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### A Study of Religious Attitudes and Problems as Perceived by Current and Former Seventh-day Adventist Students at Seventh-day Adventist Mission Secondary Schools in Hong Kong

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A study of religious attitudes and problems as perceived  
by current and former Seventh-day Adventist students at  
Seventh-day Adventist mission secondary schools in Hong Kong

Chuah, Daniel Gim-Teng, Ph.D.

Andrews University, 1992

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Andrews University  
School of Education

A STUDY OF RELIGIOUS ATTITUDES AND PROBLEMS AS  
PERCEIVED BY CURRENT AND FORMER SEVENTH-DAY  
ADVENTIST STUDENTS AT SEVENTH-DAY  
ADVENTIST MISSION SECONDARY  
SCHOOLS IN HONG KONG

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

by  
Daniel Gim-Teng Chuah

November 1992

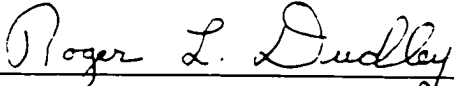
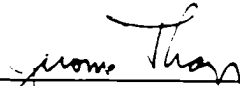
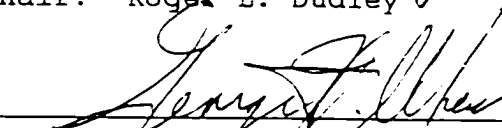
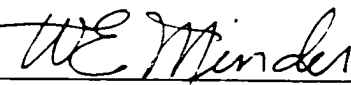

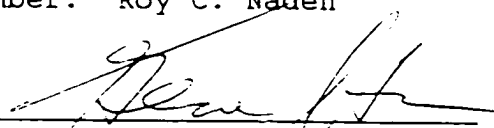
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Daniel Gim-Teng Chuah

APPROVAL BY THE COMMITTEE:

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ABSTRACT

A STUDY OF RELIGIOUS ATTITUDES AND PROBLEMS AS  
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Daniel Gim-Teng Chuah

Chair: Roger Louis Dudley

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: A STUDY OF RELIGIOUS ATTITUDES AND PROBLEMS AS  
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MISSION SECONDARY SCHOOLS IN HONG KONG

Name of researcher: Daniel Gim-Teng Chuah

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Date completed: November 1992

Problem

In spite of the combined efforts of both the local churches and the schools, the church attendance of Seventh-day Adventist adolescents has been low. This present study was to identify the religious attitudes of current Adventist students and Adventist alumni of all Adventist mission secondary schools in Hong Kong and to determine the relationship of these attitudes to other selected variables such as Bible classes, spiritual assemblies, church services and activities, doctrinal beliefs, relationships with parents, teachers, and pastors, their own self-concepts, and

peer and media influences. This study sought to relate also the attitudes with 14 background variables such as gender, grade level at baptism, level of education, years spent in Adventist schools, religious background of parents, parents' marital status, church attendance, and residential status, whether dormitory or community students.

#### Method

The subjects of this study were 165 current students from Form/Middle One to Five and 199 alumni who had left the Adventist secondary schools, not more than 5 years previously. The survey instrument utilized was the Youth Perceptual Inventory developed by Dudley (1977), modified by Laurent (1986), then further modified and translated into the Chinese language, and validated.

#### Results

An investigation of the alienation scores indicated that 7% of the Adventist population might be considered to have negative attitudes toward religion. The variables that elicited the most negative attitudes concerned uninteresting sermons, unhappiness while attending an Adventist school or church, restrictive church standards, not feeling accepted at church, and unenjoyable church youth activities.

Eight of the 13 highest correlations dealt with church influences; school-influence variables ranked second. The influence of media and peers ranked 12th and 15th,

respectively. Home-influence variables ranked no higher than 17th.

The best predictors for alienation in descending order were: lack of church involvement, lack of personal interest of teachers, authoritarianism in pastors, unbelief in Adventist doctrines, lack of personal interest of pastors, negative media influence, lack of religious sincerity of teachers, and family disharmony.

#### Conclusion

It is important that parents, teachers, and religious leaders endeavor to manifest and communicate qualities associated with positive religious attitudes.



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## ACKNOWLEDGEMENTS

I am thankful to:

The chairman of the dissertation committee, Dr. Roger Dudley, for generously giving me of his time, for patiently and professionally guiding my progression, for his covering letter and other letters of support;

Dr. Roy Naden, a member of the committee and my major professor, for his precious comments, encouragement, and help, especially in the expression of concepts in concise language;

Dr. George Akers, a member of the committee, for his insightful comments and suggestions;

Dr. Eugene Hsu, the external examiner, the secretary of the Eastern Asia Committee of the General Conference of Seventh-day Adventists, for his keen concern and suggestions;

Dr. Jerome Thayer, the assistant dean of the School of Education, for his open-door policy, his time, and his consultation in methodology and statistical analysis;

My dear sister, Arnie Guild, an English teacher, for untiringly editing my manuscript in her few and precious leisure moments;

The judges, whose names are to remain anonymous, for

help in modifying the Youth Perceptual Inventory for the study;

Mrs. Bonnie Proctor, the dissertation secretary, for her editorial reading and suggestions for formatting;

Pastor Chapman Wong, president of the Hong Kong-Macao Conference; Dr. Anna Li, Dr. Doris Foo, and Mr. Frank Tam, the principals of each secondary school; the chaplains of each school, and local church pastors, who courteously allowed and helped in the collection of data among students and alumni under their care;

The 165 students and 199 alumni who willingly played an essential role in the completion of this study;

My son, Jeriel, and my daughter, Mercy, for their understanding of my not spending sufficient time with them;

My wife, Verna, whose love, patience, support, and many hours of help in locating the alumni sample, gathering data, and classifying the free-response data--it is to her that I dedicate this work--and

God, who granted me the privilege of attending Andrews University and calls me to serve the young people of His church.

## CHAPTER I

### INTRODUCTION

#### The Colony of Hong Kong

Hong Kong consists of a peninsula attached to mainland China and over two hundred islands. The mainland area has two sections--the New Territories in the north and the Kowloon Peninsula in the south. The main island, Hong Kong Island, lies south of the peninsula.

Hong Kong is a bustling center of economic activity and one of the world's most crowded places. It ranks among Asia's major ports as a center of trade, finance, manufacturing, and tourism. Hong Kong has a land area of 410 square miles with a population of about 6 million people (Encyclopedia Americana, 1988). On the average, about 15,000 people live in each square mile.

Hong Kong is a British colony of which the northern part was leased by China to Britain in 1898 for 99 years; it will be returned to the Chinese Government in 1997. No one is sure what the political situation, the economic condition, and educational system will be by that time. But for years Hong Kong has been enjoying its free-port status, including the diverse life-styles and religions of the Hong

Kong people. According to Knight (1985), Buddhists comprise 74% of the total population; Christians, 8%; and others, 18%. With regard to education, all children in Hong Kong are required by law to go to school for 9 years--6 years of elementary school and the first 3 of the 5 years of high school. Tuition for these 9 years of education is free. The Department of Education of Hong Kong subsidizes the students and allocates them to schools according to established criteria. This includes Adventist mission secondary schools. Hong Kong has two universities, four teacher colleges, five other colleges and technical schools, 714 elementary schools, and 424 secondary schools.

#### Adventist Education in Hong Kong

Of its 6 million people, those ranging from the ages of 10 to 19 years comprise 17% of the total population (Knight, 1985). In other words, about one sixth of the people in Hong Kong are adolescents. It is in this densely populated city of Hong Kong that the Seventh-day Adventist church, with a constituency of 3000 members, has the challenge of providing Christian education from the lowest level to the highest degree that it can offer. Adventists operate a denominational college, four feeder mission high schools, and one centralized church school for the younger generation. The four mission schools are able to serve approximately 2400 young people each year with about 50% of their faculty members who are Adventists. It is a primary

purpose of the mission schools to reach the juvenile population with the Gospel.

In the Adventist mission secondary schools, Bible is taught at all levels. All four mission schools encourage and prepare their last-year students to take Bible as one of the subjects in the School Certificate Examination conducted by the Department of Education of Hong Kong. This enhances a deeper knowledge of the meaning of the Bible. Each of the four mission secondary schools designs its own Bible curriculum, spiritual programs, and activities such as weeks of prayer, chapel, morning and afternoon worship services, and Saturday morning religious programs. Friday vespers and Saturday sundown worships are scheduled in the only boarding school that Adventists have in Hong Kong. All these extra-curricular activities are compulsory because they constitute the evangelistic endeavors of the schools to bring the young people to Christ. On Saturday mornings, after the schools' religious programs and activities, the students are dismissed but the Adventist students are encouraged and the non-Adventist students are invited to remain for church services in the churches on the campuses. With all the school and church efforts in providing academic programs and Christ-centered extra-curricular activities, counselling, and youth-ministry services, the baptismal rate through educational work remains the highest when compared with the results through other means of evangelism. School

evangelism is known as the most effective, fastest, and most economical way of reaching the youth.

#### Statement of the Problem

In spite of the combined efforts of both the local churches and the schools, the church attendance of Adventist adolescents has been low. Many of the current Adventist students and alumni are not found in the weekly divine service and young people's meeting. The alumni, especially, seem to disconnect themselves from their church as they graduate from the Adventist mission schools or transfer to non-Adventist schools. In other words, some of the students or alumni who have been baptized in the mission schools remain faithful while others become alienated from church.

What problems do students face in the mission schools and in the church? What attitudes do they develop toward the school and religion? Why are some positively oriented toward the church, while many are indifferent or even hostile toward it? This problem demands the concern and consideration of all Christian parents, church leaders, Adventist educators, and religious counselors. This study attempted to identify the religious attitudes of and the problems perceived by Adventist students of the four Seventh-day Adventist mission secondary schools in Hong Kong as to the reasons of alienation.

### Purpose of the Study

The primary purpose of this study was, therefore, to identify the religious attitudes of and the problems as perceived by two groups of Adventist adolescents as to the reasons for alienation from religion. One of these two groups of adolescents was the Adventist students who were currently attending one of the four Adventist mission secondary schools; the second group was the baptized alumni who have attended any of the four schools and have left the schools, not more than five years previously, and were residing in Hong Kong.

This study involved an effort to discover correlations between attitudes toward and perception of religion and other selected variables. Among the variables were: Bible classes, spiritual assemblies, teachers, teacher-student relationship, school administrators, school activities, school standards, parents, parents' standards, parent-child relationship, worship services, church pastors, doctrines, pastor-member relationship, sermons, church activities, church standards, peer group, media influences, and self-esteem.

This study also sought to relate the attitudes and problems with certain background variables: gender, grade level at baptism, level of education, years spent in Adventist mission schools, religious background of parents, parents' marital status, church attendance, participation in



church activities, and residential status as dormitory or community students.

It was hoped that the results of the study would bring a better understanding of how Hong Kong Adventist youth feel about religion and the church and provide solid indicators as to why some youth accept or reject religion.

#### Need and Significance of the Study

This study is needed primarily because of the crucial nature of the subject of school evangelism and the salvation of young people. The eternal destiny of a person depends upon a personal decision, and it is in adolescence that one begins to search for identity and meaning in life.

Second, this study is significant because there is little information available on this subject in Hong Kong. In the Western world, there are some sources offering substantial empirical evidence that deal with the problem of alienation in the religious experience of adolescents (Dudley, 1977; Laurent, 1986; Kangas, 1988). In Hong Kong, the general feeling is that the problem is serious, but only guesses and personal opinions exist as to why Adventist adolescents reject religion. No empirical research is yet available.

Third, the study is important because it attempts to listen to adolescents on the subject of religion.

Fourth, this study is significant because it provides objective data for parents, pastors, teachers, and

counselors for the planning of new strategies focusing on the spiritual outcomes of education, programs, and activities.

Fifth, this study is needed because it focuses on the reasons for acceptance and rejection of religion. It is not enough to know that a small portion of students from the mission secondary schools is accepting the church and from that portion many have become alienated from religion. Adventist parents, teachers, leaders, and counselors need to know the reason why.

Finally, this study is important because it provides groundwork for curricular and operational changes for the near future to promote a climate for optimal acceptance of the Faith. It also provides a base line for all later surveys and studies. Political changes in the next few years in this part of the world will probably profoundly affect the life of the Chinese people, especially the religious life of adolescents.

#### Theoretical Basis of the Study

A broad background of theory was drawn from studies in the field of adolescent psychology, personality development, sociology, youth ministry, media influence, and from the researcher's personal observation and experience. From the theoretical background, independent variables were selected. By correlating important selected variables in the home, church, and school life of youth with attitudes

toward and perceptions of religion, patterns were investigated and the research hypotheses constructed.

The following is a brief summary of the components on which this study was based: autonomy, autocratic and rigid authority, the relationship between religion and rigidity, the gap between adult religious profession and practice, the adolescent personal identity, the influence of peers, the influence of mass media, and the need for adolescent religious experience.

#### Autonomy

One of the important developmental tasks for the self-conscious adolescents as outlined by Havighurst (1972) is the achieving of independence from parents and other significant adult persons, so that they may move onward toward maturity. To be accepted as an autonomous person becomes one of the goals of normal adolescents (Thornburg, 1975).

According to Wagner (1978), the need of adolescents to establish independence from adults may result in some cases in questioning of Christianity. This is not necessarily a spiritual problem, but probably a normal developmental phenomenon. They are passing from a received faith to a personal faith. Wagner said:

Many adolescents investigate their religion as a source of emotional and intellectual stimulation. Youngsters want to learn their religion on an intellectual basis rather than by blind acceptance. They question religion not because they want to become

agnostic or atheistic, but because they want to accept religion in a way that is meaningful to them--based on their desire to be independent and free to make their own decisions. (pp. 357-358)

In the words of Muuss (1975), "It is hoped that the adolescents will find a deep religious commitment during this period, a commitment they carry with them throughout adulthood" (p. 63).

### Autocratic and Rigid Authority

One important developmental trend in religion during the adolescent years consists of changes in religious beliefs due to the increased knowledge and experience of adolescents. Hurlock (1967) pointed out that in many cases, the change is part of the adolescents' revolt against all authority. The more authoritarian their training, the greater their revolt. This will affect their religious and other concepts learned from authoritarian teaching.

Hurlock also pointed out that if the adolescents are denied the independence their friends have, they will be resentful of their parents by showing a negative attitude toward their parents and everything they have or do. According to Rice (1978), the negative attitude of the youth toward parents may lead to the rejection of their religion. Rice claimed that:

When adolescents begin to rebel against their father's authority, their religious faith also begins to collapse. . . . If adolescents are rebelling against their parents, they may use religion as a means of striking against them. They reject religion as a way of emancipating themselves from parents who are not giving

them the freedom they seek. Adolescents' rebellion against going to church is one expression of this rebellion against parental authority. They cannot react against their parents to whom their anger is directed, so they react against the religion they want them to have. (p. 490)

Good family, school, and church environments can provide a strong continuity of values and beliefs between youth and their parents, teachers, and ministers.

#### Relationship Between Religion and Rigidity

Adolescents need the warmth, empathy, and genuineness of parents, teachers, and friends. They also need the understanding, hope, and involvement of one-to-one relationships with adults and peers. But Strommen (1973) showed that half of the youth in church feel alienated from the church, feeling unwanted, unneeded, and unnoticed.

In dealing with the methods of teaching senior highs, Bowman (1963) advocated that adolescents need to explore faith from every angle, and they need to find in the church a freedom to follow their thoughts wherever they may lead. In discussing adolescents in search of religion and church, Babin (1969) stated:

More important for their deepest acceptance than the intellectual caliber of the teacher is the sincerity with which they love and feel loved. They will come to the Church through love, not reason. Therefore, if the church offers no love, none of love's freedom and elan, they will join another club. And we will have nothing to say to them. (pp. 68-69)

Adolescents long for warm friendship, good communication, and broader meaning in the experience of religious life.

#### Gap Between Adult Religious Profession and Practice

Adolescents want to build their own moral codes. According to Hurlock (1980), such moral codes are to be built on the basis of concepts of right and wrong which adolescents have learned from adults. Hurlock said:

Inconsistencies in standards of right and wrong the adolescents encounter in daily life confuse them and impede their progress in building their religious faith and establishing their religious conviction. (p. 243)

Adolescents do have the ability to imagine an ideal world. When they realize the adults whom they once considered as heroes fall far short of their ideal, they point out all the shortcomings they notice in the adult culture--hypocrisy, injustice, and repression--hoping to bring reality closer to their ideal (Papalia and Olds, 1989). Many are also willing to take a conspicuous stand in confronting these issues and the persons and institutions involved. Rogers (1969) suggested that these are some of the causes that lead the students into alienation from family, religion, or society.

#### Self-esteem

According to Erikson (1968), the main challenge of the stage of adolescence is the conflict of identity

formation versus role diffusion and identity confusion. The adolescent begins to question whether there is continuity between "who I have been" and "who I will become." If personal identity is not established, youth struggle and the pain of role confusion may result. Adolescents may then withdraw and isolate themselves, becoming alienated from various aspects of life including religion (Muuss 1975). Mitchell (1986) stated:

Identity crises occur when the adolescent cannot find someone (or something) to believe in, or to attach himself to. Typical of identity crises is an overidentification with movie stars, athletic heroes, or music sensations and simultaneous surface rejection of parents and parental values. (p. 33)

#### Influence of Peers

One important developmental task for adolescence is to build values. Hurlock (1980), when outlining adolescent developmental psychology, suggested that since adolescents spend most of their time outside the home with members of their peer group, the peers have a greater influence on adolescent attitudes, values, standards, and behavior than the family.

Hurlock further pointed out that on one hand the adolescents want to build values that are in harmony with those held by adults, but, on the other hand, when the adult-fostered values clash with peer values, adolescents choose to reject adult values and withdraw from adult institutions such as the church (Smith, 1962) in favor of

those of their peers. Adolescents are eager for peer acceptance, want to win social approval, and feel secure among their peer group. Mitchell (1986) emphasized that peer rejection will result in much trauma.

Age does become a powerful bonding factor in the development of adolescence. Papalia and Olds (1989) pointed out that sometimes age is even more powerful than religion, race, community, or sex. O'Doherty (1973) stated that, "The 'crisis of faith' common in late adolescence is very often due to the individual's inability to withstand peer group pressures" (p. 85). He explained that one of the reasons for youth to become selective in what they believe is "due to their contact with youngsters from totally non-religious backgrounds" (p. 5).

While members of the peer group are constantly influencing and being influenced by each other, the bright side is that parents who have strong ties with their children are still recognized as sources of guidance and authority (Smart, 1978) and that peer groups which have key members with leadership training can provide positive and value-shaping effects on others (Strommen, 1973).

#### Influence of Mass Media

The search for a meaningful identity is a major task of adolescents. Muuss (1975) observed that this task is immeasurably more difficult in a modern democratic society than in a primitive society. Babin (1969) held that



adolescents are in a "transition from a traditional or authoritarian society to a pluralistic one" (p. 28).

Mass media, particularly television, has much influence on students. The amount of time youth are exposed to mass media made it a powerful force in youth development.

Rogers (1969) explained that young students learn very early from news and television series about hypocrisy and dishonesty in adult society. Within a short period of time, adolescents can observe how people are lying to each other in daily lives and on universal and international hookups. The youth have difficulty accepting those manifested hypocrisies. This probably causes respect for authority to erode. Adult values, standards, and behavior no longer constitute models to young people, and conflict between adolescents and adults is thus generated. Babin (1969) emphasized that the media's influence has greatly affected the issues of faith for young people.

#### Need for Adolescent Religious Activities

High school Christian youth usually want to be involved in religious activities. The involvement of adolescents in religious activities is a conscious appraisal and declaration of their faith, which is at the same time an important aspect of their identity quest (Sparkman, 1979). It is important to experience active participation as a response to their faith (Cromer, 1977), and faith is kept

vibrant when it is shared. Bolin (1977) believed that young people gain confidence and grow in Christian maturity as they share in Christian life together. Babin (1969) observed that adolescents are longing for participation in actions which are worthwhile and which make them more human.

Strommen, Brekke, Underwager, and Johnson (1972) explained that adolescents react negatively to controlled, formal, and unchanging religious activities. There is a need for activities which will give adolescents a sense of purpose and an opportunity to express and affirm their faith.

#### Statement of the Hypotheses

The underlying hypothesis of this study was that alienation from Seventh-day Adventism among students attending mission schools is correlated with the youth's relationships with parents, teachers, pastors, peer groups, media influence, and their own self-concepts (relationships concerning religious values). This general working hypothesis was subdivided into 23 research hypotheses:

1. Negative attitudes toward religion are correlated with adolescents' perceptions that they are not achieving autonomy.

2. Negative attitudes toward religion are correlated with adolescents' perceptions of intrafamily disharmony in their parental homes.

3. Negative attitudes toward religion are

correlated with adolescents' perceptions of authoritarianism in their parents.

4. Negative attitudes toward religion are correlated with adolescents' perceptions of authoritarianism in their school administrators and teachers.

5. Negative attitudes toward religion are correlated with adolescents' perceptions of authoritarianism in their church pastors.

6. Negative attitudes toward religion are correlated with adolescents' perceptions of the severity and harshness of the discipline used by their parents.

7. Negative attitudes toward religion are correlated with adolescents' perceptions of the severity and harshness of the discipline used by their school administrators and teachers.

8. Negative attitudes toward religion are correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns with their parents.

9. Negative attitudes toward religion are correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns with their teachers.

10. Negative attitudes toward religion are

correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns with their church pastors.

11. Negative attitudes toward religion are correlated with adolescents' perceptions of the degree to which their Christian teachers at schools do not personally care about them.

12. Negative attitudes toward religion are correlated with adolescents' perceptions of the degree to which their church pastors do not personally care about them.

13. Negative attitudes toward religion are correlated with adolescents' perceptions of the degree to which their parents do not live up to the life-style standards of the Adventist Church.

14. Negative attitudes toward religion are correlated with adolescents' perceptions of the degree to which their teachers do not live up to the life-style standards of the Adventist Church.

15. Negative attitudes toward religion are correlated with adolescents' perceptions of the insincerity of their parents' personal relationship with God.

16. Negative attitudes toward religion are correlated with adolescents' perceptions of the insincerity of their teachers' personal relationship with God.

17. Negative attitudes toward religion are correlated with adolescents' perceptions of the insincerity of their church pastors' personal relationship with God.

18. Negative attitudes toward religion are correlated with adolescents' low self-esteem.

19. Negative attitudes toward religion are correlated with adolescents' perceptions of the negative influence that peers have on their behavior.

20. Negative attitudes toward religion are correlated with adolescents' perception of the negative influence that the media have on their behavior.

21. Negative attitudes toward religion are correlated with adolescents' perceptions of their lack of opportunity for church involvement.

22. Negative attitudes toward religion are correlated with concepts of religion held by adolescents as being more legalistic rather than a relationship with a personal God.

23. Negative attitudes toward religion are correlated with adolescents' expressions of unbelief in the doctrines of the Seventh-day Adventist church.

#### Definition of Terms

In this study, the following terms are defined:

Adolescents: Persons from age 12 to 22. A term used interchangeably with youth or young people. In terms of the actual population being studied, it refers to current

Adventist students and Adventist alumni of past years of the four Seventh-day Adventist high schools in Hong Kong.

Alienation: A sense of estrangement or withdrawal from religion. It is a feeling of not belonging to or not fitting in with the Adventist community, sometimes accompanied by anxiety, resentment, hostility, discontentment, or disillusionment, whether attending or not attending church services.

Attrition: Disaffiliation from the church resulting from alienation.

Church: The Seventh-day Adventist denomination and its congregations.

Form One: The first year of secondary school, equivalent to the American seventh grade, with emphasis in English language. Textbooks are in English, although Chinese is taught as a subject.

The Hong Kong-Macao Conference: The Seventh-day Adventist administration in Hong Kong which is under the South China Island Union Mission and in turn under the Far Eastern Division of Seventh-day Adventists.

Middle One: The first year of middle school, equivalent to the American seventh grade, with emphasis in the Chinese language. Textbooks are in Chinese, although English is taught as a subject.

Religion: The individual's total relationship with God in the holistic sense including belief, ethics, rituals,

experience, love, self-denial, knowledge, prayer, worship, witnessing, commitment, stewardship, salvation, and oneness with God.

Retention: The process of retaining membership in the Seventh-day Adventist church, the probability of remaining an Adventist.

Seventh-day Adventist: A baptized member of the Seventh-day Adventist Church, also referred to as an "Adventist."

Sam Yuk Middle/Secondary Schools: The schools operated by the Hong Kong-Macao Conference of Seventh-day Adventists, offering Form One through Six and/or Middle One through Six (equivalent to grade seven through twelve in the American system). Three of the schools serve only community students, while the fourth, which has dormitory facilities, serves both community and dormitory students.

#### Delimitations of Study

For practical considerations, the population of the study was delimited to Adventist students currently studying in the four Adventist mission secondary schools in Hong Kong and former Adventist students who studied in and have left any of the four schools, not more than 5 years previously, and were residing in Hong Kong.

### Methodological Assumptions of the Study

It was assumed, for the purpose of this study, that:

1. Attitudes about religion can be measured, if not precisely, at least to some meaningful extent.

2. Feelings and attitudes provide a more accurate measurement of attachment and alienation than external criteria such as church attendance or membership.

3. Youth will report their attitudes and feelings as honestly and accurately as they can if they are convinced that the study is significant and that they will be free from reprisal.

4. Attitudes and feelings are important to parents, teachers, and those who minister to youth. An understanding of the reasons for adolescent attachment and alienation is vital to an effective youth ministry at home, church, and school in Hong Kong.

5. The Youth Perceptual Inventory has been tested and used among American adolescents by both Dudley and Laurent. When it is further modified and validated, it will be appropriated for use by the Chinese Adventist population.

### Limitations of the Study

1. The research data provided correlational information. Correlations between variables do not prove causation, but they suggest practical approaches that may prove effective in the promotion of religious attachment and the prevention of religious attrition.



