavior and social context: The role of norms and group membership*. Mahwah, NJ: Erlbaum.
- Tesser, A. (1998). Attitude heritability, attitude change, and physiological responsivity. *Personality and Individual Differences*, 24, 89-96.
- Thomas, S. J. (1999). *Designing surveys that work*. Thousand Oaks, CA: Corwin Press.
- Thomas, W. I., & Znaniecki, F. (1918). *The Polish peasant in Europe and America* (Vol. 1). Boston, MA: Badger.
- Thurstone, L. L. (1928). Attitudes can be measured. *American Journal of Sociology*, 33, 529-554.

- Thurstone, L. L., & Chave, E. J. (1929). *The measurement of attitude: A psycho physical method and some experiments with a scale for measuring attitude toward the church*. Chicago: University of Chicago Press.
- Tobler, N. S., & Straton, H. H. (1997). Effectiveness of school-based drug prevention programs: A meta-analysis of the research. *The Journal of Primary Prevention*, 18(1), 71-128.
- Triandis, H. C. (1971). *Attitude and attitude change*. New York: John Wiley.
- Tulley, M., & Chiu, L.H. (1995). Student teachers and classroom discipline. *Journal of Educational Research*, 88, 164-171.
- Tyler, T. R., & Schuller, R. A. (1991). Aging and attitude change. *Journal of Personality and Social Psychology*, 61, 689-697.
- Vessels, G. G. (1998). *Character and community development: A school planning and teacher training handbook*. Westport, CT: Praeger.
- Wade, R. C. (Ed.). (1997). *Community service-learning: A guide to including service in the public school curriculum*. Albany, NY: State University of New York Press.
- Walker, H. M., & Epstein, M. H. (Ed.). (2001). *Making schools safer and violence free: Critical issues, solutions, and recommended practices*. Austin, TX: Pro-Ed.
- Wanko, M. A. (2001). *Safe schools: Crisis prevention and response*. Lanham, MD: Scarecrow Press.
- Watson, J. B. (1930). *Behaviorism*. New York: Norton.
- Weeks, E.L., Boles, J. M., Garbin, & Blount, J. (1986). The transformation of sexual harassment from a private trouble to a public issue. *Sociological Inquiry*, 54(2), 432-55.
- White, E.G. (1952). *Education*. Mountain View, CA: Pacific Press Publishing.
- White, E. G. (1923). *Fundamentals of Christian education*. Nashville, TN: Southern Publishing.
- Wiley, L. S. (1998). *Comprehensive character-building classroom: A handbook for teachers*. DeBary, FL: Longwood Communications.

- Willard, D. (1991). *The spirit of the discipline: Understanding how God changes lives*. San Francisco: Harper.
- Wishnietsky, D. H. (Ed.). (1992). *Sexual harassment in the educational environment*. Bloomington, IN: Phi Delta Kappa Center for Evaluation, Development, and Research.
- Wohlstetter, P., Van Kirk, A. N., Robertson, P. J., & Mohrmann, S. A. (1997). *Organizing for successful school-based management*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Wolfgang, C. H. (2001). *Solving discipline and classroom management problems: Methods and models for today's teachers* (5th ed.). New York: John Wiley & Sons.
- Wood, W. (2000). Attitude change: Persuasion and social influence. *Annual Review of Psychology*, 51, 539–570.
- Worthen, B. R., Sanders, J. R., & Fitzpatrick, J. L. (1997). *Program evaluation: Alternative approaches and practical guidelines* (2nd ed.). White Plains, NY: Longman.
- Wright, A. (2000). *Spirituality and education*. New York: Routledge Falmer.
- Wynne, E. A. (1997). For character education. In A. Molnar (Ed.), *The construction of children's character* (pp. 63-76). Chicago: University of Chicago Press.
- Yates, R. A., Yates, R. W., & Bain, P. (2000). *Introduction to law in Canada*. Scarborough, ON: Prentice-Hall Canada.
- Youlden, B. R. (1988). *A study for educational administrators concerning the relationships between selected dimensions of Christian education and student spirituality in Seventh-day Adventist day academies in the United States of America*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.
- Zarzour, K. (1994). *Battling the school-yard bully*. Toronto: Harper Collins.
- Zuck, R. B. (1995). *Teaching as Jesus taught*. Grand Rapids, MI: Baker Books.

VITA

MIKE MILE LEKIC

EDUCATION:

- 2005 Ph.D., Religious Education, Andrews University
- 1991 M.P.H., International Health, Loma Linda University, Haiti Extended Campus
- 1987 M.A., Educational and Developmental Psychology, Andrews University
- 1985 M.Div., Andrews University, Berrien Springs, Michigan
- 1974 Brevet d'aptitude à l'enseignement du français hors de France, Alliance Française, Paris, France
- 1973 Diplôme d'Evangeliste, Séminaire Adventiste du Salève, Collonges-sous-Salève, France

EXPERIENCE:

- 1996 - Present Director of Education, SDA Church in Canada (Canadian Union)
- Jan.-Sept. 1996 Superintendent of Education, Ontario Conference, Canada
- 1993 - 1995 Superintendent of Education; Youth, Church & Personal Ministries Director, Quebec Conference, Canada
- 1991-1993 President, Haitian Adventist University/Université Adventiste d'Haïti
- 1987-1991 Teaching Principal, English Academy (mornings); Chair, Dep. of Modern Languages, Theology, Educational and Pastoral Psychology, and Public Health Teacher (afternoons), Port-au-Prince, Haiti
- 1982-1987 Student Employment, Andrews University, Berrien, Springs, Michigan
- 1980-1982 Kennedy International Airport Safety, New York City, New York
- 1977-1980 Assistant/Associate Pastor, Bremerhaven, Germany
- 1975-1976 Military Service, Yugoslavia

PROFESSIONAL MEMBERSHIPS AND CERTIFICATES:

- Psi Chi: Honor Society in Psychology
- ASCD: Association for Supervision and Curriculum Development
- AAA: Adventist Accrediting Association, Union Directors' of Education Rep
- CEA: Canadian Educational Association
- FISC: Federation of Independent Schools in Canada
- Phi Kappa Phi: Honor society, recognizing and promoting academic excellence
- CFLE: Certified Family Life Educator
- Teaching: Professional Teaching Certificate
- Administration: Administrator's Certificate (Principal, Superintendent)
- Ordination: Seventh-day Adventist Church Pastoral Ordination Certificate