2. This study measured the perceptions that adolescents have of parents, teachers, and pastors and did not attempt to measure the adults directly. Whether or not the adolescents' perceptions correspond to fact, this study assumed that perceptions sometimes have more effect on behavior than reality.

3. The study was limited to Seventh-day Adventist students of all four Seventh-day Adventist mission secondary schools in Hong Kong. The results cannot be generalized beyond this population.

4. Measurement was limited to the items included in the questionnaire.

5. The independent variables selected were in no way exhaustive. Their selection was based largely on the existing literature on religious attachment and alienation and from personal experience with the study population.

#### Outline of the Study

This chapter introduces the problems and the reasons why this study is crucial to the future of Adventist education in Hong Kong. The significance and theoretical basis of the study have been discussed. Twenty-three research hypotheses were formulated and important terms identified. The delimitation, assumptions, and limitations of the study have been defined. Chapter 2 reviews the related literature on the subjects of youth and their attitudes and perceptions regarding religion. Chapter 3

outlines the methodology which includes the type of research, population, sample size, variables, instrumentation, procedures, null hypotheses, and statistical analysis. Chapter 4 outlines the different findings and compares the study with Dudley's and Laurent's research. Chapter 5 contains a summary of the study, discussion of the results, conclusions, and recommendations for further research. Various appendices and a bibliography complete this study.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

No empirical studies have been found which attempt to deal with alienation from religion among Chinese Adventist adolescents in Hong Kong. Few studies have been attempted among American Adventist and other church-related adolescents. Tests on hypotheses that alienation is related to adolescents' relationships with parents and other authority figures, their self-concepts, media influence, peer influence, school, and church are scanty. However, sources related to various aspects of the subject are abundant, and they provide a theoretical framework for this study.

Literature has been selected to represent the related fields in this research. It is reviewed under the following subdivisions:

1. Literature on the religious attitudes of adolescents
2. Literature on adolescents' attitudes toward religion as related to autonomy
3. Literature on the influence of autocracy and rigidity at home, church, and school on the religious

attitudes and feelings of adolescents

4. Literature on the relationship between religion, rigidity, and prejudice

5. Literature on the gap between adult religious profession and practice

6. Literature on adolescent personal identity and self-esteem

7. Literature on the influence of the mass media on adolescents' attitudes toward religion

8. Literature on the peer influence on adolescents' attitudes toward religion

9. Literature on adolescent religious activities.

#### Religious Attitudes of Adolescents

##### Adventist Studies

Noble (1971) studied all 558 twelfth-grade students in nine Adventist senior high schools in the Pacific Northwest. His research showed that the number of years the students attended Adventist schools did not appear to be a strong factor relative to the variables of acceptance of the church's beliefs, self-perceived life style in conformity to church standards and beliefs, and value-perception of the Adventist education system.

The research also indicated that belief was one of the strongest determinants of how students perceive themselves as practicing members of the church. Students who perceived themselves as strong church members felt that

ways were open to them in schools to express their disagreements and differences, they believed that their parents were committed to the principle of Adventist Christian education, and they looked up to their parents.

Noble also found that the students knew the church doctrines but did not necessarily believe them, and that the students who professed that they believed the doctrines found difficulty in practicing the principles. Furthermore, students in these schools were critical of the religious instructions and of the unfair treatment that early and later adolescents received from the administrators. Noble's study also indicated that tension in a family divided by religious differences might reflect negatively on the student's life pattern, particularly as related to the church and its schools.

Dudley (1977) developed his Youth Perceptual Inventory and administered it to 400 students who enrolled in 20 Adventist academies in the United States. His study suggested that 16% of the population might be considered alienated from religion in general, while 52% of the young people were alienated from some aspect of their religion.

Dudley found that items which evoked the most alienation were Sabbath sermons, the necessity of church membership, experiences with the church, Bible classes, and the church's restrictions on life-style. The five highest correlations all dealt with influences of the religious

school upon alienation from religion. Among school influences examined, lack of sincerity in teachers, little personal interest on the part of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards were all positively correlated with alienation from religion. The concept of religion as legalism rather than a relationship was positively correlated with alienation. A negative correlation between alienation and the expressed belief in Adventist doctrines was also significant.

Among the parental and home influences studied by Dudley, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline were all positively correlated with alienation from religion. Parental noncompliance with church standards was not significantly correlated with religious alienation. On the free-response item, 43% expressed generally positive feelings toward their religion, 10% expressed generally negative feelings, 17% expressed ambivalent or confused feelings, and 29% did not respond at all.

Research was conducted by Minder (1985) in Illinois, Indiana, Michigan, and Wisconsin to determine if students who were in the Adventist school system had a greater

probability of joining and staying in the church than students who did not attend Adventist schools but were from homes with at least one Adventist parent.

Minder surveyed 807 young people and reported that 51% of those who did not attend Adventist schools from kindergarten to 12th grade had joined and stayed in the church, 79% of those who had some Adventist education joined and stayed, and 98% of those who attended all 12 grades in the Adventist school system joined and stayed. He also reported that there was a cumulative effect of the number of years of Adventist schooling on remaining in the church if the student joined. The probability increased with each additional year a student stayed in the Adventist school system. The most significant years of schooling for retention were the academy years, with grades 5 to 8 second in importance and grades 1 to 4, the least important influencing retention. Minder emphasized that when the home, the school, and the church espoused the same spiritual values, the youth were less prone to leave the church.

Kangas (1988) studied 1511 fifteen- to sixteen-year-old adolescents from 659 churches in the North American Division. This study was the first report of a 10-year longitudinal research project which sought to identify the attitudes and behaviors of Adventist adolescents and examine possible correlations with the religious backgrounds and influences of their homes, churches, and schools.

Kangas found that over half of the adolescents felt positive about Seventh-day Adventism. A majority (59%) were positive about their baptism, 53% regarded themselves as active members, and 77% indicated positive intentions of remaining Adventists. Of the 41% who wished they had not been baptized, 19% already identified themselves as inactive, and 21% expressed feelings of rebellion, with a perceived amount of restraint contributing to their vendor.

The strongest influences or experiences accounting for 47% of the variance of the adolescents' intentions of remaining Adventists were agreement with church standards, frequency of church attendance, the church meeting their spiritual needs, undesirable aspects of competition, and a felt toward independence, both parents being members of the church, frequency of Bible reading, perceived spiritual commitment of parents, closeness of relationships, and perception that members live what they believe.

Kangas in her study concluded that adolescents sought a religion based on relationship with and the spiritual perceptions of others, and the home was the most important religious influence. Longer attendance at Adventist schools was the greatest influence on the degree of agreement with the church's standards, but it was not associated with the adolescents' present happiness with religion. Attendance also predicted spiritual intentions for the future. Frequency of church attendance and the



extent to which the church met the adolescents' needs were strong predictors of adolescents' intentions to remain Adventists. Adolescents prefer learning religion through involvement and discussion, not traditional methods.

One year later, in 1989, Dudley and Kangas (1990) surveyed the same sample of the study done by Kangas in 1988. This was the second report of the 10-year longitudinal research project. The 1,263 Adventist adolescents were then 16 or 17 years old. This study showed that growth in personal religion was greater than decline and that 77% had remained the same or gained a stronger relationship with Jesus Christ when compared with that of 1 year earlier. But 23% indicated that their relationship had become weaker or they had no relationship at all. Further, this study indicated that the spiritual vitality of the young Adventists was endangered. Regarding their devotional life, 11% indicated that they never or seldom prayed, while 42% prayed daily; 36% never or seldom studied Bible, while 9% studied every day; and 42% had no family worship, and 17% had it regularly.

The Adventist Youth Survey 2 with 17 questions on two pages used by Dudley and Kangas again revealed the significant influence of family variables on the adolescent religious life. The study showed that in just 1 year, 6% saw their parents either separated or divorced, and 8% saw their parents leave the church. These experiences adversely

affected the spiritual attitudes of the youth. Of those who saw their parents either separated or divorced, 38% felt that their relationship with Jesus became weaker than the previous year, 33% felt weak in their relationship with the church, 50% did not attend church regularly, 32% said they were further apart from their fathers, and 28% said they were further apart from their mothers. Divorce separated husbands and wives, parents and children, and members and church.

In investigating the retention or alienation from the church, 23% of the teenagers expressed that their relationship with the church grew stronger compared with the previous year, another 23% expressed the opposite, half of them remained unchanged, and 4% said they no longer related to the church. Agreement with church standards was the strongest predictor of the teenagers' intentions to remain Adventists in the 1988 study. In this second-year study, 37% agreed with church standards, 9% totally disagreed with Adventist life-style, and 54% had mixed feelings. Among the attitudes toward the church and participation in its life, 65% attended church regularly, and 9% rarely or never attended church. Another 6% had been active in outreach or witnessing activities at least once a week during the past year, and 57% had rarely or never been active.

Valuegenesis (Dudley, 1992) was a study conducted by Search Institute of Minneapolis, Minnesota, under the

guidance of a Project Affirmation Coordinating Committee assigned by the North American Division of Seventh-day Adventists. It was the largest and most comprehensive study of Adventist youth in North America on the formation of faith and values in the context of their most influential institutions: family, school, and church. This was a national study of Adventist youth and their parents, teachers, principals, and pastors with collected information unprecedented in scope and size. There were 12,142 youth in grades 6 to 12, 1,892 parents, 383 teachers, 176 principals, and 155 pastors who responded to 465 questions. The majority of the youth participants were enrolled in Adventist schools; the rest were enrolled in public and other private schools which included ethnic minority and self-supporting schools (Benson & Donahue, 1990).

Based on the Valuegenesis research, Dudley reported both good and bad news. The good news was that the study indicated that nearly all Adventist teenagers held spiritual values that were important to them. Fifty percent of the Adventist young people emphasized the importance of religious faith, but less than 30% of the mainline Protestant youth did. Further, 95% of the Adventist teenagers agreed with the statement "I know that God loves me no matter what I do." They demonstrated a good understanding of salvation by grace alone.

The longer the students were in Adventist education

the stronger their support of the school system. Valuegenesis data showed that 85% agreed that a way must be found to provide financial aid so any Adventist student could afford to attend an Adventist school. The study showed that most Adventist teachers were highly dedicated to the task of transmitting faith and values. Two thirds talked with individual students about matters of faith and values often or very often, and the same proportion talked in the classroom about their own personal faith often or very often. The study noted that Adventist youth were lower than the public school group on a number of deviant behaviors, including alcohol and marijuana usage, cheating in school, and engaging in sexual intercourse. It also showed that the more years in Adventist education the higher was their acceptance of Adventist life-style.

The bad news was that the study revealed a few fundamental problems in attempting to transmit values: failure to make religion attractive; restrictive structures; hypocrisy; and neglect of personal growth and fulfillment. In the areas of service to others, nearly half of the youth spent no time whatsoever helping people. Further, this percentage increased as the youth grew older. Values regarding service to others decreased and prosocial behavior declined. The Adventist teenagers scored low on relationships to people and on translating their

relationship with God into acts of love, mercy, and justice toward others.

Valuegenesis uncovered dilemmas in the area of church and popular cultural standards. About 42% of the Adventist youth disagreed with the standard of not wearing jewelry, 55% disagreed with the standard of not listening to rock music, 51% disagreed with the standard of refraining from drinking caffeinated drinks, 58% disagreed with the standard of refraining from dancing, and 64% disagreed with the standard of not going to movies in theaters.

Dudley in a concluding chapter said:

For Adventist education and for the entire value system of the new generation of Adventist youth, Valuegenesis has revealed a golden age, bright with promise . . . . But Valuegenesis has also revealed great perplexities, concerns, and unique challenges. (pp. 269)

To make a difference in the faith, values, and commitment of the Adventist youth, Dudley proposed 29 suggestions in the following 12 themes:

1. Foster a personal relationship with God
2. Clarify the Gospel
3. Personalize basic doctrines
4. Make standards relevant
5. Raise social consciousness
6. Build happy Christian homes
7. Educate congregations to be user-friendly
8. Involve youth in the church
9. Promote superior schools

10. Insist on caring schools
11. Support Adventist teachers
12. Nurture faith, values, and commitment in the young generation on the three-fold impact of family, congregation, and school.

#### Non-Adventist Studies

Perceptions and attitudes of 40 University of New Mexico students regarding the university, their church, and the campus ministry were studied by Rutledge and Haymes in 1981. All the subjects were affiliated with the United Methodist Church, 83% of which were members; 66% of the members were involved in church activities. Results showed that 8% of the subjects were involved in religious activities. Many students attended church for reasons of social habit or out of a need for some kind of group affiliation. Many saw themselves as being quite religious and perceived other students as being less religious than they. Students who reported a change in their religious attitudes since beginning college indicated some change in a positive direction. They experienced a strengthening of religious attitudes because of personal experiences, or they had become more tolerant of others.

A sample of 314 adolescents between the ages of 14 and 17 in forms three and four, attending 11 secondary schools in Antigua and Barbuda, West Indies, were investigated by Sheppard in 1986. This study investigated

the relationship between the adolescent religiosity and perceptions of paternal and maternal support, control, demands, and punishing behavior, and between religiosity and three predictor variables of age, sex, and religious affiliation which included church membership, church worship attendance one or more times per month, and involvement in church activities.

The results revealed that religious affiliation was the best predictor of adolescent religiosity, and mothers appeared to play a more significant role in the religious socialization of adolescents than did fathers.

In an attempt to understand children's religious conceptualizations, Free (1982) studied 157 students to explore their conceptions of sin. His study showed that the development of the nature of sin concept was strongly related to age, moderately related with family devotions and church attendance, minimally related with cognitive factors, and negligibly related to the personality variable, locus of control. He concluded that other factors such as content of belief and quality of teaching might be related to the conceptual development of sin in children and adolescents.

Laurent (1986) investigated 390 high school students who were attending conferences held by Wesleyan churches in Indiana, United Methodist churches in Alabama, and American Baptist churches in Michigan. He modified Dudley's Youth Perceptual Inventory and used it in his study. His study

revealed that 51% of the population were alienated from some aspect of their religion, and that almost 13% might be considered alienated from religion in general.

Laurent found that items which elicited the most alienation concerned experiences with the church, uninteresting sermons, deficient devotional life, and religious restrictions on life-style. Four of the five highest correlations dealt with influences of the church. Among church influences examined, lack of religious sincerity in pastors, little personal interest of pastors, poor relationships with pastors, authoritarianism in pastors, and lack of opportunity for church involvement were all positively correlated with alienation from religion. The concept of religion as legalism, rather than a relationship, and expressed unbelief in Christian doctrine were positively correlated with alienation.

According to Laurent, no home influence variable ranked higher than 10th in correlating alienation from religion with the independent variables. Laurent further pointed out that a negative self-concept and detrimental influence regarding religion from both media and peers also received positive correlations with alienation from religion. On the free-response item, 44% expressed generally positive feelings toward their religion, 17% expressed generally negative feelings, and 29% expressed



ambivalent or confused feelings, while 10% chose not to respond.

Laurent did not include the influence of parochial schools in his study. He recommended that youth pastors, parents, counselors, and teachers invest in the task of building friendships with youth and that they help improve the quality of the experiences of youth with the church.

Gonzalez (1988) surveyed 92 adolescents between ages 14 and 18 to examine the importance of family support and strength of religious affiliation on levels of alienation. He found that there was a significant inverse correlation between religious affiliation and alienation, and a significant negative correlation between religious affiliation and powerlessness. For teenagers who were members of youth ministry programs, there was a significant positive correlation between religious affiliation and social isolation. For those teenagers who were not members of youth ministry groups, there was a significant inverse relationship between family support and alienation.

Wheeler (1989) investigated the nature of the relationship between perceived style of parenting and religiosity and spiritual well-being among 171 college students in the Midwest. His study showed the following results:

1. Authoritative and permissive parenting styles did not correlate significantly with either religiosity or

spiritual well-being. The authoritarian parenting style demonstrated a significant inverse relationship with lower extrinsic religiosity for the male and female students and a significant positive relationship with higher spiritual well-being and religious well-being for the male students. Spiritual well-being referred to the overall spirituality; religious well-being concerned a sense of close relationship with God.

2. A higher sense of religious well-being and spiritual well-being tended to be accompanied by higher levels of intrinsic motivation toward religion for the male students.

3. The longer the students had been Christians, the lower they tended to score on the extrinsic dimension of religiosity (extrinsic motivation toward religion) and the higher on the intrinsic dimension of spiritual well-being and religious well-being.

4. The importance of Christian homes in spiritual development was reinforced. Students whose parents were Christians tended to score lower on the extrinsic dimension of religiosity and higher on spiritual and religious well-being than those whose parents were not Christians.

5. The more a parent was involved in church activities during the student's preschool, elementary, junior high, and high school years, the lower the student tended to score on the extrinsic dimension of religiosity

and the higher they tended to score on the intrinsic dimension, as well as spiritual and religious well-being.

#### Autonomy

Keeley (1976) investigated 220 Illinois State University freshmen sociology students, and 177 mothers and 168 fathers of the participating students, to compare the religious beliefs and values of youth and their parents with reference to a so-called generation gap. Participating students represented five major religious denominations or were identified as having no religious affiliation at all.

Keeley found that on some religious issues there were intergenerational discontinuities between youth and their parents. On some issues, there were significant differences with only one parent; on others, there was consensus between youth and both parents. Keeley said that the students were more oriented toward spontaneity, change, and newness while their parents were more oriented toward tradition, conformity, or structure. Keeley also pointed out that the students had greater feelings of alienation and more widespread disenchantment with the church.

Burkett (1977) studied 837 white high school seniors in the Pacific Northwest to analyze the relationship between their use of alcohol and marijuana and their own and parents' religiosity. Results confirmed that there was negative correlation between students' church attendance and the use of those substances. Students who participated in

religious activities were more than twice as likely as the non-participants to believe the use of drugs was immoral, regardless of their parents' religiosity. This indicated that parental influence was not strong. For the unchurched students, the relationship between their parents' attendance and their use of drugs was strongly positive, supporting the hypothesis that the use of drugs was associated with a pattern of withdrawal and alienation from parental and religious influences.

Rogers (1978) pointed out that emancipation is a crucial test for both parent and adolescent, and the success of the emancipation process depends upon the attitudes of the parent.

According to Dudley (1983), when adolescents rebel, rejecting their parents' religious values, it is not so much a rejection of the values in themselves as much as the fact that they are the parents' values. When they grow up, they want to choose their own values.

Bachman, O'Malley and Johnston (1978) interviewed 72 adolescents to elicit their self-descriptions of their decision-making process which captured changes in their thinking and self-perception as decision makers. The analysis of the data revealed patterns of the decision-making process associated with domain (family and friends), mode (real-event and hypothetical), and grade (8th, 10th, and 12th). The interview reports revealed the following

decision-making process patterns in this group of teenagers:

1. Thinking primarily though not exclusively of oneself
2. Consulting parents and friends
3. Rating oneself highly in decision making.

The domain differences indicated that the teenagers were able to adopt the processes to the context. The development differences reflected a sense of increasing autonomy. Younger students tended to talk to parents, and older ones tended to decide alone.

In exploring parental practices associated with children's moral-reasoning development and examining psychological characteristics of adolescents and adults who displayed the highest levels of moral reasoning, Dunton (1988) conducted a longitudinal study to gather data on parent and child beliefs and behaviors. Data were obtained when the children were between the ages of 3 and 4; 9 and 10; and 14 and 15.

The survey revealed that parental responsiveness, psychological differentiation, and demandingness were positively related to children's higher level of moral reasoning, and restrictive parenting was associated with lower levels. It also indicated that high-scoring children and parents displayed high levels of autonomy and ego strength.

Autocratic and Rigid Authority

Burke (1978) said that authoritarian religion prolonged adolescent dependency while it insisted on external motives or controls that emphasized ascent to certain beliefs. In contrast, mature forms of religion were humanistic which emphasized internal motivation and had fewer codes of behavior. The mature forms of religion expedited new freedoms, autonomy, and creativity.

Hurlock (1980) pointed out that a major goal of parents should be a self-governed, inner-directed individual moral decision-making--prompted by personally owned religious commitments. She also pointed out that punishing juvenile delinquents would fail to deter misbehavior but would further instigate it.

Schab (1982) surveyed 751 Black and White eighth-grade students in Georgia and summarized their perceptions, attitudes, and beliefs regarding home and religion. Results of the study indicated that most of the early adolescents got along well with their parents and considered their home atmosphere "very good," and most students had positive attitudes toward religion.

Whyte (1984) compared control and supervision exercised by Catholic and Protestant parents in Belfast, Northern Ireland, and Inner London parents of unknown religion, with 284 twelve-year-old children, as manifested in three areas of daily living: control of TV viewing,

independence in decisions about the execution of personal chores, and attendance at religious services on Sundays.

Whyte found that the Catholic Belfast boys had more control and supervision and less independence than the Protestant Belfast boys and Inner London boys. There were significant differences between the girls only with regard to church attendance: the Protestant Belfast girls indicated that this was of more salience for them, though the Catholic Belfast group was not far behind. Further, the Protestant Belfast adolescents were generally more independent and received less control and supervision than either of the two groups.

#### Relationship Between Religion and Rigidity

Hassan and Khalique (1987) studied 200 Hindu and 200 Muslim (male and female) 10th- and 11th-grades students and their 800 parents (400 pairs) who were selected on a stratified random basis in terms of religion and gender. Analysis of their study revealed that parents had an impact on their children's prejudices. The highest degree of religious prejudice was shown by children having prejudiced parents and being brought up under restrictive and authoritarian parental discipline. The least prejudiced children were those who had unprejudiced parents and were brought up under relaxed parental control. No differential impact of father's and mother's prejudices was observed on

their male offspring, but female children were influenced by their mothers' prejudices.

Gap Between Adult Religious  
Profession and Practice

Chambers (1986) studied the effect of parental church attendance and parental home-centered religious activity on the religiosity of second generation adult offspring. The results of his study indicated a significant effect of parental religious socialization on the second generation's likelihood of attending religious classes, selecting a religiously active spouse, and level of religiosity.

Adolescence is a time when formal abstract thought develops, enabling individuals to investigate higher stages of morality. Adolescents' understanding of religion and their commitment to it seem to differ sharply from those of children. It has been proposed that adolescents are likely to change, expand, or abandon their religious beliefs because of parental or peer pressure, cognitive development, or existential anxiety.

A study (Ozorak, 1986) surveyed 390 adolescents and found that parents' religiosity was positively related to all aspects of adolescent religiosity, but there was little evidence of peer influence on religiosity. Results suggested that adolescents who were close to their parents



were likely to adhere to the parents' belief system, even in the face of personal doubts.

In the following year, Ozorak (1987) conducted in-depth interviews with 32 of the 390 subjects of the previous study to explore the content of their beliefs, how they had come to hold them, and what aspects of religious commitment seemed to yield the most personal reward. The results of this follow-up study revealed that parents exerted more influence on religiosity than did peers because parents appeared to care more, and they reinforced religious participation that was similar to their own. Religious beliefs seemed to be rewarding when they were informed and consistent. Furthermore, emotional rewards for religiosity were more persuasive and powerful for adolescents than the rewards related directly to the religious beliefs themselves.

Anant (1976) studied 8 male and 18 female college students and their 52 parents in relation to the Allport-Vernon-Lindzey study of values. Anant compared the aesthetic values between the adolescents and their parents. The results revealed that the students were significantly higher in aesthetic values than their parents. The two groups did not differ in economic, political, social, or religious values, and none of the other comparisons between the student and parent subgroups was significant. The results appeared to support the importance of parental

identification over peer influence.

Al-Thumali (1984) studied 450 students, 108 teachers, and nine principals in the nine high schools from three cities of the Western Province of Saudi Arabia (Makkah, Jeddah, and Taif). Al-Thumali investigated the influence of parents, peers, teachers, principals, and counselors on high school students' post-secondary educational plans and choice of academic majors. Results of Al-thumali's study showed that parents had the most influence on students' college plans and choice of academic majors as compared with peers, teachers, principals, and counselors. The influence of peers ranked second, followed by teachers, principals, and counselors. Further, the influence of fathers on students' college plans was not related to father's level of education, while the influence of mothers was directly related to their level of education. The influence of both fathers and mothers on students' choice of majors was positively associated with parent's level of education. Al-Thumali also found that students' ages did not affect students' perception of parents' influence on college plans and choice of academic major.

In addition to the research indicating a correlation between adult positive religious experiences and teenagers' religiosity, some studies have showed the negative effects that the discrepancy in adult religious profession and practice had in adolescents' attitude toward religion.

Keeley (1983) measured the following dimensions of religiosity among Christian and non-Christian high school students: creedal assent, devotional life, church attendance, financial support, orientation to growth and striving, behavior, and cognition. He found that students who perceived their parents as more religious were significantly more religious than students who saw their parents as less religious.

Cohen (1990) looked at the interactional effects of home and school on the child by examining children in Jewish day schools whose home lives were less observant of Jewish values and practices than the ideological stance of the school they attended. Those children received two dissonant messages, one in school and one in the home, as to what behavior and attitudes were valued.

The children who attended a Jewish day school and then went home to a family that was less observant of Jewish values and practices were caught between the two systems. There were five categories of response that emerged from the study:

1. Some aligned with the home and sought opportunities to prove the school wrong
2. Some were indifferent to the Judaic content of the curriculum
3. Some children were upset by the dissonance but remained passive

4. Some children were moved by the Judaica they learned in the school and tried to change their homes to lessen the inconsistency

5. Some children came to an integrative acceptance of the situation.

#### Self-esteem

Ellison (1979), a professor of psychology at Simpson College, saw that among all the problems facing teenagers loneliness is one of the most prominent. He conducted his research among 15- to 19-year-olds and found two apparent causes of loneliness: adolescents feel a lack of belonging or fitting in, and they think that they are misunderstood. He pointed out that adolescents seem particularly susceptible to feeling isolated from themselves, parents, peers, and God. Lack of belonging or of being understood in any of these key relationships will produce loneliness.

Dudley (1981) pointed out that the struggle for self-esteem is a major factor in the psychological development of the adolescent. He maintained that the number one problem for the contemporary adolescent might be lack of self-worth. Shelton (1983) suggested that the questioning of God's existence, overly negative thinking, and alienation from the faith community are often natural and predictable adolescent patterns.

McMurphy (1988) studied 125 students to investigate the relation of religious attributions and demographic

variables to identify development among them. Of the students, 115 claimed to be converted. This study also examined the correlates of conversion type, sudden or gradual, to determine meaningful distinctions. Marcia's (1966) four states of identities such as diffused (no commitment), moratorium (in crisis), foreclosed (commitment without crisis), and achieved (crisis leading to commitment) were determined from ideological and vocational questions. The question about ideological commitment was "Have you ever had any doubts about your religious beliefs?" and the question about vocational commitment was "How willing do you think you'd be to give up going into \_\_\_\_\_ if something better came along?"

Results of the investigation showed that internal control was positively related to achieved students, and there was a tendency for high self-esteem scores to characterize this group. The converted students were characterized by high self-esteem and a strong sense of God's control but were predominantly moratorium in identity development. The students' pre-conversion religious instruction was frequent and enduring in time.

The difference between the sudden and gradual groups depended on the temporal factors and extensiveness of religious training they had before conversion. But the similarity between them was that they had positive emotions associated with conversion, and both groups were motivated

toward conversion by factors such as finding meaning, purpose, and a sense of direction for their lives. With regard to psychological aspects of conversion-type differences, all of the significant changes in life were perceived as greater by the sudden converts. McMurphy concluded that identity was very important, and religion was an organizing force in the adolescent's life.

Different theorists have suggested that an individual's view of God might be related to one's view of one's father, one's mother, or self. A study (Buri & Mueller, 1987) was conducted to examine the relationship of college students' conception of the wrath/kindness of God to their conceptions of their father's and mother's permissiveness, authoritarianism, and authoritativeness, and to their own self-esteem. The results revealed that students with high self-esteem were more easily able to conceptualize God as a loving, patient, and forgiving authority figure than those with low self-esteem.

#### Influence of Peers

A good deal of research has been done on the influence of peer pressure in the adolescent's life-style. Using 254 mother-father-youth triads gathered from Catholic, Baptist, and Methodist churches, Hoge (1982) looked at patterns of parent-child value transmission. The study showed that membership in one denomination or another predicted children's values more than did their parents'

value, and it indicated that value socialization took place in cultural subgroups more than in nuclear families.

Adams (1987) examined the nature of peer influence on moral decision-making among undergraduate friendship groups. He pointed out that of the factors influencing the development of the 18- to 21-year-old traditional college students, once in college, the peer group was the most powerful. The student peer group provided a forum for sharing concerns, fears, and resentments--all feelings common during late adolescence. As undergraduates struggled with developmental tasks, the issues of conformity and peer influence affected the choices the students made.

In the context of the comparison process of reference groups, Das (1988) explored the phenomenon of classroom peer groups in an academic setting. Das investigated 821 tenth-grade students from 20 secondary schools in and around Guwahati, Assam. He tried to apprehend the possibility of a distinct student culture, especially during the period of adolescence. Peer influence and educational aspirations of the secondary school students in their final year were measured, and a prediction analysis made regarding their impact on academic achievement. Das's study showed the following results closely related to peer influence.

Rural school peer groups were more homogeneous in nature with stronger peer influence. The strongest peer

influence was observed among students of boys' schools in comparison to girls' and coeducational schools. No significant difference was found on peer influence due to intelligence and socioeconomic status.

Intelligence (40%) was considered to be the most powerful predictor of academic achievement followed by educational aspiration (9%) and socioeconomic status (8%). The variance accountable due to peer influence is negligible in nature.

As the students' culture appeared not to be a challenge, Das suggested marshalling the influence of classroom peer groups toward productive ends.

Huffman (1988) used a sample of students enrolled in a fundamental Bible college and students enrolled in a liberal arts college. He investigated the relationship between religiosity, alienation, philosophy of human nature, socioeconomic status, and religious socialization. The results indicated that religious socialization is positively related to religiosity, religiosity is inversely related to alienation, and religiosity is inversely related to the belief in goodness as a philosophy of human nature and positively related to cynicism as a philosophy of human nature.

Croke (1989) conducted a study in which children's explanations of school performance were examined. Seventy-two students (24 each from the second, fourth, and eighth



grades) who lived in a working-class, multiracial neighborhood in the San Francisco Bay area were interviewed. The students were asked about the possible causes of four learning patterns such as on-going, stable, good school performance; on-going, chronic, poor school performance; gradual or sudden improvement in school performance; gradual or sudden decline in school performance.

The results showed that despite the high level of agreement among all subjects on certain causes, some group differences were found. The most common was the finding that the older children frequently explained behavior by referring to internal factors, such as feelings, attitudes, and capacity for learning. The younger children referred to external factors, such as classroom conduct. In addition, older students referred to "peer pressure," whereas the younger children did not.

#### Influence of Media

Fredericks (1981) pointed out that the three main sources of adult influence--the church, the home, and the school--that have shaped the socialization process of adolescents for centuries have been eclipsed by the single greatest molding influence of television. According to Brown (1990), the lack of access to parents by the adolescents increased their use of television and radio.

On a study of the relationship between adolescent television viewing versus listening to youth music and

participation in adult-structured segments of daily life, Larson and Kubey (1983) found that music was more successful in engaging youth in its world. Crandall (1984) investigated the relationship between adolescents' preference for rock music and their attitude toward education, church, and family. She found no significant relationships between the amount of time adolescents listened to rock music and their grade level, their relationship with their parents, and their attitude toward traditional Judeo-Christian ethical standards. It was concluded that the influence of rock music is now rather universal in the adolescent population. Addiction to rock music is no longer restricted to the anti-religious and the rebellious.

In his opinion paper on the effect of television on children, Tregoning (1986) explored findings which suggested that parents who mediate their children's television viewing had a positive influence on their children. He concluded that what a child did with television and what television did to a child were reciprocal and interdependent processes.

Frost (1986) also pointed out that television is robbing children of their childhood. It is destroying their developing symbol processes and inhibiting their creativity and play. It has a remarkable influence over their behavior. Television has not only a largely negative impact on children, it has impact on their purposes and their

cognitive and perceptual development.

Van Den Berghe (1981) studied 517 sixth-grade students in the metropolitan Detroit area to determine the degree to which the students' perception of reality is affected by television. Research showed that the more children watched television the more they considered it to be realistic. Parental control did have some effect on children's perception of television reality.

#### Need for Adolescent Religious Activities

Gallup (1979) discovered that the most popular activities among church-going adolescents were Bible study groups and youth retreats. The Princeton Religion Research Center (1979) reported that 46% of the boys and 57% of the girls in their study liked the idea of religious retreats.

Lambert (1980) designed a project that involved high school youth, young adults, and adults in learning through study, discussion, and planning. The results revealed that there was group growth in learning which was enhanced by individual participation in the learning process. The group developed a sense of sharing in common what was learned by research, study, and visitation. The communion service that they planned and suggested gave them a sense of ownership. Participating in the leadership of the communion service which they had planned gave them also a sense of responsibility for the church family's most formal and

meaningful worship and communion.

Friesen (1981) evaluated the Adventist Pathfinder Club for its recreational value and the social interest of adolescents in Michigan. The survey results revealed that 15 of its activities, which included camping and hiking, patriotic ceremonies, marching and drill, awards ceremonies, nature and conservation, earned awards, and personal awards, were considered important.

Naden (1989) pointed out that the Holy Spirit equips each person with a special gift for ministry. Adolescents can discover and use their spiritual gifts in working for God. In turn they can find identity in the Lord, feel competent, and become happy and contented Christians.

Spader (1984) observed that about 80% of the adolescents that he worked with had many activities but only at growth level--Sunday school, Bible studies, retreats, socials, quiz teams, choirs--a lot of things for growing Christians. This would make the group remain stagnant. Spader suggested that they needed to design aggressive evangelistic activities to reach new students.

A Gallup survey was conducted (Hodgkinson & Weitzman, 1990) on the volunteering and giving behavior of teenagers. Interviews were conducted with 301 teenagers from 14 to 17 years of age. Results indicated that 58% of teenagers volunteered an average of 3.9 hours per week, and about 29% of all voluntary assignments were performed as

extra-curricular activities at school. It was found that the most frequently cited reasons teenagers gave for why they started to volunteer were that they thought they wanted to do something useful, and they thought they would enjoy the work.

### Summary of Chapter 2

Many sources concerning religious attitudes of young people have been reviewed. These studies have substantiated the theories behind Dudley's 1977 and Kangas' 1988 research among Adventist teenagers and Laurent's 1986 study among other church-related youth in North America. Whereas not all other studies are in complete agreement, an effort is made to synthesize the major themes that appear in the literature reviewed.

A wide range of religious attitudes and experiences has been found among Adventist youth. One study shows that the number of years youth attend Adventist schools does not appear to be a strong factor relative to acceptance of church beliefs and conformity to church standards, whereas another shows that there is a cumulative effect of the number of years of Adventist schooling on the likelihood of youth remaining in the church. It was observed that when home, school, and church espouse the same spiritual values, the youth are less prone to be alienated from religion.

While the home is the most important religious influence, the church and parochial education tend to

contribute to positive religious attitudes when the home does not. Among church-related young people, religious involvement and personal experiences seem to determine religiosity.

Extensive research has found that nearly all Adventist teenagers hold spiritual values that are important to them; however, the attempt to transmit values and to ease the tension between church and popular cultural standards remains a difficulty.

On some religious issues there are intergenerational discontinuities between youth and their parents and other adults. Achieving autonomy is essential in the adolescent-identity formation. It is not unusual that youth have feelings of alienation from parents and disenchantment with the church because they want to choose their own values.

Many studies show that authoritarian adults prolong adolescent dependency. Such relationships encourage extrinsic religious experiences. In contrast, relationships that encourage internal motivation and are based on fewer codes of behavior lead to new freedom, autonomy, flexibility, and creativity. Acceptance at school and family harmony at home have been associated with positive moral development.

There are close interactional effects of adults on children. Studies indicate the negative effects that the discrepancy in adult religious profession and practice have

on adolescents' attitudes toward religion.

Much research also supports the concept that adolescent religious alienation is closely related to the struggle for self-esteem. Youth with high self-esteem are more easily able to conceptualize God as a loving, patient, and forgiving authority figure, and Christianity becomes an organizing force in their lives.

As adolescents struggle with developmental tasks, the issues of conformity and peer influence affect the choices that young people make. Religious socialization among peer groups positively relates to religiosity.

The three main sources of adult influence--the church, the home, and the school--that have shaped the socialization process of adolescents have been eclipsed by the influence of television. The content of most television programming opposes a Christian world view and negatively influences the youth regarding their religion.

The purposes of the church are to edify its members and to spread the Gospel to non-Christians. Young people are part of the church. Thus they need to be involved in designing interesting and meaningful services and vigorous evangelistic activities, and in serving and participating in the programs, so that they can become integrated into their churches and reach new young people.

## CHAPTER III

### METHODOLOGY

#### Type of Research

The purpose of this study was to investigate the religious attitudes of and the problems as perceived by the Seventh-day Adventist students and alumni of the Seventh-day Adventist mission schools in Hong Kong regarding alienation from religion. This was an ex post facto study. It was descriptive in nature, and a correlational research design was employed.

#### Population and Sample

The four mission schools, which constituted the major population, are situated in the four areas that represent the four categories of the study. Hong Kong Sam Yuk Secondary School is located on Hong Kong Island; Kowloon Sam Yuk Middle School is situated in the southern part of the peninsula with several cities and towns around it; Tai Po Sam Yuk is in a suburban area adjacent to which new cities are being built; and Clear Water Bay Sam Yuk Middle School is situated on a mountain overlooking a bay that stretches toward the South China Sea. The first three are day schools, and the last school has boarding facilities.



The population for this study consisted of the Adventist alumni who have attended, and the Adventist students who were attending, the Adventist mission schools in Hong Kong while this study was taking place.

### Sampling Procedures

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

The significance criterion for this study was set at the 0.05 level. The population-effect size in a correlational study is the coefficient of correlation. This was set at 0.20, which means that there was no interest in any significant correlations smaller than  $\pm 0.20$  since they would account for less than 4% of the variance and have no practical value. Desired power for this study was 0.95 for a 95% probability of finding statistical significance if a correlation in the population was greater than  $\pm 0.20$ .

According to the standard formula for a Pearson  $r$  power analysis (Welkowitz, Ewen, & Cohen, 1982), the sample size that will provide for a power of 0.95, a two-tailed significance criterion of 0.05, and a population effect size of 0.20, is 325 subjects. Therefore, the number 325 was set

as a minimum number. With this, a sample of at least 165 current baptized Adventist students and 165 baptized Adventist alumni of the four mission schools was required in this study. In other words, a minimum of 330 Adventist adolescents constituted the sample. Though the minimum number was set, as many of the Adventist adolescents as could be located were invited to participate. No stratified random method was used to select subjects.

#### Research Instrument

Dudley consulted several published scales (Robinson & Shaver, 1969; Shaw & Wright, 1967) and developed The Youth Perceptual Inventory (Y.P.I.), an instrument designed in 1976 to evaluate students' alienation from religion. His instrument included the school-influence variables that Laurent did not have. Laurent in 1986 incorporated a portion of the Tennessee Self-Concept Scale (Fitts, 1965) in the Y.P.I. and used it with modification. His instrument included the variables of peer influence, media influence, and self-esteem that Dudley did not use. To explain enough of the variance involved, the two forms of Y.P.I. were combined and used in the present study. Some of the items were reworded to be more suitable for Chinese adolescents in Hong Kong.

Because Dudley's and Laurent's research were done among American students, several of the items used had to be reworded. The title of the inventory, "Youth Perceptual

Inventory," was retained. This instrument consisted of one major scale to measure the dependent variable, alienation from religion, and 23 minor scales to measure the predictors.

The inventory utilized Likert-type attitude scales of five options from strongly agree to strongly disagree. Each subject was presented with a list of items that correspond to the various scales and was asked to respond to each item with one of the five choices. Students recorded their responses on an OpScan answer sheet which provided spaces for five choices per item. Each item was scored from 1 to 5. The respondents' scores for a particular scale were the sum of the scores they received for each item. Approximately half of the items were stated in positive form, while the other half were written in negative form. Reverse scoring was used for the negative-form items.

Dudley's inventory consisted of 16 scales with 154 items plus 6 items of demographic information. Laurent's inventory has 18 scales with 162 items and 5 items of demographic information. This inventory consists of 24 scales with 137 items. These items were assigned to the appropriate scales. The dependent variable has been apportioned to scale A--Alienation from Religion. Twenty-three other scales measured the effect of the independent variables or predictors:

1. Scale B--Perception of Autonomy

2. Scale C--Perception of Family Harmony
3. Scale D--Perception of Authoritarianism in  
Parents
4. Scale E--Perception of Authoritarianism in  
School Teachers and Officials
5. Scale F--Perception of Authoritarianism in  
Church Pastors
6. Scale G--Perception of Parental Discipline
7. Scale H--Perception of School Discipline
8. Scale I--Relationship with Parents
9. Scale J--Relationship with Teachers
10. Scale K--Relationship with Pastor
11. Scale L--Perception of Personal Interest of  
School Teachers
12. Scale M--Perception of Personal Interest of  
Church Pastors
13. Scale N--Perception of Parents' Compliance with  
Church Standards
14. Scale O--Perception of School Teachers'  
Compliance with Church Standards
15. Scale P--Perception of Religious Sincerity of  
Parents
16. Scale Q--Perception of Religious Sincerity of  
School Teachers
17. Scale R--Perception of Religious Sincerity of  
Church Pastors

18. Scale S--Self Esteem
19. Scale T--Perception of Peer Influence
20. Scale U--Perception of Media Influence
21. Scale V--Perception of Church Involvement
22. Scale W--Concept of Religion--Legalism versus Relationship
23. Scale X--Belief in Adventist Doctrines.

In addition to the items to be contained in the 23 scales, 14 more spaces on the OpScan sheet were used to collect the following demographic information:

1. Gender of student
2. Stream or section of study
3. Year of school when they left Adventist school
4. Length of time in Adventist school
5. Place of stay while in Adventist school
6. Length of stay in Adventist school dormitory
7. Grade level when baptized
8. Length of time of church membership
9. Frequency of attending Sabbath School class
10. Frequency of attending divine service
11. Frequency of attending Adventist youth meeting
12. Parents' marital status
13. Parents' church membership status
14. Length of time parents have been Adventists.

The single qualitative question in both Dudley's and Laurent's Y.P.I. was also used, and two additional

qualitative questions were added. Each subject was instructed to use a separate blank sheet of paper to complete the first sentence, "The feelings I have when I think of my religion are \_\_\_\_\_." If the subject was still attending Adventist church, he/she was asked to complete the second sentence, "I still attend Adventist church because \_\_\_\_\_." If the subject no longer attended the Adventist church, he/she was asked to complete the third sentence, "I no longer attend Adventist church because \_\_\_\_\_."

#### Content Validity

Since the research was conducted among secondary school students and alumni whose mother tongue is Chinese, the research instrument was translated into Chinese and examined for language validity by selected jurors. It was then used in a pilot study and submitted to item analysis to determine reliability. Jurors who well understood both the Chinese and English languages and the Adventist youth culture were selected to determine if all items were measuring the attitude of the scale to which they were assigned. The panel of judges included two counselors, one youth pastor, two church pastors, and two Bible instructors. They were also invited to give suggestions concerning the wording of the items, deleting items, and additional items.

### Pilot Study

A pilot study of the inventory in the Chinese language was administered to a group of 15 Andrews University Adventist Chinese students who have studied at Adventist secondary schools in Hong Kong and Taiwan for at least 1 year. The results were analyzed by a computer item-analysis program to determine if the instructions and questions in Chinese were clearly understood. The program determined internal consistency by yielding a reliability coefficient alpha for each of the scales and supplied a point multiserial coefficient between each item and the scale which it represents. Table 1 shows the reliability coefficients obtained in the pilot study.

A page of detailed instructions was prepared to help the subjects in filling out the inventory. After final editing, the Chinese Y.P.I. was typed and photocopied to obtain sufficient quantities for the data collection (see Appendix C).

### Procedures for Collecting Data

On January 1992, international phone calls were made to the president of Hong Kong-Macao Conference, who was at the same time the educational secretary, to explain the plan of the research and to request permission to administer the Y.P.I. in the four mission schools within the conference. The president provided some useful suggestions and promised to support the research.

TABLE 1  
RELIABILITY COEFFICIENTS OBTAINED IN PILOT STUDY

Scale	# of Items	Reliability Coefficient Alpha
A--Alienation from Religion . . . . .	20	0.90
B--Autonomy . . . . .	5	0.82
C--Family Harmony . . . . .	5	0.69
D--Authoritarianism in Parents . . . . .	5	0.60
E--Authoritarianism in School Officials . . . . .	5	0.65
F--Authoritarianism in Church Pastors . . . . .	5	0.68
G--Parental Discipline . . . . .	5	0.45
H--School Discipline . . . . .	5	0.24
I--Relationship with Parents . . . . .	5	0.58
J--Relationship with Teachers . . . . .	5	0.85
K--Relationship with the Pastor . . . . .	5	0.52
L--Personal Interest of School Teachers . . . . .	4	0.63
M--Personal Interest of Church Pastors . . . . .	4	0.50
N--Parents and Church Standards . . . . .	5	0.93
O--School Teachers and Church Standards . . . . .	3	0.57
P--Religious Sincerity of Parents . . . . .	5	0.88
Q--Religious Sincerity of Teachers . . . . .	5	0.77
R--Religious Sincerity of Church Pastors . . . . .	5	0.77
S--Self Esteem . . . . .	5	0.68
T--Peer Influence . . . . .	5	0.79
U--Media Influence . . . . .	5	0.68
V--Church Involvement . . . . .	5	0.71
W--Concept of Religion . . . . .	5	0.71
X--Belief in Adventist Doctrines . . . . .	11	0.89



Several international phone calls were then made to the principals of each of the mission schools in Hong Kong to explain the research and request permission to administer the Y.P.I. to students in their mission schools. Their responses toward the research were positive and very encouraging.

Further discussion over the phones included the schools providing the name lists of the current Adventist students and of the alumni of the past 5 years with complete addresses and telephone numbers.

The assignment of one faculty member from each school as a liaison person was discussed. This liaison person was to be responsible for receiving the inventories from the researcher, distributing them to the Adventist students at school, collecting them from the students, and mailing them back to the researcher. He/she was also responsible for mailing the inventories to the Adventist alumni, collecting them from the alumni, and mailing them back to the researcher.

Formal letters with details were then sent to all principals through facsimile on May 14, 1992, together with a designation form on which each of the principals could indicate the chosen faculty or staff liaison person and request an abstract of the findings when the research was completed. Each of the principals and the pastors of the local churches which are associated with the mission schools

were promised in the letters that in analyzing the data neither students, nor schools, nor churches would be identified. Meanwhile copies of a cover letter from Dr. Roger Dudley, Director of the Institute of Church Ministry at Andrews University, stating support for this research were mailed to them.

On the next day, one principal returned the designation form through facsimile indicating the school chaplain as the liaison person. The Youth Perceptual Inventories, OpScan sheets, full instructions for the liaison person, and follow-up letters were immediately sent by Federal Express to the designated school chaplain, who was asked to collect and return the OpScan sheets as soon as possible. Finance was provided for him to furnish each of the alumni with a return-mail envelope addressed to the liaison person. Finance was also provided for stamps for reminder letters to those participants who needed to be prompted to return the surveys.

On May 25, reminders were faxed to the other three schools, and phone calls were made to them on May 29 when all three names of the liaison persons were secured. It happened that all the liaison persons were the school chaplains. They were contacted through long-distance calls on the following days to explain the research and procedure of administering the survey to gather data. The Youth Perceptual Inventories, OpScan sheets, the follow-up letters

for the participants, and full instructions for the three liaison persons were then sent by express mail to the designated liaison persons.

A week later, two chaplains had expressed that they were experiencing busy schedules. Realizing that the students soon would be having their final examinations and school would be over for the summer vacation, the wife of the researcher, who knew very well the procedure of the research, returned to Hong Kong on June 10 to help administer the inventory.

While the researcher's wife was helping to administer the inventories to the alumni, it was found that the records of the alumni were not up-to-date. Due to the resettlement plan of the Hong Kong government, new satellite cities were being built, many people had resettled, and many addresses had changed. Since the information was not up-to-date, the researcher's wife spent long hours on the telephone to locate the whereabouts of the alumni. Many of their new addresses and phone numbers were obtained through their friends or former classmates. To accomplish this tedious and many times frustrating task, the Conference was kind enough to provide her a place and a phone to facilitate her in locating the Adventist alumni, distributing the inventories to the alumni, and collecting the inventories from them. At the end of her 3-week stay in Hong Kong on June 30, surveys from 155 current students and 147 alumni

had been gathered. There were 10 surveys from the current students in one school that were not ready at the time of her departure, but the chaplain of that school promised to send them as soon as they were ready. At that time there was no idea how many more questionnaires from the alumni would be received. The Conference had designated a liaison person in the Conference office to gather the returned mail from the alumni and send it on to the researcher. On July 20, 52 more surveys from the alumni were received, but no further news was heard from the 10 current students. After another phone call to the school chaplain, the final batch of surveys were received on July 27. As a result, 165 responses from the current students and 199 from the alumni were received. The return rate for current students was 100%. Although it was not possible to locate about 30% of the alumni due to wrong addresses and phone numbers, inventories were sent to those who could be contacted. The return rate for alumni was also 100%. Thus, a total of 365 questionnaires were gathered from the Adventist adolescents in Hong Kong. Table 2 shows a summary of the composition of the sample by schools.

#### Statistical Analysis

The major statistical method for examining the data was multiple regression analysis. First an intercorrelation matrix was set up to allow for the examination of the Pearson product-moment coefficients of correlation between

TABLE 2  
COMPOSITION OF SAMPLE BY SCHOOLS

School	Current Enrollment	Adventist Alumni in Past 5 Years	Current Adventist Students Response	Alumni Response	Total Response
HKSY	680	40	71	39	107
KSY	600	121	62	74	135
SYMS	180	62	22	61	83
TPSY	1017	62	10	25	35
Total	2477	285	165	199	364

all pairs of variables in the study. This procedure had two functions. It made clear all correlations between the dependent and independent variables, and it also revealed any intercorrelations among the predictors.

Then through the multiple regression analysis, a multiple correlation coefficient was calculated to indicate how well the predictors taken together correlated with the dependent variable. A standardized regression coefficient was computed for each predictor to indicate how much it contributed to the multiple correlation--independent of its fellow predictors. In order to identify the specific contribution of each variable, forward and backward stepwise-regression techniques were utilized. These made possible the addition of the predictors into the equations one by one, computation of the regression coefficients, and prediction of the variance at each step. The hypotheses, stated in null form, are given here:

Hypothesis 1. Negative attitudes toward religion are not correlated with adolescents' perceptions that they are not achieving autonomy.

Hypothesis 2. Negative attitudes toward religion are not correlated with adolescents' perceptions of intrafamily disharmony in their parental homes.

Hypothesis 3. Negative attitudes toward religion are not correlated with adolescents' perceptions of authoritarianism in their parents.

Hypothesis 4. Negative attitudes toward religion are not correlated with adolescents' perceptions of authoritarianism in their school administrators and teachers.

Hypothesis 5. Negative attitudes toward religion are not correlated with adolescents' perceptions of authoritarianism in their church pastors.

Hypothesis 6. Negative attitudes toward religion are not correlated with adolescents' perceptions of the severity and harshness of the discipline used by their parents.

Hypothesis 7. Negative attitudes toward religion are not correlated with adolescents' perceptions of the severity and harshness of the discipline used by their school administrators and teachers.

Hypothesis 8. Negative attitudes toward religion are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their parents.

Hypothesis 9. Negative attitudes toward religion are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their teachers.

Hypothesis 10. Negative attitudes toward religion

are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their church pastors.

Hypothesis 11. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their Christian teachers at schools do not personally care about them.

Hypothesis 12. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their church pastors do not personally care about them.

Hypothesis 13. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their parents do not live up to the life-style standards of the Adventist Church.

Hypothesis 14. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their teachers do not live up to the life-style standards of the Adventist Church.

Hypothesis 15. Negative attitudes toward religion are not correlated with adolescents' perceptions of the insincerity of their parents' personal relationship with God.

Hypothesis 16. Negative attitudes toward religion are not correlated with adolescents' perceptions of the



insincerity of their teachers' personal relationship with God.

Hypothesis 17. Negative attitudes toward religion are not correlated with adolescents' perceptions of the insincerity of their church pastors' personal relationship with God.

Hypothesis 18. Negative attitudes toward religion are not correlated with adolescents' low self-esteem.

Hypothesis 19. Negative attitudes toward religion are not correlated with adolescents' perceptions of the negative influence that peers have on their behavior.

Hypothesis 20. Negative attitudes toward religion are not correlated with adolescents' perception of the negative influence that the media have on their behavior.

Hypothesis 21. Negative attitudes toward religion are not correlated with adolescents' perceptions of their lack of opportunity for church involvement.

Hypothesis 22. Negative attitudes toward religion are not correlated with concepts of religion held by adolescents as being more legalistic rather than a relationship with a personal God.

Hypothesis 23. Negative attitudes toward religion are not correlated with adolescents' expressions of unbelief in the doctrines of the Seventh-day Adventist church.

Summary of Chapter 3

In this chapter, the research design and methodology of a study of the attitudes of and the problems as perceived by the current and former students attending the Seventh-day Adventist mission schools in Hong Kong as to the subject of alienation from religion have been presented. The validation of the instrument, the Youth Perceptual Inventory, in the Chinese language has been detailed. Procedures for selecting the sample, gathering the data, and performing the statistical analyses have been explained.

## CHAPTER IV

### FINDINGS

The first three chapters describe the rationale and methodology for a research study on the subjects of religious attitudes of and problems perceived by the current students and the alumni of the Adventist mission schools in Hong Kong. This chapter presents the findings of the research.

The population for the study consisted of all current Adventist students attending the four Adventist mission secondary schools in Hong Kong and Adventist alumni who had left the schools within the past 5 years. One hundred percent of the current students comprised a part of the sample. All alumni who could be located returned their surveys, comprising the other part of the sample. A total of 165 current students and 199 alumni contributed the data which was analyzed to determine the findings for the present study.

The primary hypothesis of the research was that alienation from religion among Adventist adolescents is related to their relationships with parents, teachers, pastors, peer groups, their self-concepts, media influence,

and the church--especially as these relationships concern religious values. From this hypothesis, 24 research hypotheses were generated. Each of these hypotheses concerned the correlations between alienation from religion and a selected independent variable.

An instrument was needed to collect data to test the hypotheses. A further modification of the Youth Perceptual Inventory (Dudley, 1977, modified by Laurent, 1986) was undertaken to meet this need. To make the instrument appropriate for the Chinese population, the modified instrument was translated into Chinese. The instrument consisted of 137 items divided into 24 scales plus 14 demographic questions.

The SPSS statistical program was used on each of the scales to secure the total score for each scale and the items in each scale. The result of item-analysis was compared with the result of pilot study. The analysis also determined if better groupings in the scales could be obtained. Eleven items which did not correlate well with the overall scales were deleted. After the weakest items were removed, the scales were submitted to the item-analysis program and the reliability coefficient alphas were found increased. As a result, 126 of the 137 items in the 24 scales and 14 demographic items were used for the study.

### Information About the Scales

Item analysis on the responses of the 165 current students and 199 alumni, a total of 364 adolescents, yielded relevant data about the properties of the 24 scales under consideration in this study. These findings are presented in Tables 3 to 5. A respondent's score might range from 1 to 5 on any item. Consequently, a score could measure up to five times the number of items in a scale.

The actual ranges among the current students recorded in Table 3 indicate that all 24 scales occupy the full range, and Table 4 indicates that among the alumni 22 of the 24 scales occupy the full range. In other words, in these cases, at least one subject had all 1s and another had all 5s. Since the items were stated in both positive and negative directions, adolescents marked both 1s and 5s, but the scoring system converted reverse-scored items.

Each of the other two scales (Scale A and Scale X) in Table 4 scored by the alumni came within two points of occupying the full range of scores. It is obvious that the adolescents expressed a wide spread of attitudes on all the scales.

To interpret the scores correctly, it is necessary to know to which end of the attitude continuum a high score refers. In every case a high score reveals the negative attitude involved. Therefore, using Scale A in Table 3 for example, the adolescent with a score of 100 manifested the

TABLE 3  
 PROPERTIES OF SCALES ADMINISTERED TO  
 165 CURRENT STUDENTS IN THE SAMPLE  
 OF ALL FOUR SCHOOLS

Scale	No. of Items	Range	Mean	Mean Score Per Item	Std. Dev.	Relia. Coef.
A--Alienation	20	20-100	43.88	2.19	11.32	0.86
B--Autonomy	5	5-25	13.06	2.61	4.26	0.61
C--Family Harmony	5	5-25	13.72	2.74	4.04	0.70
D--Parental Authority	4	4-20	11.09	2.77	3.41	0.62
E--Teachers' Authority	3	3-15	9.53	3.18	2.66	0.61
F--Pastors' Authority	5	5-25	12.02	2.40	3.30	0.64
G--Parental Discipline	5	5-25	13.72	2.74	4.49	0.71
H--School Discipline	5	5-25	14.91	2.98	4.07	0.66
I--Parental Relation	5	5-25	13.92	2.79	4.16	0.75
J--Teachers' Relation	5	5-25	14.67	2.93	4.27	0.76
K--Pastors' Relation	5	5-25	12.27	2.46	3.52	0.71
L--Sch. Per. Interest	4	4-20	10.74	2.69	3.21	0.67
M--Pas. Per. Interest	3	3-10	8.07	2.69	2.42	0.71
N--Parents & Standard	5	5-25	19.27	3.85	4.40	0.73
O--Teacher & Standard	3	3-15	8.06	2.69	3.04	0.79
P--Parents' Sincerity	5	5-25	17.66	3.53	3.83	0.65
Q--Teachers' Sincerity	4	4-20	11.35	2.84	3.21	0.64
R--Pastors' Sincerity	4	4-20	9.03	2.26	3.18	0.61
S--Self-Esteem	4	4-20	10.47	2.62	3.27	0.61
T--Peer Influence	5	5-25	16.18	3.24	3.80	0.62
U--Media Influence	5	5-25	13.59	2.72	3.72	0.62
V--Church Involvement	3	3-15	9.02	3.01	2.75	0.68
W--Concept of Religion	3	3-15	9.38	3.13	2.83	0.60
X--Belief in Doctrines	11	11-55	20.59	1.87	6.44	0.78

TABLE 4  
 PROPERTIES OF SCALES ADMINISTERED TO  
 199 ALUMNI IN THE SAMPLE  
 OF ALL FOUR SCHOOLS

Scale	No. of Items	Range	Mean	Mean Score Per Item	Std. Dev.	Relia. Coef.
A--Alienation	20	20-98	44.35	2.22	9.51	0.82
B--Autonomy	5	5-25	11.17	2.23	3.89	0.60
C--Family Harmony	5	5-25	13.05	2.61	4.48	0.85
D--Parental Authority	4	4-20	10.58	2.65	3.37	0.69
E--Teachers' Authority	3	3-15	10.07	3.36	2.55	0.69
F--Pastors' Authority	5	5-25	12.70	2.54	3.28	0.73
G--Parental Discipline	5	5-25	14.00	2.80	4.12	0.75
H--School Discipline	5	5-25	14.94	2.99	3.71	0.76
I--Parental Relation	5	5-25	13.40	2.68	3.70	0.73
J--Teachers' Relation	5	5-25	13.77	2.75	3.64	0.76
K--Pastors' Relation	5	5-25	12.60	2.52	3.48	0.82
L--Sch. Per. Interest	4	4-20	10.79	2.70	3.19	0.79
M--Pas. Per. Interest	3	3-15	8.39	2.80	2.39	0.75
N--Parents & Standard	5	5-25	19.55	3.91	4.55	0.79
O--Teacher & Standard	3	3-15	8.27	2.76	2.56	0.71
P--Parents' Sincerity	5	5-25	17.59	3.92	3.92	0.70
Q--Teachers' Sincerity	4	4-20	11.46	2.86	3.04	0.73
R--Pastors' Sincerity	4	4-20	9.39	2.35	2.93	0.76
S--Self-Esteem	4	4-20	9.93	2.48	2.94	0.65
T--Peer Influence	5	5-25	15.75	3.44	3.44	0.65
U--Media Influence	5	5-25	12.32	3.32	3.32	0.60
V--Church Involvement	3	3-15	9.27	3.09	2.93	0.79
W--Concept of Religion	3	3-15	7.95	2.65	2.83	0.63
X--Belief in Doctrines	11	11-53	18.03	1.64	5.98	0.84

TABLE 5  
 PROPERTIES OF SCALES ADMINISTERED TO  
 364 ADOLESCENTS IN THE SAMPLE  
 OF ALL FOUR SCHOOLS

Scale	No. of Items	Range	Mean	Mean Score Per Item	Std. Dev.	Relia. Coef.
A--Alienation	20	20-100	44.14	2.21	10.36	0.84
B--Autonomy	5	5-25	12.03	2.41	4.17	0.62
C--Family Harmony	5	5-25	13.35	2.67	4.30	0.79
D--Parental Authority	4	4-20	10.81	2.70	3.39	0.66
E--Teachers' Authority	3	3-15	9.82	3.28	2.61	0.65
F--Pastors' Authority	5	5-25	12.39	2.48	3.30	0.69
G--Parental Discipline	5	5-25	13.87	2.78	4.29	0.73
H--School Discipline	5	5-25	14.93	2.99	3.87	0.71
I--Parental Relation	5	5-25	13.64	2.73	3.92	0.74
J--Teachers' Relation	5	5-25	14.18	2.84	3.96	0.76
K--Pastors' Relation	5	5-25	12.45	2.49	3.50	0.77
L--Sch. Per. Interest	4	4-20	10.77	2.69	3.20	0.74
M--Pas. Per. Interest	3	3-15	8.25	2.75	2.41	0.73
N--Parents & Standard	5	5-25	19.42	3.89	4.48	0.76
O--Teachers & Standard	3	3-15	8.17	2.72	2.78	0.75
P--Parents' Sincerity	5	5-25	17.62	3.52	3.87	0.68
Q--Teachers' Sincerity	4	4-20	11.41	2.85	3.11	0.68
R--Pastors' Sincerity	4	4-20	9.23	2.31	3.05	0.68
S--Self-Esteem	4	4-20	10.17	2.54	3.06	0.63
T--Peer Influence	5	5-25	15.94	3.19	3.61	0.63
U--Media Influence	5	5-25	12.89	2.58	3.56	0.61
V--Church Involvement	3	3-15	9.16	3.05	2.85	0.74
W--Concept of Religion	3	3-15	8.60	2.87	2.91	0.64
X--Belief in Doctrines	11	11-55	19.19	1.75	6.31	0.82



most alienation from religion, while the adolescent with a score of 20 showed the most favorable attitude toward religion. On Scale X of the same table, a score of 11 indicates a strong belief in the truthfulness of major doctrines held by the Seventh-day Adventist Church, while the score of 55 represents strong disagreement.

If adolescents on the positive end of the scale were balanced by adolescents on the negative end of the scale, with some in the middle or undecided position, the mean for any scale would be a number three times the number of items. For example, if on Scale A in Table 3, adolescents were equally balanced between alienation and non-alienation with any number of adolescents undecided, the mean for the scale would be three times 20, or 60. Since the actual mean is 43.88, and the average response to each item is 2.19, it would appear that the majority of the adolescents should not be considered as alienated from religion. By dividing the mean score of each scale by the number of items in that scale, a statistic that represents the mean score per item was determined. The mean score per item column on Tables 3 to 5 displays this number.

In Scale X, if adolescents had been balanced between belief and unbelief in basic Adventist doctrines, a mean of 33 would have been expected. However, for Scale X, a mean of 20.59 with a mean score per item of 1.87 among current students, and a mean of 18.03 with a mean score per item of

1.64 among alumni, both reveal a strong intellectual acceptance of Adventist teachings on the part of the adolescents. In fact, 50 current students and 61 alumni received the most positive score of 11, an indication that they strongly agreed with each of the 11 doctrinal statements presented.

### Current Students

With the use of the formula above, an inspection of the column reporting means among the current students in Table 3 reveals that in 15 of the 24 scales the means fall on the positive side of the attitude continuum.

There was close to a balance between the positive and negative attitudes in six scales. Closest were Scale E--Authority in Teachers--with an actual mean of 9.53, 0.53 from its expected mean, and a mean score of 3.18 per item; Scale H--School Discipline--with 14.91, 0.09, and 2.98; Scale J--Relationship with Teachers--with 14.67, 0.33, and 2.93; Scale Q--Teachers' Sincerity in Religion--with 11.35, 0.65, and 2.84; Scale V--Opportunity in Church Involvement--with 9.02, 0.02, and 3.01; and Scale W--Concept of Religion--with 9.38, 0.38, and 3.13.

Scales N, P, and T exhibit the means that were positioned on the negative side. Students perceived poor parental standards and parental insincerity, and were greatly influenced by their peers regarding religion.

Alumni

Among the alumni in Table 4, in 15 of the 24 scales the means fell on the positive side of the attitude continuum. There was close to a balance between the positive and negative attitudes in six scales. Closest were Scale H--School Discipline--with an actual mean of 14.94, 0.06 from its expected mean, and a mean score of 2.99 per item; Scale M--Personal Interest of Church Pastors--with 8.39, 0.61, and 2.80; Scale O--Teachers' Compliance with Church Standards--with 8.27, 0.73, and 2.76; Scale Q--Teachers' Sincerity in Religion--with 11.46, 0.54, and 2.86; Scale T--Peer Influence--with 11.46, 0.75, and 3.44; and Scale V--Opportunity in Church Involvement--with 9.27, 0.27, and 3.09.

Scales E, N, and P had means on the negative side. The alumni perceived unreasonable authority in the school, poor parental standards, and parental insincerity. Scales N and P revealed negative perceptions by both current students and alumni.

Proportion of Alienated Subjects

Subjects' responses revealed the attitudes of Chinese Adventist youth in Hong Kong toward religion, the church, and problems about religion and the church that they perceived. The key document in this inquiry is Scale A--Alienation from Religion.

As noted in Table 3, it contained 20 items with a

possible range of 20-100, and the full range was found among current students. A mean of 43.88, a mean score per item of 2.19, and a standard deviation of 11.32 were obtained. Table 4 indicates a range of 20-98 among alumni. The mean was 44.35, the mean score per item was 2.22, and the standard deviation was 9.51.

When the data of current students and alumni were grouped together, a mean of 44.14, a mean score per item of 2.21, and a standard deviation of 10.36 were obtained. A high score on a scale indicates alienation from religion. The scores in all three groups suggested that the distribution was centered on the non-alienation side of the continuum, but slightly skewed toward the right. High reliability coefficients of 0.86, 0.82, and 0.84 were obtained among the current students, alumni, and the combined group.

It is impossible to assign a dividing point on the scale above where adolescents may be labeled alienated. Alienation and non-alienation do not constitute a dichotomy but a continuum. Further, students who feel positive toward some aspects of religion may feel hostile toward other aspects. An inspection of the individual-item scores that make up the total score on Scale A shows that an adolescent who has mostly 1s and 2s may have several 4s and 5s scattered among them.

On each individual item, after correcting the

reverse-scored items, a score of 1 indicates a very positive attitude toward religion, while a score of 5 indicates a very negative attitude. Likewise, a 2 suggests a moderately positive attitude; and a 4, a moderately negative attitude. A 3 represents undecidedness or neutral. Therefore, if an adolescent was favorable or undecided on each item of the 20-item scale, the maximum score that could be receive would be 60. A score more than 60 would suggest that the balance has been tipped toward obtaining item scores of 4 or 5, which indicated negative attitude.

The total scores of Scale A in Table 6 show that 13 of the 165 current Adventist students received scores 61 or higher. This would suggest that 8% of the current Adventist students might be considered negative toward religion in varying degrees.

Table 7 shows that 14 of the 199 alumni received scores of 61 or higher. This would suggest that 7% of Adventist alumni might be considered negative toward religion in varying degrees.

Table 8 shows that when the current students and the alumni are grouped together, 27 of 364 adolescents received total scores of 61 or higher, suggesting that 7% of Adventist adolescents might be considered negative toward religion in varying degrees.

A less conservative approach would be to suggest that any adolescent whose record contained one or more 5s is

TABLE 6  
TOTAL SCORES ON SCALE A  
(CURRENT STUDENTS)

Value	Freq	%	Valid %	Cum %	Value	Freq	%	Valid %	Cum %
24.0	1	.6	.6	.6	49.0	6	3.6	3.6	72.1
26.0	1	.6	.6	1.2	50.0	5	3.0	3.0	75.2
27.0	2	1.2	1.2	2.4	51.0	3	1.8	1.8	77.0
28.0	4	2.4	2.4	4.8	52.0	5	3.0	3.0	80.0
29.0	1	.6	.6	5.5	53.0	4	2.4	2.4	82.4
30.0	7	4.2	4.2	9.7	54.0	5	3.0	3.0	85.5
31.0	2	1.2	1.2	10.9	55.0	1	.6	.6	86.1
32.0	9	5.5	5.5	16.4	56.0	2	1.2	1.2	87.3
33.0	5	3.0	3.0	19.4	57.0	3	1.8	1.8	89.1
34.0	9	5.5	5.5	24.8	58.0	1	.6	.6	89.7
35.0	2	1.2	1.2	26.1	59.0	2	1.2	1.2	90.9
36.0	8	4.8	4.8	30.9	60.0	2	1.2	1.2	92.1
37.0	5	3.0	3.0	33.9	61.0	1	.6	.6	92.7
38.0	5	3.0	3.0	37.0	62.0	1	.6	.6	93.3
39.0	6	3.6	3.6	40.6	64.0	1	.6	.6	93.9
40.0	5	3.0	3.0	43.6	65.0	2	1.2	1.2	95.2
41.0	4	2.4	2.4	46.1	66.0	1	.6	.6	95.8
42.0	4	2.4	2.4	48.5	67.0	1	.6	.6	96.4
43.0	7	4.2	4.2	52.7	68.0	2	1.2	1.2	97.6
44.0	4	2.4	2.4	55.2	75.0	1	.6	.6	98.2
45.0	8	4.8	4.8	60.0	76.0	1	.6	.6	98.8
46.0	6	3.6	3.6	63.6	78.0	1	.6	.6	99.4
47.0	3	1.8	1.8	65.5	83.0	1	.6	.6	100.0
48.0	5	3.0	3.0	68.5					
Total 165 100.0 100.0									

TABLE 7  
TOTAL SCORES ON SCALE A  
(ALUMNI)

Value	Freq	%	Valid %	Cum %	Value	Freq	%	Valid %	Cum %
24.0	1	.5	.5	.5	47.0	5	2.5	2.5	67.8
25.0	1	.5	.5	1.0	48.0	11	5.5	5.5	73.4
26.0	2	1.0	1.0	2.0	49.0	5	2.5	2.5	75.9
27.0	3	1.5	1.5	3.5	50.0	5	2.5	2.5	78.4
28.0	4	2.0	2.0	5.5	51.0	6	3.0	3.0	81.4
29.0	1	.5	.5	6.0	52.0	4	2.0	2.0	83.4
30.0	4	2.0	2.0	8.0	53.0	2	1.0	1.0	84.4
32.0	3	1.5	1.5	9.5	54.0	6	3.0	3.0	87.4
33.0	4	2.0	2.0	11.6	55.0	1	.5	.5	87.9
34.0	5	2.5	2.5	14.1	56.0	1	.5	.5	88.4
35.0	5	2.5	2.5	16.6	57.0	2	1.0	1.0	89.4
36.0	3	1.5	1.5	18.1	58.0	2	1.0	1.0	90.5
37.0	4	2.0	2.0	20.1	59.0	2	1.0	1.0	91.5
38.0	8	4.0	4.0	24.1	60.0	3	1.5	1.5	93.0
39.0	6	3.0	3.0	27.1	61.0	2	1.0	1.0	94.0
40.0	11	5.5	5.5	32.7	62.0	3	1.5	1.5	95.5
41.0	9	4.5	4.5	37.2	64.0	1	.5	.5	96.0
42.0	14	7.0	7.0	44.2	65.0	2	1.0	1.0	97.0
43.0	10	5.0	5.0	49.2	67.0	3	1.5	1.5	98.5
44.0	12	6.0	6.0	55.3	68.0	1	.5	.5	99.0
45.0	16	8.0	8.0	63.3	71.0	1	.5	.5	99.5
46.0	4	2.0	2.0	65.3	73.0	1	.5	.5	100.0
Total 199 100.0 100.0									

TABLE 8  
TOTAL SCORES ON SCALE A  
(COMBINED GROUP)

Value	Freq	%	Valid %	Cum %	Value	Freq	%	Valid %	Cum %
24.0	2	.5	.5	.5	49.0	11	3.0	3.0	74.2
25.0	1	.3	.3	.8	50.0	10	2.7	2.7	76.9
26.0	3	.8	.8	1.6	51.0	9	2.5	2.5	79.4
27.0	5	1.4	1.4	3.0	52.0	9	2.5	2.5	81.9
28.0	8	2.2	2.2	5.2	53.0	6	1.6	1.6	83.5
29.0	2	.5	.5	5.8	54.0	11	3.0	3.0	86.5
30.0	11	3.0	3.0	8.8	55.0	2	.5	.5	87.1
31.0	2	.5	.5	9.3	56.0	3	.8	.8	87.9
32.0	12	3.3	3.3	12.6	57.0	5	1.4	1.4	89.3
33.0	9	2.5	2.5	15.1	58.0	3	.8	.8	90.1
34.0	14	3.8	3.8	19.0	59.0	4	1.1	1.1	91.2
35.0	7	1.9	1.9	20.9	60.0	5	1.4	1.4	92.6
36.0	11	3.0	3.0	23.9	61.0	3	.8	.8	93.4
37.0	9	2.5	2.5	26.4	62.0	4	1.1	1.1	94.5
38.0	13	3.6	3.6	29.9	64.0	2	.5	.5	95.1
39.0	12	3.3	3.3	33.2	65.0	4	1.1	1.1	96.2
40.0	16	4.4	4.4	37.6	66.0	1	.3	.3	96.4
41.0	13	3.6	3.6	41.2	67.0	4	1.1	1.1	97.5
42.0	18	4.9	4.9	46.2	68.0	3	.8	.8	98.4
43.0	17	4.7	4.7	50.8	71.0	1	.3	.3	98.6
44.0	16	4.4	4.4	55.2	73.0	1	.3	.3	98.9
45.0	24	6.6	6.6	61.8	75.0	1	.3	.3	99.2
46.0	10	2.7	2.7	64.6	76.0	1	.3	.3	99.5
47.0	8	2.2	2.2	66.8	78.0	1	.3	.3	99.7
48.0	16	4.4	4.4	71.2	83.0	1	.3	.3	100.0
Total 364 100.0 100.0									



alienated from some area of his/her religious experience. A 5 would be secured by strongly agreeing with a negative statement about religion or strongly disagreeing with a positive statement. Therefore, even though an adolescent selected mostly 1s and received a relatively low score, there still could have been some alienation if one or more 5s were selected. The adolescent would be expressing a negative attitude toward a particular area of religion covered by the item in question, even though positive toward a personal religious experience in general.

An item by item inspection of Scale A in Table 9 indicates that 60 of the 165 current students had one or more 5s in their records. This shows that approximately 36% of the current students were negative toward some aspects of their religion. Table 10 indicates that 59 of the 199 alumni had one or more 5s. This shows 30% of alumni were negative to some degree. In other words, a total of 119 of the 364 adolescents had one or more 5s in their records, and this suggests 33% of Adventist adolescents in the Hong Kong sample were negative toward some aspects of their religion (see Table 11).

#### Alienation in the Individual Items of Scale A

Now the important question is: Where is the greatest alienation? Scale A was designed to give a total alienation-from-religion score. No claim is made that the 20 items subdivide alienation into 20 discrete issues.

TABLE 9  
 SCORE COUNT OF ONE OR MORE 5S ON SCALE A  
 (CURRENT STUDENTS)

# of 5s	Frequency	%	Valid %	Cum. %
.00	105	63.6	63.6	63.6
1.00	29	17.6	17.6	81.2
2.00	14	8.5	8.5	89.7
3.00	6	3.6	3.6	93.3
4.00	4	2.4	2.4	95.8
5.00	3	1.8	1.8	97.6
6.00	2	1.2	1.2	98.8
10.00	1	.6	.6	99.4
11.00	1	.6	.6	100.0
Total	165	100.0	100.0	

TABLE 10  
 SCORE COUNT OF ONE OR MORE 5S ON SCALE A  
 (ALUMNI)

# of 5s	Frequency	%	Valid %	Cum. %
.00	140	70.4	70.4	70.4
1.00	41	20.6	20.6	91.0
2.00	9	4.5	4.5	95.5
3.00	2	1.0	1.0	96.5
4.00	2	1.0	1.0	97.5
5.00	2	1.0	1.0	98.5
6.00	1	.5	.5	99.0
7.00	2	1.0	1.0	100.0
Total	199	100.0	100.0	

TABLE 11  
 SCORE COUNT OF ONE OR MORE 5S ON SCALE A  
 (COMBINED GROUP)

# of 5s	Frequency	%	Valid %	Cum. %
.00	245	67.3	67.3	67.3
1.00	70	19.2	19.2	86.5
2.00	23	6.3	6.3	92.9
3.00	8	2.2	2.2	95.1
4.00	6	1.6	1.6	96.7
5.00	5	1.4	1.4	98.1
6.00	3	.8	.8	98.9
7.00	2	.5	.5	99.5
10.00	1	.3	.3	99.7
11.00	1	.3	.3	100.0
Total	364	100.0	100.0	

However, it is appropriate to take each statement and note how subjects responded. Responses to each item spanned the full range of 1 to 5. The 20 items in Scale A are:

1. My church really cares about its teenagers.
2. Prayer is an increasingly important part of my life.
3. Christ's love is a living reality in my experience.
4. I go to church because my parents or deans or teachers make me.
5. I am not happy about my experiences with my church.
6. Religion is forced on me by my parents.
7. My religion gives me a sense of security in facing the problems of my life.
8. Most of the requirements of the Christian life are reasonable.
9. Most sermons I hear are quite interesting.
10. I enjoy youth activities planned by the church.
11. I'd like guidance in finding God's will for my life.
12. Adventist standards such as diet are not important to me.
13. Bible classes are profitable to students.
14. I am glad to be able to attend an Adventist school.

15. Keeping the Sabbath is a real blessing to me.

16. I am happy to give my tithes and offerings to support the church.

17. I want to learn to share my faith spontaneously.

18. Reading the Bible is important to me.

19. My church is like a close-knit family.

20. I feel accepted when I am at church.

The statement in Scale A that elicited the most alienation from religion among the adolescents was Item 9-- "Most sermons I hear are quite interesting." The statement that elicited the least alienation from religion was Item 6--"Religion is forced on me by my parents."

Table 12 presents the summary of the responses by current students and alumni. The Current Students columns have the 20 items arranged in descending order of alienation for current students, and following each item number is the mean. A score of 1 is the most positive response; and a 5, the most negative for both positively and negatively stated items. The alumni columns show the responses of alumni, and the last, of the combined group.

Since items that were negatively stated were statistically reversed so that a low score in all cases means a more positive attitude, the low positions of almost all the items scored in this scale might be cause for encouragement. It appears that most Adventist young people are not negative toward their church and religion.

TABLE 12  
 SUMMARY OF THE COMPARISON OF RESPONSES IN  
 DESCENDING ORDER OF ALIENATION ELICITED

Order	Current Students		Alumni		Combined Group	
	Item	Mean	Item	Mean	Item	Mean
1	9	2.82	9	3.01	9	2.93
2	14	2.57	12*	2.78	12*	2.67
3	12*	2.53	19	2.64	1	2.45
4	20	2.38	1	2.62	19	2.43
5	8	2.32	10	2.47	10	2.40
6	10	2.31	5*	2.41	14	2.40
7	4*	2.28	15	2.39	20	2.39
8	1	2.24	20	2.39	5*	2.33
9	5*	2.23	8	2.26	15	2.30
10	15	2.20	14	2.26	8	2.29
11	13	2.18	4*	2.22	4*	2.25
12	19	2.18	13	2.15	13	2.16
13	18	2.16	16	2.14	16	2.12
14	7	2.13	2	2.05	18	2.07
15	16	2.10	18	2.00	2	1.99
16	3	1.97	3	1.95	3	1.96
17	17	1.94	17	1.86	7	1.95
18	2	1.93	7	1.80	17	1.90
19	11	1.80	11	1.70	11	1.75
20	6*	1.61	6*	1.25	6*	1.41

\* Statistically reversed

However, about 78%, 129 of 165 of current students (see Table 13), and 84%, 163 of 199 of alumni (see Table 14), chose a response of 4 or 5 to at least one of these statements. In other words, out of 364 adolescents, a total of 297 or 82% of the sample chose a response of 4 or 5 to one of these statements (see Table 15). This would indicate cause for concern.

#### Correlation Among the Variables

The major purpose of this study was to explore the relationships between the dependent variable and the independent variables. Tables 16, 17, and 18 present the correlation matrix for the 38 variables.

Of major interest is the top row or the first column which presents the Pearson product-moment coefficient of correlation between Scale A and each of the other independent variables. The remaining rows and columns reveal the intercorrelations between any two independent variables, since such correlations could substantially affect the results of multiple regression analysis.

The coefficients of correlation listed in the first column were used to test the hypotheses stated in chapter 1. It is recognized that this approach is complicated by the substantial intercorrelations among the predictors. This issue is discussed under multiple-regression framework.

This part of the analysis examines each variable. The focus is on the relationship that each independent



TABLE 13  
 SCORE COUNT OF ONE OR MORE 4S AND 5S  
 (CURRENT STUDENTS)

# of 4s & 5s	Frequency	%	Valid %	Cum. %
.00	36	21.8	21.8	21.8
1.00	41	24.8	24.8	46.7
2.00	25	15.2	15.2	61.8
3.00	16	9.7	9.7	71.5
4.00	9	5.5	5.5	77.0
5.00	10	6.1	6.1	83.0
6.00	6	3.6	3.6	86.7
7.00	5	3.0	3.0	89.7
8.00	5	3.0	3.0	92.7
9.00	5	3.0	3.0	95.8
10.00	2	1.2	1.2	97.0
11.00	2	1.2	1.2	98.2
14.00	1	.6	.6	98.8
16.00	1	.6	.6	99.4
17.00	1	.6	.6	100.0
Total	165	100.0	100.0	

TABLE 14  
 SCORE COUNT OF ONE OR MORE 4S AND 5S  
 (ALUMNI)

# of 4s & 5s	Frequency	%	Valid %	Cum. %
.00	31	15.6	15.6	15.6
1.00	37	18.6	18.6	34.2
2.00	40	20.1	20.1	54.3
3.00	29	14.6	14.6	68.8
4.00	19	9.5	9.5	78.4
5.00	10	5.0	5.0	83.4
6.00	9	4.5	4.5	87.9
7.00	6	3.0	3.0	91.0
8.00	3	1.5	1.5	92.5
9.00	4	2.0	2.0	94.5
10.00	4	2.0	2.0	96.5
11.00	3	1.5	1.5	98.0
12.00	1	.5	.5	98.5
13.00	2	1.0	1.0	99.5
15.00	1	.5	.5	100.0
Total	199	100.0	100.0	

TABLE 15  
 SCORE COUNT OF ONE OR MORE 4S AND 5S  
 (COMBINED GROUP)

# of 4s & 5s	Frequency	%	Valid %	Cum. %
.00	67	18.4	18.4	18.4
1.00	78	21.4	21.4	39.8
2.00	65	17.9	17.9	57.7
3.00	45	12.4	12.4	70.1
4.00	28	7.7	7.7	77.7
5.00	20	5.5	5.5	83.2
6.00	15	4.1	4.1	87.4
7.00	11	3.0	3.0	90.4
8.00	8	2.2	2.2	92.6
9.00	9	2.5	2.5	95.1
10.00	6	1.6	1.6	96.7
11.00	5	1.4	1.4	98.1
12.00	1	.3	.3	98.4
13.00	2	.5	.5	98.9
14.00	1	.3	.3	99.2
15.00	1	.3	.3	99.5
16.00	1	.3	.3	99.7
17.00	1	.3	.3	100.0
Total	364	100.0	100.0	

TABLE 16

INTER-CORRELATION MATRIX FOR THE 23 VARIABLES  
OF THE YOUTH PERCEPTUAL INVENTORY  
(CURRENT STUDENTS)

Scale	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
A	1.000	.034	.296	.150	.156	.345	.117	.436	.249	.401	.378	.341	.331	.009	.199	-.050	.351	.217	.219
B	.034	1.000	.115	.157	.044	-.114	.209	-.137	.130	.169	-.066	.013	-.044	-.039	-.107	.016	-.078	-.090	.152
C	.296	.115	1.000	.375	.181	.122	.432	.149	.538	.278	-.026	.237	.018	.049	.108	.073	.216	-.012	.446
D	.150	.157	.375	1.000	-.020	.137	.532	.062	.514	.185	.041	.024	.038	.088	.057	.117	.114	.090	.213
E	.156	.044	.181	-.020	1.000	.120	.082	.359	.211	.324	.065	.270	.040	.070	-.001	-.033	.144	.041	.022
F	.345	-.114	.122	.137	.120	1.000	.249	.385	.195	.316	.620	.224	.236	.101	.188	.078	.279	.480	.100
G	.117	.209	.432	.532	.082	.249	1.000	.190	.636	.178	.114	.168	.002	.205	.106	.263	.145	.007	.384
H	.436	-.137	.149	.062	.359	.385	.190	1.000	.266	.462	.384	.554	.260	.109	.341	.100	.450	.213	.183
I	.249	.130	.538	.514	.211	.195	.636	.266	1.000	.249	.066	.214	.067	.090	.123	.134	.195	.068	.476
J	.401	.169	.278	.185	.324	.316	.178	.462	.249	1.000	.376	.542	.176	.032	.120	.060	.425	.269	.243
K	.378	-.066	-.026	.041	.065	.620	.114	.384	.066	.376	1.000	.223	.472	.099	.046	.106	.176	.484	.002
L	.341	.013	.237	.024	.270	.224	.168	.554	.214	.542	.223	1.000	.230	.026	.386	.002	.467	.119	.273
M	.331	-.044	.018	.038	.040	.236	.002	.260	.067	.176	.472	.230	1.000	-.028	.116	-.013	.129	.273	.032
N	.009	-.039	.049	.088	.070	.101	.205	.109	.090	.032	.099	.026	-.028	1.000	.052	.694	.034	-.102	.175
O	.199	-.107	.108	.057	-.001	.188	.106	.341	.123	.120	.046	.386	.116	.052	1.000	.039	.535	.064	.108
P	-.050	.016	.216	.117	-.033	.078	.263	.100	.134	.060	.106	.002	-.013	.694	.039	1.000	.025	-.214	.181
Q	.351	-.078	.016	.114	.144	.279	.145	.450	.195	.425	.176	.467	.129	.034	.535	.025	1.000	.224	.171
R	.217	-.090	-.012	.090	.041	.480	.007	.213	.068	.269	.484	.119	.273	-.102	.064	-.214	.224	1.000	-.019
S	.219	.152	.446	.213	.022	.100	.384	.183	.476	.243	.002	.273	.032	.175	.108	.181	.171	-.019	1.000
T	.282	-.032	.235	.236	.093	.167	.272	.127	.192	.187	.228	.116	.017	.291	-.047	.271	.049	.080	.119
U	.359	-.044	.020	.082	-.024	.186	-.003	-.004	.019	.058	.155	.060	.114	-.060	-.116	-.047	-.025	.167	-.034
V	.555	-.018	.168	.075	.153	.192	.060	.358	.178	.226	.316	.217	.176	.267	.076	.125	.200	.087	.249
W	.109	.009	-.039	.102	.128	-.053	-.150	.042	-.120	.109	.041	-.002	-.102	-.093	-.155	-.159	-.080	.000	-.094
X	.498	.077	.051	.046	.155	.274	-.029	.222	.024	.310	.277	.235	.124	-.064	-.027	-.186	.178	.293	.084
25	-.149	-.062	-.195	-.071	-.025	.083	.070	.010	-.139	-.084	.059	-.077	-.021	.219	-.052	.147	-.039	.001	.066
26	.137	.112	.073	.030	-.046	.048	.021	.044	.069	.099	.015	.029	.067	-.031	.112	-.026	.110	.041	.148
27	-.016	.101	.006	.100	.027	-.076	-.014	.022	.087	.230	.062	.118	.025	-.180	-.264	-.071	-.121	.039	-.006
28	-.135	.142	-.060	.059	.122	-.087	-.007	-.083	.003	.157	.052	.022	.010	-.101	-.328	-.116	-.245	.011	-.014
29	.144	-.151	-.024	-.014	-.055	.197	.030	.184	-.011	.005	.166	.228	.058	-.005	.282	-.027	.355	.120	.113
30	.028	-.089	-.185	-.084	-.047	.118	-.011	.101	-.038	-.014	.130	.174	.089	-.118	.194	-.081	.273	.043	.059
31	.123	-.042	.031	.006	.028	.061	-.049	.052	-.095	.043	.058	.230	.092	.037	.118	.025	.286	.022	.088
32	-.056	-.103	-.060	-.010	-.015	.023	-.034	-.032	-.101	-.094	.050	-.219	-.056	.172	-.001	.107	.023	.010	.016
33	-.092	-.075	-.066	.014	-.051	-.130	.050	-.226	-.103	-.029	.016	-.031	.013	.167	-.148	.126	-.202	-.057	-.004
34	.401	.065	.065	.041	.092	.194	-.071	.209	.068	.291	.158	.109	.011	-.051	-.031	-.159	.156	.324	.086
35	.430	.072	.106	.121	.192	.207	.001	.256	.114	.241	.209	.107	.103	.063	-.103	-.073	.069	.327	.142
36	.408	.000	.048	.135	.149	.121	-.063	.161	.062	.238	.221	.054	.171	.089	-.235	-.021	.025	.147	.058
37	-.064	.113	-.098	.075	-.044	-.029	-.023	-.049	-.090	-.108	.045	-.096	-.005	-.144	-.035	-.098	-.137	-.047	-.101
38	-.028	-.013	-.034	-.050	-.004	.002	.010	-.104	.024	-.007	.010	-.060	.088	.569	-.086	.380	-.135	-.012	.195

TABLE 16--Continued

Scale	T	U	V	W	X	25	26	27	28	29	30	31	32	33	34	35	36	37	38
A	.282	.359	.555	.109	.498	-.149	.137	-.016	-.135	.144	.028	.123	-.056	-.092	.401	.430	.408	-.064	-.028
B	-.032	-.044	-.018	.009	.077	-.062	.112	.101	.142	-.151	-.089	-.042	-.103	-.075	.065	.072	.000	.113	-.013
C	.235	.020	.168	-.039	.051	-.195	.073	.006	-.060	-.024	-.185	.031	-.060	-.066	.065	.106	.048	-.098	-.034
D	.236	.082	.075	.102	.046	-.071	.030	.100	.059	-.014	-.090	.037	.011	.022	.048	.092	.114	.078	.025
E	.093	-.024	.153	.128	.155	-.025	-.046	.027	.122	-.055	-.141	-.065	-.012	-.125	.100	.155	.161	.022	-.102
F	.167	.186	.192	-.053	.274	.083	.048	-.076	-.087	.197	.118	.061	.023	-.130	.194	.207	.121	-.029	.002
G	.272	-.003	.060	-.150	-.029	.070	.021	-.014	-.007	.030	-.011	-.049	-.034	.050	-.071	.001	-.053	-.023	.010
H	.127	-.004	.358	.042	.222	.010	.044	.022	-.083	.184	.101	.052	-.032	-.226	.209	.256	.161	-.049	-.104
I	.192	.019	.178	-.120	.024	-.139	.069	.087	.003	-.011	-.038	-.095	-.101	-.103	.068	.114	.062	-.090	.024
J	.187	.058	.226	.109	.310	-.084	.099	.230	.157	.005	-.014	.043	-.094	-.029	.291	.241	.238	-.108	-.007
K	.228	.155	.316	.041	.277	.059	.015	.062	.052	.166	.130	.058	.050	.016	.158	.209	.221	.045	.010
L	.116	.060	.217	-.002	.235	-.077	.029	.118	.022	.228	.174	.230	-.219	-.031	.109	.107	.054	-.096	-.060
M	.017	.114	.176	-.102	.124	-.021	.067	.025	.010	.058	.089	.092	-.056	.013	.011	.103	.171	-.005	.088
N	.291	-.060	.267	-.093	-.064	.219	-.031	-.180	-.101	-.005	-.118	.037	.172	.167	-.051	.063	.089	-.144	.569
O	-.047	-.116	.076	-.155	-.027	-.052	.112	-.264	-.328	.282	.194	.118	-.001	-.148	-.031	-.103	-.235	-.035	-.086
P	.271	-.047	.125	-.159	-.186	.147	-.026	-.071	-.116	-.027	-.081	.025	.107	.126	-.159	-.073	-.021	-.098	.380
Q	.049	-.025	.200	-.080	.178	-.039	.110	-.121	-.245	.355	.273	.286	.023	-.202	.156	.069	-.025	-.137	-.135
R	.080	.167	.087	.000	.293	.001	.041	.039	.011	.120	.043	.022	.010	-.057	.324	.327	.147	-.047	-.012
S	.119	-.034	.249	-.094	.084	.066	.148	-.006	-.014	.113	.059	.088	.016	-.004	.086	.142	.058	-.101	.195
T	1.000	.292	.164	.096	.090	-.049	-.024	.067	.049	-.071	-.217	-.022	.008	.081	.041	.084	.127	-.044	-.019
U	.292	1.000	.179	.215	.344	-.122	.051	.113	.135	-.002	-.080	.086	-.083	.126	.120	.200	.271	.018	.037
V	.164	.179	1.000	.123	.321	.073	.076	-.067	-.111	.031	.020	.198	.048	-.036	.390	.469	.505	-.109	.118
W	.096	.215	.123	1.000	.187	-.222	-.130	.316	.377	-.022	.030	-.051	-.155	.090	.091	.166	.205	.008	-.095
X	.090	.344	.321	.187	1.000	-.118	.037	.144	.053	.073	.044	.000	-.114	-.111	.424	.485	.331	.019	-.073
25	-.049	-.122	.073	-.222	-.118	1.000	-.050	-.157	-.033	-.038	.012	.005	.193	-.026	-.006	.003	-.046	.026	.117
26	-.024	.051	.076	-.130	.037	-.050	1.000	-.012	-.026	.115	.075	.132	-.168	-.009	.073	.119	.147	.013	.087
27	.057	.113	-.067	.316	.144	-.157	-.012	1.000	.753	-.001	.070	-.018	-.546	.158	.110	.201	.215	-.003	-.111
28	.049	.135	-.111	.377	.053	-.033	-.026	.753	1.000	-.253	-.139	-.105	-.407	.237	-.015	.125	.126	.071	-.061
29	-.071	-.002	.031	-.022	.073	-.038	.115	-.001	-.253	1.000	.700	.469	-.012	.006	-.056	-.048	.033	.102	-.045
30	-.217	-.080	.020	.030	.044	.012	.075	.070	-.139	.700	1.000	.332	-.068	.031	.009	-.056	-.005	.006	-.050
31	-.022	.086	.198	-.051	.000	.005	.132	-.018	-.105	.469	.332	1.000	.055	.052	-.124	-.008	.066	.170	.132
32	.008	-.083	.048	-.155	-.114	.193	-.168	-.546	-.407	-.012	-.068	.055	1.000	.043	.022	-.206	-.122	.120	.137
33	.081	.126	-.036	.090	-.111	-.026	-.009	.158	.237	.006	.031	.052	.043	1.000	-.213	-.084	.092	.028	.335
34	.041	.120	.390	.091	.424	-.006	.073	.110	-.015	-.056	.009	-.124	.022	-.213	1.000	.702	.551	-.126	.039
35	.084	.200	.469	.166	.485	.003	.119	.201	.125	-.048	-.056	-.008	-.206	-.084	.702	1.000	.623	-.073	.136
36	.127	.271	.505	.205	.331	-.046	.147	.215	.126	-.033	-.005	.066	-.122	.092	.551	.623	1.000	-.004	.221
37	-.044	.018	-.109	-.008	.019	.026	.013	-.003	.071	.102	.006	.170	.120	.028	-.126	-.073	-.004	1.000	-.141
38	-.019	.037	.118	-.095	-.073	.117	.087	-.111	-.061	-.045	-.050	.132	.137	.335	.039	.136	.221	-.141	1.000

TABLE 17

INTER-CORRELATION MATRIX FOR THE 23 VARIABLES  
OF THE YOUTH PERCEPTUAL INVENTORY  
(ALUMNI)

Scale	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
A	1.000	.159	.140	.090	.214	.434	.116	.326	.088	.262	.483	.385	.481	.078	.114	.051	.257	.434	.037
B	.159	1.000	.311	.269	-.068	.150	.247	.036	.270	.049	.064	.121	.122	.159	.122	.156	.047	.073	.192
C	.140	.311	1.000	.562	.158	.242	.490	.148	.621	.095	.127	.153	.082	.275	.065	.354	.087	.040	.573
D	.090	.269	.562	1.000	.130	.238	.571	.128	.593	.021	.067	.139	.072	.288	.073	.271	.105	.041	.473
E	.214	-.068	.158	.130	1.000	.226	.162	.463	.077	.321	.188	.304	.225	-.008	.278	.088	.304	.100	.076
F	.434	.150	.242	.238	.226	1.000	.214	.350	.142	.190	.589	.298	.566	.085	.182	.201	.252	.455	.156
G	.116	.247	.490	.571	.162	.214	1.000	.235	.604	.075	.127	.116	.126	.285	.202	.315	.172	.076	.401
H	.326	.036	.148	.128	.463	.350	.235	1.000	.115	.534	.339	.548	.350	.062	.283	.048	.414	.302	.076
I	.088	.270	.621	.593	.077	.142	.604	.115	1.000	.080	.105	.131	.100	.319	.033	.332	.149	.002	.590
J	.262	.049	.095	.021	.321	.190	.075	.534	.080	1.000	.218	.602	.205	.002	.328	-.015	.468	.166	.154
K	.483	.064	.127	.067	.188	.589	.127	.339	.105	.218	1.000	.362	.696	.032	.181	.093	.266	.538	.127
L	.385	.121	.153	.139	.304	.298	.116	.548	.131	.602	.362	1.000	.347	.065	.424	.035	.591	.272	.124
M	.481	.122	.082	.072	.225	.566	.126	.350	.100	.205	.696	.347	1.000	.074	.280	.112	.318	.495	.045
N	.078	.159	.275	.282	-.008	.085	.285	.062	.319	.002	.032	.065	.074	1.000	-.008	.711	.029	.061	.182
O	.114	.122	.065	.073	.278	.182	.202	.283	.033	.328	.181	.424	.280	-.008	1.000	.054	.551	.141	.053
P	.051	.156	.354	.271	.088	.201	.315	.048	.332	-.015	.093	.035	.112	.711	.054	1.000	.083	.092	.201
Q	.257	.047	.087	.105	.304	.252	.172	.414	.149	.468	.266	.591	.318	.029	.551	.083	1.000	.257	.102
R	.434	.073	.040	.041	.100	.455	.076	.302	.002	.166	.538	.272	.495	.061	.141	.092	.257	1.000	-.041
S	.037	.192	.573	.473	.076	.156	.401	.076	.590	.154	.127	.124	.045	.182	.053	.201	.102	-.041	1.000
T	.273	.132	.237	.238	.240	.237	.176	.186	.231	.071	.213	.124	.197	.226	.068	.231	.109	.158	.198
U	.329	.006	-.093	-.034	.025	.136	-.025	.008	-.095	-.034	.222	-.050	.209	.095	-.096	.050	-.072	.225	-.046
V	.506	.017	.025	.009	.033	.156	.005	-.010	-.040	-.050	.227	-.080	.248	.064	-.114	.022	-.142	.229	.043
W	.188	-.043	-.010	.038	-.098	.019	-.025	-.087	-.110	.012	.052	.002	-.015	.019	-.199	.017	-.069	.183	.043
X	.390	.010	-.023	.076	.039	.179	.075	.071	.025	.011	.155	.045	.162	.068	-.039	.120	.000	.259	.051
25	-.128	-.047	-.010	.030	-.152	.024	.076	-.071	.072	-.130	.003	-.098	.024	.058	-.033	-.015	-.011	-.032	.016
26	-.126	-.103	-.045	-.154	-.088	-.204	-.064	-.059	-.028	-.132	-.159	-.159	-.078	-.127	-.004	-.143	-.057	-.126	-.112
27	.084	.206	.152	.139	.008	.002	.121	-.047	.126	.080	.091	.028	-.052	.141	-.029	.135	-.102	.071	.130
28	.050	-.002	.080	.041	-.035	-.004	.070	-.072	.042	.003	-.002	-.135	-.090	.023	-.076	.088	-.206	.090	.078
29	.165	.047	-.033	-.034	.068	.174	.021	.176	-.029	.266	.109	.368	.089	-.089	.273	-.101	.348	.064	-.077
30	.129	.064	-.014	-.004	.048	.135	.042	.225	-.022	.261	.066	.322	.071	-.103	.275	-.097	.325	.022	-.078
31	.246	.023	-.053	-.078	.095	.161	.089	.270	-.046	.299	.115	.319	.057	-.045	.270	-.071	.298	.096	-.159
32	-.049	-.084	-.005	-.148	-.076	-.032	-.011	.021	.030	-.004	-.078	-.122	.065	.120	-.035	.130	-.006	-.084	.069
33	-.004	.067	-.024	-.022	-.066	-.019	.073	.025	.062	-.028	-.074	-.247	-.042	.146	-.137	.089	-.183	-.086	.046
34	.470	-.005	.073	.061	.084	.183	-.053	-.020	-.040	-.056	.261	-.013	.219	.088	-.127	.060	-.070	.263	.070
35	.493	-.013	.033	.006	.089	.131	-.043	.062	-.057	-.012	.266	.020	.269	.048	-.093	.080	-.051	.305	.021
36	.455	.055	-.014	.022	-.014	.118	-.086	-.001	-.103	-.042	.211	-.079	.184	-.018	-.209	-.047	-.210	.252	-.001
37	-.046	-.052	-.206	.082	-.008	.075	-.006	.077	-.013	-.042	.044	.008	.100	-.054	-.023	-.089	.072	.065	-.045
38	.178	.168	.141	.142	.016	.080	.229	.115	.151	.055	.174	.145	.147	.646	.048	.534	.038	.172	.044

TABLE 17--Continued

Scale	T	U	V	W	X	25	26	27	28	29	30	31	32	33	34	35	36	37	38
A	.273	.329	.506	.188	.390	-.128	-.126	.084	.050	.165	.129	.246	-.049	-.004	.470	.493	.455	-.046	.178
B	.132	.006	.017	-.043	.010	-.047	-.103	.206	-.002	.047	.064	.023	-.084	.067	-.005	-.013	.055	-.052	.168
C	.237	-.093	.025	-.010	-.023	-.010	-.045	.152	.080	-.033	-.014	-.053	-.005	-.024	.073	.033	-.014	-.206	.141
D	.238	-.034	.009	.038	.076	.030	-.154	.139	.041	-.034	-.004	-.078	-.148	-.022	.061	.006	.022	.082	.142
E	.240	.025	.033	-.098	.089	-.152	-.088	.008	-.035	.068	.048	.095	-.076	-.066	.084	.089	-.014	-.008	.016
F	.237	.136	.156	.019	.179	.024	-.204	.002	-.004	.174	.135	.161	-.032	-.019	.183	.131	.118	.075	.080
G	.176	-.025	.005	-.025	.075	.076	-.064	.121	.070	.021	.042	.089	-.011	.073	-.053	-.043	-.086	-.006	.229
H	.186	.008	-.010	-.087	.071	-.071	-.059	-.047	-.072	.176	.225	.270	.021	.025	-.020	.062	-.001	.077	.115
I	.231	-.095	-.040	-.110	.025	.072	-.028	.126	.042	-.029	-.022	-.046	.030	.062	-.040	-.057	-.103	-.013	.151
J	.071	-.034	-.050	.012	.011	-.130	-.132	.080	.003	.266	.261	.299	-.004	-.028	-.056	-.012	-.042	-.042	.055
K	.213	.222	.227	.052	.155	.003	-.159	.091	-.002	.109	.066	.115	-.078	-.074	.261	.266	.211	.044	.174
L	.124	-.050	-.080	.002	.045	-.098	-.159	.028	-.135	.368	.322	.319	-.122	-.247	-.013	.020	-.079	.008	.145
M	.197	.209	.248	-.015	.162	.024	-.078	-.052	-.090	.089	.071	.057	.065	-.042	.219	.269	.184	.100	.147
N	.226	.095	.064	.019	.068	.058	-.127	.141	.023	-.089	-.103	-.049	.120	.146	.088	.048	-.018	-.054	.646
O	.068	-.096	-.114	-.199	-.039	-.033	-.004	-.029	-.076	.273	.275	.270	-.035	-.137	-.127	-.093	-.209	-.023	.048
P	.231	.050	.022	.017	.120	-.015	-.143	.135	.088	-.101	-.097	-.071	.130	.089	.060	.080	-.047	-.089	.534
Q	.109	-.072	-.142	-.069	.000	-.011	-.057	-.102	-.206	.348	.325	.298	-.006	-.183	-.070	-.051	-.210	.072	.038
R	.158	.225	.229	.183	.259	-.032	-.126	.071	.090	.064	.022	.096	-.024	-.086	.263	.305	.252	.065	.172
S	.198	-.046	.043	.043	.051	.016	-.112	.130	.078	-.077	-.078	-.159	.069	.046	.070	-.021	-.001	-.045	.044
T	1.000	.291	.196	.199	.233	-.184	-.140	.097	-.086	.111	.079	.031	-.152	.003	.282	.316	.155	-.016	.096
U	.291	1.000	.377	.321	.378	-.171	-.002	.243	.166	-.116	-.108	-.006	-.036	.123	.427	.405	.350	.036	.171
V	.196	.377	1.000	.320	.451	-.036	-.031	.195	.105	.022	-.010	.054	-.057	.085	.630	.614	.680	-.006	.089
W	.199	.321	.320	1.000	.221	.005	-.087	.263	.178	-.036	-.019	.055	-.061	.099	.408	.380	.356	-.046	.085
X	.233	.378	.451	.221	1.000	-.077	-.045	.146	.136	-.004	-.017	.068	-.024	.091	.407	.471	.461	.057	.174
25	-.184	-.171	-.036	.005	-.077	1.000	.085	-.133	-.060	-.036	-.009	.016	.037	.007	-.039	-.052	-.006	.100	-.048
26	-.140	-.002	-.031	-.087	-.045	.085	1.000	.006	.055	-.195	-.160	-.171	.220	.100	-.080	-.088	-.063	.051	-.101
27	.097	.243	.195	.263	.146	-.133	.006	1.000	.586	-.059	-.069	.075	-.310	.078	.102	.081	.170	-.011	.057
28	-.086	.166	.105	.178	.136	-.060	.055	.586	1.000	-.157	-.126	.034	.157	.261	.020	.009	.129	.016	.005
29	.111	-.116	.022	-.036	-.004	-.036	-.195	-.059	-.157	1.000	.879	.758	-.033	-.102	.067	.064	-.071	.071	-.039
30	.079	-.108	-.010	-.019	-.017	-.009	-.160	-.069	-.126	.879	1.000	.729	-.036	-.129	.075	.081	-.081	.118	-.070
31	.031	-.006	.054	.055	.068	.016	-.171	.075	.034	.758	.729	1.000	-.028	.007	.070	.069	-.025	.009	.053
32	-.152	-.036	-.057	-.061	-.024	.037	.220	-.310	.157	-.033	-.036	-.028	1.000	.468	-.113	-.103	-.128	-.011	.170
33	.003	.123	.085	.099	.091	.007	.100	.078	.261	-.102	-.129	.007	.468	1.000	-.002	-.019	-.008	.099	.129
34	.282	.427	.630	.408	.407	-.039	-.080	.102	.020	.067	.075	.070	-.113	-.002	1.000	.866	.690	-.014	.177
35	.316	.405	.614	.380	.471	-.052	-.088	.081	.009	.064	.081	.069	-.103	-.019	.866	1.000	.722	-.010	.168
36	.155	.350	.680	.356	.461	-.006	-.063	.170	.129	-.071	-.081	-.025	-.128	-.008	.690	.722	1.000	.094	.049
37	-.016	.036	-.006	-.046	.057	.100	.051	-.011	.016	.071	.118	.009	-.011	.099	-.014	.094	1.000	-.109	
38	.096	.171	.089	.085	.174	-.048	-.101	.057	.005	-.039	-.070	.053	.170	.129	.177	.168	.049	1.000	

TABLE 18

INTER-CORRELATION MATRIX FOR THE 23 VARIABLES  
OF THE YOUTH PERCEPTUAL INVENTORY  
(COMBINED GROUP)

Scale	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
A	1.000	.087	.209	.118	.185	.389	.117	.382	.171	.332	.430	.362	.405	.045	.161	.001	.305	.322	.129
B	.087	1.000	.233	.226	-.037	.000	.215	-.050	.209	.132	-.009	.066	.026	.057	-.006	.090	-.018	-.021	.187
C	.209	.233	1.000	.484	.158	.181	.458	.147	.582	.186	.057	.188	.049	.177	.081	.235	.142	.012	.517
D	.118	.226	.484	1.000	.052	.182	.548	.096	.556	.110	.051	.085	.051	.195	.061	.202	.108	.060	.353
E	.185	-.037	.158	.052	1.000	.185	.125	.410	.135	.306	.135	.287	.145	.031	.140	.032	.228	.077	.040
F	.389	.000	.181	.182	.185	1.000	.232	.365	.159	.237	.604	.263	.419	.095	.187	.145	.265	.470	.119
G	.117	.215	.458	.548	.125	.232	1.000	.213	.616	.123	.122	.141	.069	.248	.153	.290	.159	.043	.388
H	.382	-.050	.147	.096	.410	.365	.213	1.000	.191	.493	.360	.550	.306	.004	.312	.072	.431	.257	.128
I	.171	.209	.582	.556	.135	.159	.616	.191	1.000	.175	.083	.170	.079	.208	.077	.237	.170	.031	.536
J	.332	.132	.186	.110	.306	.237	.123	.493	.175	1.000	.288	.567	.181	.013	.211	.022	.441	.210	.207
K	.430	-.009	.057	.051	.135	.604	.122	.360	.083	.288	1.000	.298	.594	.063	.115	.098	.224	.513	.063
L	.362	.066	.188	.085	.287	.263	.141	.550	.170	.567	.298	1.000	.293	.048	.403	.020	.532	.199	.193
M	.405	.026	.049	.051	.145	.419	.069	.306	.079	.181	.594	.293	1.000	.031	.199	.055	.230	.391	.033
N	.045	.057	.177	.195	.031	.095	.248	.084	.208	.013	.063	.048	.031	1.000	.023	.703	.032	-.013	.175
O	.161	-.006	.081	.061	.140	.187	.153	.312	.077	.211	.115	.403	.199	.023	1.000	.046	.542	.103	.077
P	.001	.090	.235	.202	.032	.145	.290	.072	.237	.022	.098	.020	.055	.703	.046	1.000	.056	-.051	.192
Q	.305	-.018	.142	.108	.228	.265	.159	.431	.170	.441	.224	.532	.230	.032	.542	.056	1.000	.241	.133
R	.322	-.021	.012	.060	.077	.470	.043	.257	.031	.210	.513	.199	.391	-.013	.103	-.051	.241	1.000	-.035
S	.129	.187	.517	.353	.040	.119	.388	.128	.536	.207	.063	.193	.033	.175	.077	.192	.133	-.035	1.000
T	.276	.062	.239	.240	.160	.196	.222	.156	.214	.137	.217	.120	.106	.253	.006	.249	.079	.115	.163
U	.335	.022	-.027	.035	-.017	.138	-.020	.001	-.024	.034	.178	.002	.148	.016	-.111	.006	-.051	.182	-.023
V	.526	-.009	.080	.034	.091	.175	.032	.159	.058	.076	.267	.050	.219	.152	-.021	.066	.013	.166	.132
W	.139	.038	-.002	.083	-.019	-.039	-.089	.025	-.094	.085	.034	-.001	-.069	-.038	-.181	-.057	-.076	.079	.001
X	.430	.087	.026	.076	.097	.197	.017	.142	.037	.182	.198	.130	.127	.000	-.040	-.020	.081	.257	.084
GEN	-.139	-.028	-.080	-.008	-.105	.039	.069	-.033	-.022	-.094	.024	-.089	-.003	.125	-.046	.058	-.026	-.023	.049
STR	-.010	.013	.008	-.070	-.080	-.110	-.030	-.015	.021	-.017	-.092	-.082	-.025	-.091	.043	-.094	.011	-.060	.008
ELE	.009	.241	.105	.138	-.040	-.089	.020	-.008	.123	.200	.037	.061	-.045	-.042	-.161	.025	-.103	.012	.092
YRI	-.059	.175	.046	.080	-.009	-.091	.008	-.070	.051	.132	.001	-.048	-.065	-.051	-.210	-.011	-.205	.012	.067
STA	.148	-.003	-.019	-.016	.005	.165	.020	.175	-.012	.163	.123	.307	.067	-.060	.263	-.070	.341	.077	.012
STA	.079	.008	-.079	-.037	-.042	.120	.016	.167	-.025	.136	.091	.257	.074	-.111	.232	-.089	.299	.028	-.010
YRI	.183	.038	-.009	-.021	.015	.101	.029	.177	-.050	.205	.082	.276	.055	-.023	.191	-.034	.280	.055	-.045
YRB	-.042	-.150	-.047	-.102	-.017	.021	-.010	.000	-.043	-.073	-.012	-.151	.036	.142	-.008	.113	.011	-.025	.019
YRM	-.038	.176	.032	.047	-.130	-.109	.020	-.039	.054	.062	-.064	-.125	-.065	.079	-.119	.073	-.137	-.093	.083
ATT	.427	-.024	.051	.038	.110	.203	-.052	.078	-.007	.072	.222	.038	.143	.038	-.072	-.030	.029	.292	.055
ATT	.455	-.011	.048	.029	.129	.174	-.019	.142	.007	.081	.246	.055	.208	.058	-.089	.018	.002	.316	.034
ATT	.430	.019	.008	.059	.068	.123	-.074	.073	-.030	.084	.217	-.021	.181	.029	-.218	-.036	-.126	.206	.021
PMA	-.056	.036	-.156	.085	-.002	.024	-.016	.021	-.042	-.053	.041	-.036	.050	-.093	-.031	-.091	-.020	.011	-.063
PSD	.066	.048	.049	.075	-.035	.050	.116	-.001	.076	.011	.094	.041	.122	.603	-.022	.451	-.050	.080	.114



TABLE 18--Continued

Scale	T	U	V	W	X	Y	Z	26	27	28	29	30	31	32	33	34	35	36	37	38
A	.276	.335	.526	.139	.430	-.139	-.010	.009	-.059	.148	.079	.183	-.042	-.038	.427	.455	.430	-.056	.066	
B	.062	.022	-.009	.038	.087	-.028	.013	.241	.175	-.003	.008	.038	-.150	.176	-.024	-.011	.019	.036	.048	
C	.239	-.027	.080	-.002	.026	-.080	.008	.105	.046	-.019	-.079	-.009	-.047	.032	.051	.048	.008	-.156	.049	
D	.240	.035	.034	.083	.076	-.008	-.070	.138	.080	-.016	-.037	-.021	-.102	.047	.038	.029	.059	.085	.075	
E	.160	-.017	.091	-.019	.097	-.103	-.080	-.040	-.009	.005	-.042	.015	-.017	-.130	.110	.129	.068	-.002	-.035	
F	.196	.138	.175	-.039	.197	.039	-.110	-.089	-.091	.165	.120	.101	.021	-.109	.203	.174	.123	.024	.050	
G	.222	-.020	.032	-.089	.017	.069	-.030	.020	.008	.020	.016	.029	-.010	.020	-.052	-.019	-.074	.016	.116	
H	.156	.001	.159	-.025	.142	-.033	-.015	-.008	-.070	.175	.167	.177	.000	-.039	.078	.142	.073	.021	-.001	
I	.214	-.024	.058	-.094	.057	-.022	.021	.123	.051	-.012	-.025	-.050	-.043	.054	-.007	.007	-.030	-.042	.076	
J	.137	.034	.076	.085	.182	-.094	-.017	.200	.132	.163	.136	.205	-.073	.062	.072	.081	.084	-.063	.011	
K	.217	.178	.267	.034	.198	.024	-.092	.037	.001	.123	.091	.082	-.012	-.064	.222	.246	.217	.041	.094	
L	.120	.002	.050	-.001	.130	-.089	-.082	.061	-.048	.307	.257	.276	-.151	-.125	.038	.055	-.021	-.036	.041	
M	.106	.148	.219	-.069	.127	-.003	-.025	-.045	-.065	.067	.074	.055	.036	-.065	.143	.208	.181	.050	.122	
N	.253	.016	.152	-.038	.000	.125	-.091	-.042	-.051	-.060	-.111	-.023	.142	.079	.038	.058	.029	-.093	.603	
O	.006	-.111	-.021	-.181	-.040	-.046	.043	-.161	-.210	.263	.232	.191	-.008	-.119	-.072	-.089	-.218	-.031	-.022	
P	.249	.006	.066	-.057	-.020	.058	-.094	.025	-.011	-.070	-.089	-.034	.113	.073	-.030	.018	-.036	-.091	.451	
Q	.079	-.051	.013	-.076	.081	-.026	.011	-.103	-.205	.341	.299	.280	.011	-.137	.029	.002	-.126	-.020	-.050	
R	.115	.182	.166	.079	.257	-.023	-.060	.012	.012	.077	.028	.055	-.025	-.093	.292	.316	.206	.011	.080	
S	.163	-.023	.132	.001	.084	.049	.008	.092	.067	.012	-.010	-.045	.019	.083	.055	.034	.021	-.063	.114	
T	1.000	.297	.177	.160	.170	-.112	-.082	.098	.018	.043	-.052	.020	-.097	.060	.159	.203	.139	-.024	.029	
U	.297	1.000	.271	.301	.384	-.125	.038	.234	.214	-.042	-.082	.060	-.103	.207	.241	.279	.299	.040	.081	
V	.177	.271	1.000	.216	.373	.007	.006	.023	-.026	.019	.000	.094	-.004	.002	.531	.556	.608	-.051	.106	
W	.160	.301	.216	1.000	.245	-.068	-.075	.367	.356	.003	.017	.059	-.161	.238	.210	.244	.271	-.005	-.029	
X	.170	.384	.373	.245	1.000	-.072	.011	.228	.177	.053	.023	.076	-.115	.164	.350	.428	.383	.054	.024	
GEN	-.112	-.125	.007	-.068	-.072	1.000	.040	-.065	.012	-.022	.007	.030	.062	.073	-.047	-.045	-.028	.076	.025	
STR	-.082	.038	.006	-.075	.011	.040	1.000	.052	.063	-.075	-.062	-.063	.051	.121	-.045	-.028	.014	.043	-.023	
ELE	.098	.234	.023	.367	.228	-.065	.052	1.000	.768	.045	.035	.121	-.482	.440	-.029	.034	.136	.032	-.086	
YRI	.018	.214	-.026	.356	.177	.012	.063	.768	1.000	-.104	-.084	.065	-.224	.487	-.101	-.017	.088	.070	-.075	
STA	.043	-.042	.019	.003	.053	-.022	-.073	.045	-.104	1.000	.809	.675	-.062	.042	-.005	.006	-.062	.090	-.052	
STA	-.052	-.082	.000	.017	.023	.007	-.062	.035	-.084	.809	1.000	.586	-.063	-.013	.035	.019	-.052	.076	-.065	
YRI	.020	.060	.094	.059	.076	.030	-.053	.121	.065	.675	.586	1.000	-.054	.140	-.032	.017	-.001	.074	.064	
YRB	-.097	-.103	-.004	-.161	-.115	.062	.051	-.482	-.224	-.062	-.063	-.054	1.000	.031	.000	-.089	-.107	.015	.171	
YPM	.060	.207	.002	.238	.164	.073	.121	.440	.487	.042	-.013	.140	.031	1.000	-.191	-.129	-.018	.103	.060	
ATT	.159	.241	.531	.210	.350	-.047	-.045	-.029	-.101	-.005	.035	-.032	.000	-.191	1.000	.811	.629	-.070	.128	
ATT	.203	.279	.556	.244	.428	-.045	-.028	.034	-.017	.006	.019	.017	-.089	-.129	.811	1.000	.681	-.043	.162	
ATT	.139	.299	.608	.271	.383	-.028	.014	.136	.088	-.062	-.052	-.001	-.107	-.018	.629	.681	1.000	.051	.135	
PMA	-.024	.040	-.051	-.005	.054	.076	.043	.032	.070	.090	.076	.074	.015	.103	-.070	-.043	.051	1.000	-.128	
PSD	.029	.081	.106	-.029	.024	.025	-.023	-.086	-.075	-.052	-.065	.064	.171	.060	.128	.162	.135	-.128	1.000	

variable would have with alienation from religion if there were no other variables present (i.e., zero-order correlation).

It is important to plot the values of the variables before computing a correlation coefficient to detect non-linear relationships. The Pearson correlation coefficient is not an appropriate measure for such relationships for it would not detect or would underestimate other relationships, such as curvilinear.

The relationship between Scale A and each of the other variables was plotted to determine if any other relationship existed. It was found that the values of each of the two variables clustered about a straight line on the plots indicating that linear relationships existed.

#### Significance of the Correlations

In order to test the hypotheses of chapter 1, it must be determined which of the correlations between Scale A--Alienation from Religion--and the predictors are statistically significant. The correlations among the current students, the alumni, and the combined group are presented in Tables 19, 20, and 21, respectively.

The first column is the correlation coefficient between the dependent variable and the predictors. If the value is close to 1, the two variables are highly related. If the value is close to 0, no relationship exists. The correlations are presented in descending order.

TABLE 19

ORDERED CORRELATIONS BETWEEN SCALE A--ALIENATION FROM  
RELIGION--AND THE OTHER VARIABLES (CURRENT STUDENTS)

Variable	Coefficient of Correlation	% of Variance Explained
V--Church Involvement . . . . .	0.56	31%
X--Belief in Adventist Doctrines . . . . .	0.50	25%
H--School Discipline . . . . .	0.44	19%
35--Attend Divine Service . . . . .	0.43	19%
36--Attend Adventist Youth Meeting . . . . .	0.41	17%
J--Relationship with Teachers . . . . .	0.40	16%
34--Attend Sabbath School . . . . .	0.40	16%
K--Relationship with the Pastor . . . . .	0.38	14%
U--Media Influence . . . . .	0.36	13%
F--Authoritarianism in Pastors . . . . .	0.35	12%
Q--Religious Sincerity of Teachers . . . . .	0.35	12%
L--Interest of School Teachers . . . . .	0.34	12%
M--Interest of Church Pastors . . . . .	0.33	11%
C--Family Harmony . . . . .	0.30	9%
T--Peer Influence . . . . .	0.28	8%
I--Relationship with Parents . . . . .	0.25	6%
R--Religious Sincerity of Pastors . . . . .	0.22	5%
S--Self Esteem . . . . .	0.22	5%
O--Teachers and Church Standards . . . . .	0.20	4%
D--Authoritarianism in Parents . . . . .	0.15	2%
E--Authoritarianism in Teachers . . . . .	0.15	2%
25--Gender . . . . .	-0.15	2%
26--Stream . . . . .	0.14	2%
28--Years in School . . . . .	-0.14	2%
29--Stay in Dormitory . . . . .	0.14	2%
G--Parental Discipline . . . . .	0.12	1%
31--Years in Dormitory . . . . .	0.12	1%
W--Concept of Religion . . . . .	0.11	1%
33--Years of Church Membership . . . . .	-0.09	1%
32--Year of Baptism . . . . .	-0.06	0%
37--Parental Marital Status . . . . .	-0.06	0%
P--Religious Sincerity of Parents . . . . .	-0.05	0%
B--Autonomy from Parents . . . . .	0.03	0%
30--Stay with Parents . . . . .	0.03	0%
38--Parental Church Status . . . . .	-0.03	0%
27--Educational level . . . . .	-0.02	0%
N--Parents and Church Standards . . . . .	0.01	0%

TABLE 20

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

Variable	Coefficient of Correlation	% of Variance Explained
V--Church Involvement . . . . .	0.51	26%
35--Attend Divine Service . . . . .	0.49	24%
K--Relationship with the Pastor . . . . .	0.48	23%
M--Interest of Church Pastors . . . . .	0.48	23%
34--Attend Sabbath School . . . . .	0.47	22%
36--Attend Adventist Youth Meeting . . . . .	0.46	21%
F--Authoritarianism in Pastors . . . . .	0.43	19%
R--Religious Sincerity of Pastors . . . . .	0.43	19%
L--Interest of School Teachers . . . . .	0.39	15%
X--Belief in Adventist Doctrines . . . . .	0.39	15%
H--School Discipline . . . . .	0.33	11%
U--Media Influence . . . . .	0.33	11%
Q--Religious Sincerity of Teachers . . . . .	0.28	8%
T--Peer Influence . . . . .	0.27	7%
J--Relationship with Teachers . . . . .	0.26	7%
31--Years in Dormitory . . . . .	0.25	6%
E--Authoritarianism in Teachers . . . . .	0.21	4%
W--Concept of Religion . . . . .	0.19	4%
38--Parental Church Status . . . . .	0.18	3%
29--Stay in Dormitory . . . . .	0.17	3%
B--Autonomy from Parents . . . . .	0.16	3%
C--Family Harmony . . . . .	0.14	2%
25--Gender . . . . .	-0.13	2%
26--Stream . . . . .	-0.13	2%
30--Stay with Parents . . . . .	0.13	2%
G--Parental Discipline . . . . .	0.12	1%
O--Teachers and Church Standards . . . . .	0.11	1%
D--Authoritarianism in Parents . . . . .	0.09	1%
I--Relationship with Parents . . . . .	0.09	1%
N--Parents and Church Standards . . . . .	0.08	1%
27--Educational level . . . . .	0.08	1%
P--Religious Sincerity of Parents . . . . .	0.05	0%
28--Years in School . . . . .	0.05	0%
32--Year of Baptism . . . . .	-0.05	0%
37--Parental Marital Status . . . . .	-0.05	0%
S--Self Esteem . . . . .	0.04	0%
33--Years of Church Membership . . . . .	-0.01	0%

TABLE 21

ORDERED CORRELATIONS BETWEEN SCALE A--ALIENATION FROM  
RELIGION--AND THE OTHER VARIABLES (COMBINED GROUP)

Variable	Coefficient of Correlation	% of Variance Explained
V--Church Involvement . . . . .	0.53	28%
35--Attend Divine Service . . . . .	0.46	21%
K--Relationship with the Pastor . . . . .	0.43	18%
X--Belief in Adventist Doctrines . . . . .	0.43	18%
34--Attend Sabbath School . . . . .	0.43	18%
36--Attend Adventist Youth Meeting . . . . .	0.43	18%
M--Interest of Church Pastors . . . . .	0.41	17%
F--Authoritarianism in Pastors . . . . .	0.39	15%
H--School Discipline . . . . .	0.38	14%
L--Interest of School Teachers . . . . .	0.36	13%
U--Media Influence . . . . .	0.34	12%
J--Relationship with Teachers . . . . .	0.33	11%
R--Religious Sincerity of Pastors . . . . .	0.32	10%
Q--Religious Sincerity of Teachers . . . . .	0.31	9%
T--Peer Influence . . . . .	0.28	8%
C--Family Harmony . . . . .	0.21	4%
E--Authoritarianism in Teachers . . . . .	0.19	3%
31--Years in Dormitory . . . . .	0.18	3%
I--Relationship with Parents . . . . .	0.17	3%
O--Teachers and Church Standards . . . . .	0.16	3%
29--Stay in Dormitory . . . . .	0.15	2%
W--Concept of Religion . . . . .	0.14	2%
25--Gender . . . . .	-0.14	2%
S--Self Esteem . . . . .	0.13	2%
G--Parental Discipline . . . . .	0.12	1%
D--Authoritarianism in Parents . . . . .	0.12	1%
B--Autonomy from Parents . . . . .	0.09	1%
30--Stay with Parents . . . . .	0.08	1%
38--Parental Church Status . . . . .	0.07	0%
28--Years in School . . . . .	-0.06	0%
37--Parental Marital Status . . . . .	-0.06	0%
N--Parents and Church Standards . . . . .	0.05	0%
32--Year of Baptism . . . . .	-0.04	0%
33--Years of Church Membership . . . . .	-0.04	0%
26--Stream . . . . .	-0.01	0%
27--Educational level . . . . .	0.01	0%
P--Religious Sincerity of Parents . . . . .	0.00	0%

The second column is the square of the correlation coefficient which indicates the proportion of the total variability of one scale that is explained by the variability of the second scale. If it is high, the two scales vary together. If it is low, the two scales vary independently. Therefore, the tables show the strength of the relationships.

#### Current Students

Every correlation for the scales scored by the current students as presented in Table 19 was significant at the 0.05 level except Scales G--Parental Discipline, W--Concept of Religion: Legalism versus Relationship, P--Religious Sincerity of Parents, B--Autonomy from Parents, and N--Parents' Compliance with Church Standards.

For demographic items, the correlations with attending church functions such as divine service, Adventist Youth meeting, and Sabbath School were 0.43, 0.41, and 0.40 respectively. They were significant, and their relationships with the dependent variable were strong. Each factor explained more than 15% of the variance in the alienation scores. Since students checked response 1 if they attended church functions often and checked 5 if they no longer attended, the result of all three items showed that those who seldom attended or no longer attended were more likely to be alienated from religion than those who often attended or attended regularly.

Other demographic items such as gender, stream of study, years spent in Adventist school, staying in dormitory, and years spent in dormitory were significant. But these relationships with the dependent variable were weak. Each factor explained only 2% or less of the variance in the alienation scores.

The correlation with gender was  $-0.15$ . The negative correlation indicated that males were more likely to be alienated from religion than females. The correlation with stream of study was  $0.14$ . The correlation indicated that students in the English stream were more likely to be alienated from religion than those in the Chinese stream. The correlation with years spent in Adventist school was  $-0.14$ . The negative coefficient showed that the more years the adolescents spent in an Adventist school the more alienated they became. The correlation with staying in dormitory was  $0.14$ . Those who did not stay in dormitory were more alienated than those who stayed in dormitory.

Among the current students, there were significant correlations with 25 of the 37 variables. But in several cases the relationships were so weak that the variables had little practical value as predictors of alienation from religion.

#### Alumni

Every correlation for the scales scored by the alumni as presented in Table 20 was significant at the 0.05

level except Scales G--Parental Discipline, O--Teachers' Compliance with Church Standards, I--Relationship with Parents, N--Parents' Compliance with Church Standards, D--Authoritarianism in Parents, P--Religious Sincerity of Parents, and S--Self Esteem.

For demographic items, nine correlations were significant. The correlations with attending church functions such as divine service, Adventist Youth meeting, and Sabbath School were 0.49, 0.47, and 0.46, respectively. These relationships with the dependent variables were strong. A similar pattern was evident with current students. Each of these factors explained more than 20% of the variance in the alienation scores, 5% more than with current students. The correlation with length of stay in dormitory was 0.25. Since the adolescents checked a lower number in response to higher number of years stayed in the dormitory and a response of 5 to never stayed in a dormitory, the results indicate that adolescents who stayed in a dormitory for a shorter time were more likely to be alienated than those who stayed for a longer time. Length of stay in dormitory explained 6% of the variance in the alienation scores.

Though demographic items parental church status, dormitory residence, gender, and stream were significant, their relationships with the dependent variable were weak. Each of these factors explained less than 4% of the variance



in the alienation scores.

The correlation with the parental church status was 0.18. Adolescents with non-Adventist parents were more likely to be alienated from religion than those with at least one Adventist parent. The correlation with the stay in dormitory was 0.17. Adolescents who did not stay in the dormitory were less positive toward religion than those who stayed in dormitory. The correlation with gender was -0.13. A similar condition was observed among the current students. The correlation with the stream of study was -0.13. The negative correlation among the alumni showed an opposite result from current students. Adolescents who were in the Chinese stream were more likely to be alienated from religion than those in the English stream. The correlation with "stay with parents" was 0.13. Subjects who stayed with their parents while at school were more alienated than those who did not stay with their parents.

There were significant correlations with 26 of the 37 variables. But in several cases the relationships were weak, thus the independent variables had little practical value as predictors of alienation.

Two of the 23 hypothesized and 3 of the 14 demographic items without significant correlation are the same with both current students and alumni. Scales N--Parents' Compliance with Church Standards, and P--Religious Sincerity of Parents, educational level at the time students

left the Adventist school, time when they were baptized, and length of church membership have not been shown in this study to have any significant influence on alienation.

#### Combined Group

For the combined group of current students and alumni, every correlation between the scales and alienation from religion presented in Table 21 is significant at the 0.05 level except Scales N--Parents' Compliance with Church Standards--and P--Religious Sincerity of Parents.

For demographic items, correlations with attending church functions, divine service, Sabbath school, and Adventist youth meeting were 0.46, 0.43, and 0.43 respectively. They were significant and their relationships with the dependent variable were strong. Each of these factors explained more than 17% of the variance in the alienation scores. Though other demographic items such as years stayed in dormitory, staying in dormitory while at Adventist school, and gender were significant, their relations with the dependent variable were weak. Each of these factors explained less than 4% of the variance in the alienation scores.

As a whole, there were significant correlations with 27 of the 37 variables, but in several cases the relationships were so weak that the independent variables had little practical value as predictors of negative attitudes toward religion.

Testing of the Hypotheses

Hypotheses are stated in null form so that a determination can be made whether they should be retained or rejected.

Hypothesis 1. Negative attitudes toward religion are not correlated with adolescents' perceptions that they are not achieving autonomy.

For current students, a correlation of 0.03 with Scale B--Autonomy--is not significant. Therefore the null hypothesis is retained. It has not been shown that students who perceive themselves to be under parental control are more likely to have negative attitudes toward religion than those who perceive themselves as able to direct their own affairs.

For alumni, the correlation is significant at the .05 level. Therefore the null hypothesis is rejected. Alumni who feel they did not achieve autonomy are more likely to have negative attitudes toward religion than those who feel that they had freedom in the choices. At 0.16, the relationship between Scale B and the dependent variable accounts for 3% of the variance.

Hypothesis 2. Negative attitudes toward religion are not correlated with adolescents' perceptions of intrafamily disharmony in their parental homes.

The correlations with Scale C--Family Harmony--in

both groups are significant at the 0.01 and 0.05 levels, respectively. Therefore the null hypothesis is rejected. Adolescents who perceive their homes as conflict-ridden are more likely to have negative attitudes toward religion than those who perceive their homes as happy and harmonious. Among current students, the relationship at 0.30 accounts for 9% of the variance. Among alumni, the relationship at 0.14 accounts for 2%.

Hypothesis 3. Negative attitudes toward religion are not correlated with adolescents' perceptions of authoritarianism in their parents.

For current students the correlation with Scale D-- Authoritarianism in Parents--is significant at the 0.05 level. Therefore the null hypothesis is rejected. Current students who perceive their parents as authoritarian are more likely to have negative attitudes toward religion than those who perceive them as democratic. At 0.15, the relationship accounts for 2% of the variance.

For alumni a correlation of 0.09 is not significant. Therefore the null hypothesis is retained. It has not been shown that alumni who perceive their parents as authoritarian are more likely to have negative attitudes toward religion than those who perceive them as democratic.

Hypothesis 4. Negative attitudes toward religion are not correlated with adolescents' perceptions of

authoritarianism in their school administrators and teachers.

The correlations with Scale E--Authoritarianism in School Administrators and Teachers--for current students and alumni are significant at the 0.05 and 0.01 level, respectively. Therefore the null hypothesis is rejected. Adolescents who perceive their school administrators as authoritarian are more likely to have negative feelings toward religion than those who perceive them as democratic. For current students, the relationship at 0.16 accounts for 3% of the variance, and for alumni, the relationship at 0.21 accounts for 4%.

Hypothesis 5. Negative attitudes toward religion are not correlated with adolescents' perceptions of authoritarianism in their church pastors.

The correlations with Scale F--Authoritarianism in Church Pastor--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who perceive their pastors as authoritarian are more likely to be negative toward religion than those who perceive them as democratic. At 0.35 and 0.43 the relationships account for 12% and 19% of the variance in the alienation of the current students and the alumni respectively. At 0.35 and 0.43, the relationships account for 12% and 19% of the variance in the alienation of current students and alumni, respectively.

Hypothesis 6. Negative attitudes toward religion are not correlated with adolescents' perceptions of the severity and harshness of the discipline used by their parents.

The similar correlations of 0.12 with Scale G--Parental Discipline--for both current students and alumni are not significant. Therefore the null hypothesis is retained. It has not been shown that adolescents who perceive parental discipline as severe are more likely to have negative feelings toward religion than those who perceive it as mild and reasonable.

Hypothesis 7. Negative attitudes toward religion are not correlated with adolescents' perceptions of the severity and harshness of the discipline used by their school administrators and teachers.

The correlations with Scale H--School Discipline--for both groups of current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who perceive the discipline used at their schools as severe are more likely to become negative toward religion than those who perceive it as mild and reasonable. At 0.35 and 0.43 the relationships account for 12% and 19% of the variance in alienation in current students and alumni, respectively.

Hypothesis 8. Negative attitudes toward religion are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their parents.

For current students a correlation with Scale I--Relationship with Parents--is significant at the 0.01 level. Therefore the null hypothesis is rejected. The current students who perceive poor relationships, including the feeling of non-acceptance and the inability to discuss personal concerns, with their parents are more likely to have negative attitudes toward religion than those who perceive good relationships with their parents. At 0.25 the relationship accounts for 6% of the variance in alienation.

For alumni a the correlation is not significant. Therefore the null hypothesis is retained. It has not been shown that adolescents who perceive poor relationships with their parents are more likely to have negative attitudes toward religion than those who perceive good relationships with their parents.

Hypothesis 9. Negative attitudes toward religion are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their teachers.

The correlations with Scale J--Relationship with

Teachers--for current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who perceive poor relationships, including the feeling of non-acceptance and the inability to discuss personal concerns, with their teachers are more likely to become negative toward religion than those who perceive good relationships with their teachers. At 0.40 and 0.26, the relationships account for 16% and 7% of the variance in alienation in current students and alumni, respectively.

Hypothesis 10. Negative attitudes toward religion are not correlated with adolescents' perceptions of poor interpersonal relationships, including the feeling of unacceptance and the inability to discuss personal concerns, with their church pastors.

The correlations with Scale K--Relationship with Pastors--for both groups of current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who perceive poor relationships with their pastors, do not feel accepted by them, and/or do not feel free to discuss personal concerns with them are more likely to become negative toward religion than those who perceive good relationships with their pastors in these areas. At 0.38 and 0.48 the relationships account for 14% and 23% of the variance in alienation in current students and alumni, respectively.



Hypothesis 11. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their Christian teachers at schools do not personally care about them.

The correlations with Scale L--Interest of School Teachers--for current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who feel that their teachers did not care about them are more likely to become negative toward religion than those who feel that their teachers were caring. At 0.35 and 0.47, the relationships account for 12% and 22% of the variance in alienation in current students and alumni, respectively.

Hypothesis 12. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their church pastors do not personally care about them.

The correlations with Scale M--Interest of Pastors--for current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who feel that their pastors did not have personal interest about them are more likely to become negative toward religion than those who feel that their pastors were caring about them. At 0.33 and 0.48, the relationships account for 11% and 23% of the alienation variance in current students and alumni, respectively.

Hypothesis 13. Negative attitudes toward religion are not positively correlated with adolescents' perceptions of the degree to which their parents do not live up to the life-style standards of the Adventist Church.

The correlations of 0.01 and 0.08 with Scale N-- Parents' Compliance with Church Standards--for current students and alumni, respectively, are not significant. Therefore the null hypothesis is retained. It has not been shown that adolescents who perceive their parents as not living up to the life-style standards of the Adventist church are more likely to become negative toward religion than those who see their parents as careful in this regard.

Hypothesis 14. Negative attitudes toward religion are not correlated with adolescents' perceptions of the degree to which their teachers do not live up to the live-style standards of the Adventist Church.

For current students the correlation with Scale O-- Teachers' Compliance with Church Standards--is significant at the 0.01 level. Therefore the null hypothesis is rejected. Students who feel that their teachers did not live up to the life-style standards of the Adventist church are more likely to become negative toward religion than those who see their teachers as careful in this regard. At 0.20 and 0.11, the relationships account for only 4% and 1% of the alienation variance in current students and alumni, respectively.

For alumni a correlation of 0.11 with this scale is not significant. Therefore the null hypothesis is retained. It has not been shown that alumni who perceive that their teachers did not live up to the life-style standards of the Adventist church are more likely to become negative toward religion than those who see their teachers as careful in this regard.

Hypothesis 15. Negative attitudes toward religion are not correlated with adolescents' perceptions of the insincerity of their parents' personal relationship with God.

The correlations of -0.05 and -0.02 with Scale P--Religious Sincerity of Parents--are not significant for both current students and alumni, respectively. Therefore the null hypothesis is retained. It has not been shown that adolescents who perceive their parents as insincere and hypocritical in their relationship with their religion are more likely to become negative toward religion than those who view their parents as genuine and sincere.

Hypothesis 16. Negative attitudes toward religion are not correlated with adolescents' perceptions of the insincerity of their teachers' personal relationship with God.

The correlations with Scale Q--Religious Sincerity of School Teachers--for both current students and alumni are

significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who feel that their teachers are hypocritical and insincere in their relationship with God are more likely to become negative toward religion than those who view their teachers as genuine and sincere. At 0.35 and 0.26, the relationships accounts for 12% and 7% of the alienation variance in current students and alumni, respectively.

Hypothesis 17. Negative attitudes toward religion are not correlated with adolescents' perceptions of the insincerity of their church pastors' personal relationship with God.

The correlations with Scale R--Religious Sincerity of Pastors--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who feel that their pastors were hypocritical and insincere in their relationship with God are more likely to become negative toward religion than those who view their pastors as genuine and sincere. At 0.22 and 0.43, the relationships account for 5% and 18% of the alienation variance in current students and alumni, respectively.

Hypothesis 18. Negative attitudes toward religion are not correlated with adolescents' low self-esteem.

For current students, the correlation with Scale S--

Self-Esteem--is significant at the 0.01 level. Therefore the null hypothesis is rejected. Students with low self-esteem are more likely to have negative attitudes toward religion than those with high self-esteem. At 0.22 the relationship accounts for 5% of the alienation variance.

For alumni, a similar correlation of 0.04 with this scale is not significant. Therefore the hypothesis is retained. It has not been shown that alumni with low self-esteem are more likely to have negative attitudes toward religion than those with high self-esteem.

Hypothesis 19. Negative attitudes toward religion are not correlated with adolescents' perceptions of the negative influence that peers have on their behavior.

The correlations with Scale T--Peer Influence--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who are negatively influenced by their peers regarding religion are more likely to become negative toward religion than those who are not so influenced. At 0.28 and 0.27, the relationships account for 8% and 7% of the alienation variance in current students and alumni, respectively.

Hypothesis 20. Negative attitudes toward religion are not correlated with adolescents' perceptions of the negative influence that the media have on their behavior.

The correlations with Scale U--Media Influence--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who feel that they are negatively influenced by the media are more likely to become negative toward religion than those who perceive little media influence in their lives. At 0.36 and 0.33, the relationships account for 13% and 11% of the alienation variance in current students and alumni, respectively.

Hypothesis 21. Negative attitudes toward religion are not correlated with adolescents' perceptions of their lack of opportunity for church involvement.

The correlations with Scale V--Church Involvement--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who perceive little opportunity for involvement in the ministry of their churches are more likely to become negative toward religion than those who see ample opportunity for church involvement. At 0.56 and 0.51, the relationships account for 31% and 26% of the alienation variance in current students and alumni, respectively.

Hypothesis 22. Negative attitudes toward religion are not correlated with concepts of religion held by adolescents as being more legalistic rather than a relationship with a personal God.

For current students, a correlation of 0.11 with Scale W--Concept of Religion--is not significant. Therefore the hypothesis is retained. It has not been shown that students who see religion as a system of rules and regulations are more likely to become negative toward religion.

The correlations with Scale W for alumni is significant at the 0.01 level. Therefore the null hypothesis is rejected. Alumni who see religion as a system of rules and regulations are more likely to become negative toward religion than those who understand religion as consisting of a personal relationship with God. At 0.19, the relationships account for 4% of the alienation variance.

Hypothesis 23. Negative attitudes toward religion are not correlated with adolescents' expressions of unbelief in the doctrines of the Seventh-day Adventist church.

The correlations with Scale X--Belief in Adventist Doctrines--for both current students and alumni are significant at the 0.01 level. Therefore the null hypothesis is rejected. Adolescents who express doubt concerning the truth of Adventist doctrines are more likely to become negative toward religion than those who express agreement with them. At 0.50 and 0.39, the relationships account for 25% and 15% of the alienation variance in current students and alumni, respectively.

When current students and alumni are combined, it is

observed that all the correlations are significant except the correlations with Scales N--Parents' Compliance with Church Standards--and P--Religious Sincerity of Parents. Therefore, for the combined group, all the null hypotheses are rejected except Scales P and N, which are retained.

#### Strongest and Weakest Influences

Of all the correlations between Scale A and the predictors listed in Table 19 for current students, 8 of the 13 highest have to do with church experiences. School experiences were next highest. Home experiences such as Family Harmony did not rank higher than 14th on the list.

Of all the correlations between Scale A and the predictors listed in Table 20 for the alumni, 9 of the 12 highest were concerned with church experiences. Again, school experiences were next in importance. Home experiences such as parental church status did not rank higher than 19th on the list.

Of all the correlations between Scale A and the predictors listed in Table 21 for the combined group, 8 of the 13 highest were concerned with church experiences, and home experiences did not rank higher than 17th on the list.

#### Intercorrelations Between the Predictors

In the testing of the various hypotheses, each independent variable was considered as if it were the only



one in the study. However, to determine how the joint influence of the variables is related to alienation from religion requires an additional procedure.

The last column of Tables 19, 20, and 21 lists the percentages of the variance in the alienation scores accounted for by each of the 23 predictors among current students, alumni, and the combined group. If the percentages of each of these three groups are added, the totals equal 271%, 288%, and 258% respectively of the variance explained. Because it is impossible to explain more than 100% of variance, attitude studies always fall short of explaining the full variance.

Several variables account for an equal proportion of the variance. Because the independent variables are related to each other, their explanation of the dependent variable cannot be unique. While the listed proportions of the variance explained are correct, they are not additive.

If all correlations among the predictors were 0.00, it would be possible to add the last columns of Tables 19, 20, and 21 and derive the variance accounted for by a combination of all the independent variables in the study. However, the intercorrelation matrices in Tables 16, 17, and 18 indicate that there are substantial intercorrelations.

Among current students, the correlations between several scale couplings concerning church, school, and home

influences are presented in Tables 22, 23, and 24, respectively. Correlations between several scale couplings concerning the same influences among alumni are presented in Tables 25, 26, and 27. The same correlations are found when the data of current students and alumni are grouped together. These are presented in Tables 28 to 30.

Some of the intercorrelations are higher than the highest correlation obtained between any one of the predictors and the dependent variable. The highest coefficient is 0.56 among current students, 0.51 among alumni, and 0.53 among the combined group. Obviously there is much overlap in the influence of the predictors on alienation from religion. Thus, it is necessary to consider the unique influence of each predictor after the influence of the other variables has been partialled out. Multiple regression makes this possible.

#### The Coefficient of Multiple Correlation

A critical function of the multiple-regression program is to predict a score for each respondent on the dependent variable based on a combination of an individual's scores on the independent variables. Each predictor score is multiplied by an appropriate weight, and the linear combination of the resulting products yields the predicted score. The weights are determined by the principle of least squares (i.e., the squared errors of prediction are minimized for the particular data analyzed).

TABLE 22  
 SCALE COUPLING CORRELATIONS CONCERNING CHURCH INFLUENCES  
 (CURRENT STUDENTS)

Scale Coupling	Correlation	Scale Coupling	Correlation
F with K	0.62	K with V	0.32
F with M	0.24	K with X	0.29
F with R	0.48	M with R	0.27
F with V	0.19	M with V	0.18
F with X	0.27	R with X	0.29
K with M	0.47	V with X	0.32
K with R	0.48		

F = Authoritarianism in Pastors  
 K = Relationships with Pastors  
 M = Personal Interests of Pastors  
 R = Pastors' Sincerity in Religion  
 V = Opportunity in Church Involvement  
 X = Belief in Doctrines

TABLE 23

SCALE COUPLING CORRELATIONS CONCERNING SCHOOL INFLUENCES  
(CURRENT STUDENTS)

Scale Coupling	Correlation	Scale Coupling	Correlation
E with H	0.36	H with Q	0.45
E with J	0.32	J with L	0.54
E with L	0.27	J with Q	0.43
E with Q	0.14	L with O	0.39
H with J	0.46	L with Q	0.47
H with L	0.55	O with Q	0.54
H with O	0.34		

E = Authoritarianism in Teachers  
H = School Discipline  
J = Relationship with Teachers  
L = Personal Interest of School  
O = Teachers' Compliance with Church Standards  
Q = Teachers' Sincerity in Religion

TABLE 24

SCALE COUPLING CORRELATIONS CONCERNING HOME INFLUENCES  
(CURRENT STUDENTS)

Scale Coupling	Correlation	Scale Coupling	Correlation
C with D	0.38	D with I	0.51
C with I	0.54		

C = Family Harmony  
D = Authoritarianism in Parents  
I = Relationship with Parents

TABLE 25  
 SCALE COUPLING CORRELATIONS CONCERNING CHURCH INFLUENCES  
 (ALUMNI)

Scale Coupling	Correlation	Scale Coupling	Correlation
F with K	0.59	M with R	0.50
F with M	0.57	M with V	0.25
F with R	0.46	R with V	0.23
F with V	0.16	R with W	0.18
F with X	0.18	R with X	0.26
K with M	0.70	V with W	0.32
K with R	0.54	V with X	0.45
K with V	0.23	W with X	0.22

F = Authoritarianism in Pastors  
 K = Relationships with Pastors  
 M = Personal Interests of Pastors  
 R = Pastors' Sincerity in Religion  
 V = Opportunity in Church Involvement  
 W = Concept of Religion  
 X = Belief in Doctrines

TABLE 26  
SCALE COUPLING CORRELATIONS CONCERNING SCHOOL INFLUENCES  
(ALUMNI)

Scale Coupling	Correlation	Scale Coupling	Correlation
E with H	0.46	H with L	0.55
E with J	0.32	H with Q	0.41
E with L	0.30	J with L	0.60
E with Q	0.30	J with Q	0.47
H with J	0.53	L with Q	0.59

E = Authoritarianism in Teachers  
H = School Discipline  
J = Relationship with Teachers  
L = Personal Interest of School  
Q = Teachers' Sincerity in Religion

TABLE 27  
SCALE COUPLING CORRELATIONS CONCERNING HOME INFLUENCES  
(ALUMNI)

Scale Coupling	Correlation	Scale Coupling	Correlation
B with C	0.31	C with G	0.49
B with G	0.25		

B = Autonomy  
C = Family Harmony  
G = Parental Discipline

TABLE 28  
 SCALE COUPLING CORRELATIONS CONCERNING CHURCH INFLUENCES  
 (COMBINED GROUP)

Scale Coupling	Correlation	Scale Coupling	Correlation
F with K	0.60	M with R	0.39
F with M	0.42	M with V	0.22
F with R	0.47	M with X	0.13
F with V	0.18	R with V	0.17
F with X	0.20	R with X	0.26
K with M	0.59	V with W	0.22
K with R	0.51	V with X	0.37
K with V	0.27	W with X	0.25
K with X	0.20		

F = Authoritarianism in Pastors  
 K = Relationships with Pastors  
 M = Personal Interests of Pastors  
 R = Pastors' Sincerity in Religion  
 V = Opportunity in Church Involvement  
 W = Concept of Religion  
 X = Belief in Doctrines

TABLE 29  
 SCALE COUPLING CORRELATIONS CONCERNING SCHOOL INFLUENCES  
 (COMBINED GROUP)

Scale Coupling	Correlation	Scale Coupling	Correlation
E with H	0.41	H with O	0.31
E with J	0.31	H with Q	0.43
E with L	0.29	J with L	0.57
E with O	0.14	J with O	0.21
E with Q	0.23	J with Q	0.44
H with J	0.49	L with O	0.40
H with L	0.55	L with Q	0.53
		O with Q	0.54

E = Authoritarianism in Teachers  
 H = School Discipline  
 J = Relationship with Teachers  
 L = Personal Interest of School  
 O = Teachers' Compliance with Church Standards  
 Q = Teachers' Sincerity in Religion



TABLE 30  
 SCALE COUPLING CORRELATIONS CONCERNING HOME INFLUENCES  
 (COMBINED GROUP)

Scale Coupling	Correlation	Scale Coupling	Correlation
B with C	0.23	D with G	0.55
B with D	0.23	D with I	0.56
B with G	0.22	D with N	0.20
B with I	0.21	D with P	0.20
B with P	0.09	G with I	0.62
C with D	0.48	G with N	0.25
C with G	0.46	G with P	0.29
C with I	0.58	I with N	0.21
C with N	0.18	I with P	0.24
C with P	0.24	N with P	0.70

B = Autonomy  
 C = Family Harmony  
 D = Authoritarianism in Parents  
 G = Parental Discipline  
 I = Relationship with Parents  
 N = Parents' Compliance with Church Standards  
 P = Parents' Sincerity in Religion

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

For current students, alumni, and the combined group, coefficients of multiple correlation between alienation from religion and the 23 independent variables were 0.81, 0.79, and 0.77, respectively. These represent substantial correlations for attitude studies. Not only are the relationships strong, but an analysis of variance for the multiple-linear regression shows that they are significant beyond the 0.01 level. It can be concluded that the combination of variables selected in the study of the three groups is strongly related to alienation from religion.

The square of the coefficient of multiple correlation is R Square, sometimes called coefficient of determination. It is a commonly used measure of the goodness of fit of a linear model. For current students, the coefficient of determination was 0.66, indicating that 66% of the variance in the alienation from religion scores is being accounted for by a combination of the 23 variables selected for this research design. For alumni, the coefficient of determination was 0.62; and for the combined group, 0.59.

Best Model of Predictors

Each predictor score must be multiplied by an appropriate weight to determine its influence in the regression equation that predicts the score on the dependent variable. These weights, which are called standardized regression coefficients, are the coefficients of the independent variables when all variables are expressed in standardized (Z-score) form. The values of the weights are contingent on the other independent variables in the equation. They are also affected by the intercorrelations of the independent variables. Each weight indicates the change in the dependent variable with each change in the predictor with which it is associated when the other predictors in the regression are held constant.

By constructing a variety of regression models from the same set of variables and comparing the standardized regression coefficients of each of the variables, a better potential model for prediction can be established. To find this better model where all the predictors are significant, the following methods were used: zero-ordered correlations, correlations between the dependent variables and the entire set of independent variables, forward stepwise selection, and backward stepwise elimination. None of these variable selection procedures is "best" in any absolute sense; they merely identify subsets of variables that, for the sample, are good predictors of the dependent variable.

Current Students

Table 31 presents the summary of comparison among current students. The first column of the table presents the standardized regression coefficient of each of the independent variables alone with the dependent variable found in the zero-ordered correlations. It reveals that 25 of the 37 variables were significant.

The second column shows the significant standardized regression coefficients when all the independent variables were correlated with the dependent variables. Each significant value denotes that the regression coefficient is different from zero in the population and the variable with which it is associated contributes significantly to the regression after the influence of the other predictors is taken into account. From this viewpoint, only Scales V--Church Involvement, X--Belief in Adventist Doctrines, U--Media Influence, M--Personal Interest of Church Pastors, T--Peer Influence, and R--Religious Sincerity of Church Pastors--made a significant difference. Four of these six scales (V, X, M, and R) dealt with church influences. Apparently, these four predictors accounted for such a large portion of influences that the other church variables either overlapped each other, explaining the same variance, or were unable to make a unique and significant contribution.

Scales U--Media Influence--and T--Peer Influence--concerned areas outside the scope of the church-related

TABLE 31  
 COMPARISON OF STANDARDIZED REGRESSION COEFFICIENTS FROM  
 FOUR DIFFERENT REGRESSION PROCEDURES ASSOCIATED  
 WITH THE SIGNIFICANT VARIABLES  
 (CURRENT STUDENTS)

Variable	Individual Variable	Combined Variables	Forward Stepwise	Backward Stepwise	Best Model
V--Involvement	0.56**	0.22**	0.25**	0.29**	V
X--Doct. Belief	0.50**	0.19**	0.22**	0.27**	X
H--S. Discipline	0.44**		0.18**	0.19**	H
35--D. Service	0.43**				
36--AY Meeting	0.41**				
J--Par. Relation	0.40**				
34--Sab. School	0.40**		0.13*		
K--Pas. Relation	0.38**				
U--M. Influence	0.36**	0.15*	0.21**	0.21**	U
F--Pas. Authority	0.35**				
Q--T. Sincerity	0.35**				
L--S. Interest	0.34**				
M--Pas. Interest	0.33**	0.18**	0.18**	0.17**	M
C--Family Harmony	0.30**		0.19**	0.19**	C
T--Peer Influence	0.28**	0.15*			
I--Par. Relation	0.25**				
R--Pas. Sincerity	0.22**	-0.14*			
S--Self-Esteem	0.22**				
O--T. Standards	0.20**				
D--Par. Authority	0.15*				
E--T. Authority	0.15*				
25--Gender	0.15*				
26--Stream	0.14*				
28--Yr. in Sch.	-0.14*		-0.12*	-0.12*	28
29--Stay in Dorm.	0.14*				

\* Significant at the 0.05 level

\*\* Significant at the 0.01 level

predictors and, therefore, were able to make significant contributions. None of the home-influence variables made a significant contribution in the presence of the other predictors.

The third column shows the standardized regression coefficient in the forward-stepwise selection. Forward-stepwise method is a combination of forward and backward procedures. In forward selection, the first variable considered for entry into the equation is the one with the largest positive or negative correlation with the dependent variable. To determine if this variable (and each succeeding variable) is entered, the  $F$  value is compared to an established criterion which is the probability associated with the  $F$  statistic, called probability of F-to-enter (PIN) of 0.05. In this case, a variable enters the equation only if the probability associated with the  $F$  test is less than or equal to the value of 0.05. While forward selection starts with no independent variables in the equation and enters them sequentially, backward elimination starts with all variables in the equation and sequentially removes them. Instead of criterion entry, a criterion removal the maximum probability of F-to-remove (POUT) a variable can have, is specified as the value of 0.01.

In the forward-stepwise method, the independent variable with the highest partial correlation with the dependent variable and that passes entry criterion is

entered first into the regression equation as in forward selection. After the first variable is entered, it is examined to see if it should be removed according to the removal criterion as in backward elimination. In the next step, variables not in the equation are examined for entry. After each step, variables already in the equation are examined for removal. Variables are removed until none remain that meet the removal criterion. Variable selection terminates when no more variables meet entry or removal criteria. In this method, eight variables were selected.

The fourth column shows the standardized regression coefficient in the backward-stepwise selection. In this method, seven variables were selected at the 0.05 level.

The last column shows the best subsets chosen on the basis of at least a subset of three significant standardized regression coefficients occurring in the variables among the four equations. The seven best model of predictors found for current students included Scales V--Church Involvement, X--Belief in Adventist Doctrines, H--School Discipline, U--Media Influence, M--Personal Interest of Church Pastors, and C--Family Harmony, and the demographic variable of years spent in Adventist schools.

#### Alumni

Table 32 presents a summary of the comparisons among alumni. The first column shows that 24 of the 37 variables were significant in the correlation coefficient matrix.

TABLE 32  
 COMPARISON OF STANDARDIZED REGRESSION COEFFICIENTS FROM  
 FOUR DIFFERENT REGRESSION PROCEDURES ASSOCIATED  
 WITH THE SIGNIFICANT VARIABLES  
 (ALUMNI)

Variable	Individual Variable	Combined Variables	Forward Stepwise	Backward Stepwise	Best Model
V--Involvement	0.51**	0.28**	0.34**	0.35**	V
35--D. Service	0.49**		0.22**	0.24**	35
K--Pas. Relation	0.48**		0.13*		
M--Pas. Interest	0.48**				
34--Sab. School	0.47**				
36--AY Meeting	0.46**				
F--Pas. Authority	0.43**		0.19**	0.25**	F
R--Pas. Sincerity	0.43**				
L--S. Interest	0.39**	0.25**	0.31**	0.33**	L
X--Doct. Belief	0.39**				
H--S. Discipline	0.33**				
U--M. Influence	0.33**				
Q--T. Sincerity	0.28**	0.15*			
T--Peer Influence	0.27**				
J--T. Relation	0.26**				
31--Yr. in Dorm.	0.25**	0.18*			
E--T. Authority	0.21**				
W--Rel. Concept	0.19**				
38--Par. C. Stat.	0.18**				
29--Stay in Dorm.	0.17**				
B--Autonomy	0.16*				
C--Family Harmony	0.14*				
25--Gender	-0.13*				
26--Stream	-0.13*				
30--Stay Home	0.13*				
G--Par Discipline	0.13*				

\* Significant at the 0.05 level

\*\* Significant at the 0.01 level



The second column shows that when all independent variables were correlated with the dependent variables, only four variables were found to have significant standardized regression coefficients. The variable with the highest correlation (V--Church Involvement) dealt with church influence. Two variables (L--Personal Interest of School Teachers, Q--Religious Sincerity of School Teachers) dealt with school influences and a school-related demographic variable (years spent in dormitory). None of the scales were related to home-influence. In the forward-stepwise selection, five variables with significant coefficients were selected. In the backward-stepwise selection, four variables with significant coefficients were selected.

The last column shows the best subsets chosen on the basis of at least a subset of three significant standardized regression coefficients found in the variables among the four equations. The four best predictors found for alumni included Scales V--Church Involvement, F--Authoritarianism in Church Pastors, and L--Personal Interest of School Teachers, and the demographic variable of frequency of divine service attendance.

#### Combined Group

When current students and alumni are grouped together, Table 33 presents a summary of the comparisons among this group of adolescents. Here 27 of the 37 variables were significant in the zero-order correlation.

TABLE 33  
 COMPARISON OF STANDARDIZED REGRESSION COEFFICIENTS FROM  
 FOUR DIFFERENT REGRESSION PROCEDURES ASSOCIATED  
 WITH THE SIGNIFICANT VARIABLES  
 (COMBINED GROUP)

Variable	Individual Variable	Combined Variables	Forward Stepwise	Backward Stepwise	Best Model
V--Involvement	0.53**	0.23**	0.27**	0.27**	V
35--D. Service	0.46**				
K--Pas. Relation	0.43**				
X--Doct. Belief	0.43**	0.15**	0.15**	0.15**	X
34--Sab. Sch.	0.43**				
36--AY Meeting	0.43**	0.11*	0.15**	0.15**	36
M--Pas. Interest	0.41**	0.13**	0.14**	0.14**	M
F--Pas. Authority	0.39**		0.11**	0.11**	F
H--S. Discipline	0.38**	0.10*			
L--S. Interest	0.36**		0.16**	0.16**	L
U--M. Influence	0.34**	0.12**	0.14**	0.14**	U
J--T. Relation	0.33**				
R--Pas. Sincerity	0.32**				
Q--T. Sincerity	0.31**	0.11*	0.14**	0.14**	Q
T--Peer Influence	0.28**				
C--Family Harmony	0.21**	0.10*	0.11**	0.11**	C
E--T. Authority	0.19**				
31--Yr. in Dorm.	0.18**				
I--Par. Relation	0.17**				
O--T. Standard	0.16**				
29--Stay in Dorm.	0.15**				
W--Rel. Concept	0.14**				
25--Gender	-0.14**	-0.07*	-0.09**	-0.09**	25
S--Self-Esteem	0.13*				
G--Par Discipline	0.12*				
D--Par. Authority	0.12*				
B--Autonomy	0.09*				
27--Educ. Level	0.01		-0.08*	-0.08*	

\* Significant at the 0.05 level

\*\* Significant at the 0.01 level

When all the independent variables were combined to correlate with the dependent variables, 9 variables were found to have significant standardized regression coefficients. In the forward-stepwise selection, 11 variables with significant coefficients in the equation were selected. In the backward-stepwise selection, the same 11 variables were selected.

The last column shows the 10 best subsets chosen are Scales V--Church Involvement, X--Belief in Adventist Doctrines, M--Personal Interest of Pastors, F--Authoritarianism in Pastors, L--Personal Interest of School Teachers, U--Media Influence, Q--Religious Sincerity of Teachers, and C--Family Harmony, together with the demographic items gender and frequency of attending Adventist youth meeting.

#### Variance Explained in Order

The amount of variance accounted for by any independent variable in a regression analysis depends upon the particular order in which the variables are entered into the equation. The addition of variables to the regression equation results in decreasing prediction payoff. Thus, the variables entered early have more of an opportunity to account for a larger share of the total variance explained. Little is left unexplained by the time later predictors are added to the equation. Ordering of the variables that may prove appropriate for current students, alumni, and the

combined group is provided by using another stepwise regression method. The purpose is to determine R square changes and Betas in the best predictor models.

#### Current Students

A stepwise method was applied to the seven variables included in the best model chosen for prediction for current students. The method allowed all the seven variables to enter the equation to determine the unique contribution to R square change. Table 34 lists the standardized regression coefficients of the variables and the cumulative proportion of variance explained by those variables. This is the squared correlation between the dependent variable and these independent variables after the overlapping in the influence of the independent variables in the equation has been removed.

For the group of current students, Scale V--Church Involvement--with a correlation of 0.56 was selected first. After Scale V was selected in step one and the recalculations were made, Scale X--Beliefs in Doctrine--had the next largest partial correlation and the highest entry criterion. Consequently, Scale X was selected in step two. In the ordered correlation presented in Table 19 or the first column of Table 31, Scale X also ranked second. These seven variables accounted for 58% of the variance, leaving 8% to be explained by the last 15 variables together. In fact, the first four variables accounted for nearly 51% of

TABLE 34  
 STANDARDIZED REGRESSION COEFFICIENTS AND PROPORTION  
 OF VARIANCE UNIQUELY EXPLAINED BY EACH  
 VARIABLE IN THE BEST POSSIBLE MODEL  
 (CURRENT STUDENTS)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	V--Church Involvement	0.555	0.288**	0.308	0.308
2	X--Doctrinal Beliefs	0.649	0.266**	0.422	0.114
3	H--School Discipline	0.684	0.191**	0.468	0.044
4	U--Media Influence	0.711	0.209**	0.505	0.037
5	C--Family Harmony	0.735	0.192**	0.540	0.035
6	M--Pastors' Per. Interest	0.653	0.171**	0.566	0.026
7	28--Years in Adv. School	0.762	-0.120*	0.580	0.014

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

\* Significant at the 0.05 level  
 \*\* Significant at the 0.01 level

the variance, and the last three predictors accounted for 7% of variance explained. Table 34 is a summary of the stepwise program. For simplicity, all numbers were rounded to three decimal places.

The three church-influence variables Scales V--Church Involvement, X--Belief in Adventist Doctrines, and M--Personal Interest of Pastors--ranked first, second, and sixth, respectively, in the stepwise program. These scales made a significant contribution in predicting religious alienation. One school-influence variable Scale H--School Discipline--was selected third, one home-influence variable Scale C--Family Harmony--was selected fifth, and the relatively independent Scale U--Media Influence--was also an important predictor. Although the contribution of years spent in Adventist school was small, explaining only 1% of variance, it was, nevertheless, significant. In other words, Scales V, X, M, C, H, and U and years spent in Adventist school can be used to predict alienation from religion.

#### Alumni

Table 35 summarizes the stepwise program for the four variables included in the best model for prediction for alumni. These four variables accounted for 53% of the variance, leaving 9% to be explained by the last 18 variables together.

Two church-influence variables Scales V--Church

TABLE 35  
 STANDARDIZED REGRESSION COEFFICIENTS AND PROPORTION  
 OF VARIANCE UNIQUELY EXPLAINED BY EACH  
 VARIABLE IN THE BEST POSSIBLE MODEL  
 (ALUMNI)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	V--Church Involvement	0.506	0.346**	0.256	0.256
2	L--School's Interest	0.662	0.334**	0.438	0.182
3	F--Pastors' Authority	0.703	0.249**	0.494	0.056
4	35--Divine Service Freq.	0.728	0.241**	0.530	0.036

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

\* Significant at the 0.05 level

\*\* Significant at the 0.01 level

Involvement--and F--Authoritarianism in Pastors--ranked first and third, respectively, in the stepwise program. One school-influence variable Scale L--Personal Interest of School Teachers--was selected second. The frequency of attending divine service was significant with a practical value of 4% of variance explained. Therefore, for alumni, Scales V, L, and F and frequency of attending divine service added significantly to the prediction of alienation from religion.

#### Combined Group

Table 36 summarizes the stepwise program for the 10 variables included in the best model for prediction for the combined group of current students and alumni. These 10 variables accounted for 55% of the variance, leaving 4% to be explained by the last 13 variables together. In fact, the first 4 variables accounted for about 47% of the variance, and the last 6 variables made only 8% of variance explained.

Four of the first five predictors in the stepwise program are church-influence scales. They were Scales V--Church Involvement, F--Authoritarianism in Pastors, X--Belief in Adventist Doctrines, and M--Personal Interest of Pastors. Two school-influence variables Scales L--Personal Interest of School Teachers--and Q--Religious Interest of School Teachers--were selected second and seventh, respectively. A relatively independent variable Scale U--



TABLE 36  
 STANDARDIZED REGRESSION COEFFICIENTS AND PROPORTION  
 OF VARIANCE UNIQUELY EXPLAINED BY EACH  
 VARIABLE IN THE BEST POSSIBLE MODEL  
 (COMBINED GROUP)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	V--Church Involvement	0.526	0.282**	0.277	0.277
2	L--School's Interest	0.624	0.149**	0.389	0.112
3	F--Pastors' Authority	0.662	0.122**	0.439	0.050
4	X--Doctrinal Beliefs	0.689	0.139**	0.474	0.035
5	M--Pastors' Interest	0.704	0.146**	0.496	0.022
6	U--Media Influence	0.714	0.121**	0.509	0.013
7	Q--Teachers' Sincerity	0.722	0.153**	0.522	0.013
8	36--AY Attendance Frequency	0.731	0.146**	0.534	0.012
9	C--Family Harmony	0.738	0.099**	0.544	0.010
10	25--Gender	0.743	-0.091**	0.552	0.008

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

\*\* Significant at the 0.01 level

Media Influence--was selected sixth and a home-influence variable Scale C--Family Harmony--was selected ninth. Frequency of attending Adventist youth meeting and gender were significant but with small value in prediction. For all adolescents, Scales V, L, F, X, M, U, Q, and C and frequency of attending Adventist youth meeting and gender added significantly to the prediction of alienation from religion.

#### Solution With Deleted Variables

##### Current Students

In the study of current students, the first 3 variables selected in the stepwise program were Scales V--Church Involvement, X--Doctrinal Belief, and H--School Discipline. Together they accounted for nearly 47% of the variance in the alienation scores as compared with 66% of all 23 variables. A stepwise multiple regression was undertaken in the absence of these three primary predictors and the 5 non-significant variables.

From the remaining 15 independent variables, 6 were selected before the prespecified stop-level was reached. Table 37 presents the summary with all numbers rounded to three decimal places. The table indicates that this regression explains only about 42% of the alienation variance as compared with 66% in the original regression. Deleting Scales V, X, and H resulted in a loss of predicting power by 24% of the variance accounted for by the three

TABLE 37  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH EIGHT VARIABLES DELETED  
 (CURRENT STUDENTS)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	J--Teachers' Relationship	0.401	0.149	0.161	0.161
2	U--Media Influence	0.523	0.307	0.274	0.113
3	M--Pastors' Per. Interest	0.572	0.160	0.327	0.053
4	Q--Teachers' Sincerity	0.607	0.201	0.368	0.041
5	C--Family Harmony	0.632	0.207	0.399	0.031
6	K--Pastors' Relaiosnhip	0.647	0.169	0.418	0.019

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

scales in the full stepwise program. Other variables have been allowed to make a larger contribution when Scales V, X, and H were not present.

In the absence of the three deleted church-influence variables, Scale J--Relationship with Teachers--became the strongest of the school-related influences together with Scale Q--Teachers' Sincerity in Religion. Scale C--Family Harmony--maintained its importance in home influence. Scale U--Media Influence--moved up to rank second in this stepwise program. Scales M--Personal Interest of Pastors--and K--Relationship with Pastors--became two other important church-influence variables.

#### Alumni

In the study of alumni, the first 3 variables selected were Scales V, L, and F. Together they account for about 49% of the variance in the alienation scores as compared with 62% for all 23 variables. Another stepwise program in the absence of these three primary predictors and the 6 non-significant independent variables was performed.

From the remaining 14 predictors, 5 were selected before the prespecified stop-level was reached. Table 38 presents the summary with all numbers rounded to three decimal places. This regression explains only 41% of the alienation variance as compared with 62% in the original regression. Deleting Scales V, L, and F resulted in a loss

TABLE 38  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH NINE VARIABLES DELETED  
 (ALUMNI)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	K--Pastors' Relationship	0.483	0.221	0.234	0.234
2	X--Doctrinal Beliefs	0.579	0.265	0.335	0.101
3	M--Pastors' Per. Interest	0.605	0.220	0.367	0.032
4	J--Teachers' Relationship	0.625	0.170	0.390	0.024
5	U--Media Influence	0.637	0.139	0.406	0.016

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

of predicting power by 21% of the variance accounted for by the three scales in a full stepwise program.

Other variables have also made large contributions. When the church-influence variables of Scales V, L, and F were absent, three other church-related variables became the strongest predictors. Scales K--Relationship with Pastors, X--Belief in Adventist Doctrines, and M--Personal Interest of Pastors--ranked first, second, and third, respectively. Scale J--Relationship with Teachers--became the most important school-influence variable and Scale U--Media Influence--also became an important predictor. No home-influence variable was found in this regression.

#### Combined Group

When the data of current students and alumni are grouped together, the first 3 variables selected were Scales V, L, and F. Together they accounted for about 44% of the variance in the alienation scores as compared with 59% for all 23 variables. Still another stepwise program in the absence of these three primary predictors and the 2 non-significant independent variables was performed.

From the remaining 18 predictors, seven variables were selected before the prespecified stop-level was reached. Table 39 presents the summary with all numbers rounded to three decimal places. This regression explains only 44% of the alienation variance as compared with 59% in the original regression. Deleting Scales V, L, and F

TABLE 39  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH FIVE VARIABLES DELETED  
 (COMBINED GROUP)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	X--Doctrinal Beliefs	0.430	0.270	0.185	0.185
2	M--Pastors' Per. Interest	0.557	0.169	0.310	0.125
3	H--School Discipline	0.603	0.161	0.364	0.053
4	U--Media Influence	0.626	0.191	0.392	0.028
5	C--Family Harmony	0.646	0.149	0.417	0.025
6	Q--Teachers' Sincerity	0.657	0.131	0.431	0.014
7	K--Pastors' Relationship	0.666	0.146	0.444	0.013

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

resulted in a loss of prediction power by 15% of the variance accounted for by the three scales in a full stepwise program.

When the church-influence variables of Scales V, L, and F were absent, three other church-related variables became the strongest predictors. Scale X--Beliefs in Adventist Doctrines--was the first in rank; Scale M--Personal Interest of Church Pastors--was second, and Scale K--Relationship with the Pastors--was sixth. Scales H--School Discipline--and Q--Religious Sincerity of School Teachers--became the most important school-influence variables, Scale C--Family Harmony--became the most important home-influence variable, and Scale U--Media Influence--also became an important predictor.

The power of any variable to predict alienation from religion is related to the presence of other variables. A variable usually does not predict more variance than the square of its zero-order correlation with the dependent variable, but it can predict far less if other predictors have already explained much of the variance.

#### Solution With Home-Influence Variables

The strongest correlations with Scale A--Alienation from Religion--in this study for both current students and alumni of the four mission schools in Hong Kong are with church-related variables. It is of interest to investigate what can be learned about the relationship of alienation



from religion if church influences are not present. Therefore, another stepwise program was performed with only the seven variables directly related to home and family (Scales B--Autonomy, C--Family Harmony, D--Authoritarianism in Parents, G--Parental Discipline, I--Relationship with Parents, N--Parents' Compliance with Church Standards, and P--Parents' Sincerity in Religion) included.

Table 40 presents the summary of the stepwise regression program for the current students with all numbers rounded to three decimal places. Only Scale C was selected, passed the entry criterion, and entered into the equation. The multiple correlation coefficient was about 0.30 compared with 0.81 in the regression with all the 23 variables. The R Square, which is the proportion of variance accounted for, was 9%.

Table 41 shows that for the alumni, only Scale B has entered into the equation. The multiple correlation coefficient was 0.16 compared with 0.79 in the regression with all the 23 variables. The proportions of variance accounted for were 3% and 62% respectively.

For the combined group, Table 42 shows that only Scale C has entered into the equation. The multiple correlation coefficient was 0.21 compared with 0.77 in the regression with all the 23 variables. The proportions of variance accounted for were 4% and 59%, respectively. For the three groups of adolescents in this study,

TABLE 40  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SEVEN HOME-INFLUENCE VARIABLES  
 (CURRENT STUDENTS)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	C--Family Harmony	0.296	0.296	0.088	0.088

TABLE 41  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SEVEN HOME-INFLUENCE VARIABLES  
 (ALUMNI)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	B--Autonomy	0.159	0.159	0.025	0.025

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

TABLE 42  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SEVEN HOME-INFLUENCE VARIABLES  
 (COMBINED GROUP)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	C--Family Harmony	0.209	0.209	0.044	0.044

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

church-related experiences had higher correlation with alienation from religion than home influences.

Solution With School-Influence Variables

What is the relationship of alienation from religion with school influences when church influences are removed? Similar stepwise programs were performed with only the six variables directly related to schools, teachers, and administrators (Scales E--Authoritarianism in Teachers, H--School Discipline, J--Relationship with Teachers, L--Personal Interest of School Administrators and Teachers, O--Teachers' Compliance with Church Standards, and Q--Teachers' Sincerity in Religion) included.

Table 43 presents the summary for current students and shows that only two variables (Scales H and J) have entered into the equation. The multiple correlation coefficient was 0.49 compared with 0.81 in the regression with all the variables, and the R Squares were 24% and 66%, respectively.

Table 44 presents the summary for the alumni. Two predictors (Scales L and H) have entered the equation. The multiple regression coefficient was 0.41 compared with 0.79 in the regression with all the variables. The proportions of variance accounted for were 17% and 62%, respectively.

Table 45 presents the summary for the combined group. Three predictors (Scales H, L, and J) have entered the equation. The multiple regression coefficient was

TABLE 43  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SIX SCHOOL-INFLUENCE VARIABLES  
 (CURRENT STUDENTS)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	H--School Discipline	0.436	0.318	0.190	0.190
2	J--Teachers' Relationship	0.490	0.254	0.240	0.051

TABLE 44  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SIX SCHOOL-INFLUENCE VARIABLES  
 (ALUMNI)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	L--School's Interest	0.385	0.295	0.148	0.148
2	H--School Discipline	0.409	0.164	0.167	0.019

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

TABLE 45  
 SUMMARY OF STEPWISE REGRESSION PROGRAM  
 WITH SIX SCHOOL-INFLUENCE VARIABLES  
 (COMBINED GROUP)

Step #	Variable Entered	MR	$\beta$	$R^2$	$R^2$ Change
1	H--School Discipline	0.382	0.231	0.146	0.146
2	L--School's Per. Interest	0.423	0.164	0.179	0.033
3	J--Teachers' Relationship	0.435	0.125	0.189	0.010

MR = Multiple Correlation Coefficient  
 $\beta$  = Standardized Regression Coefficient  
 $R^2$  = Proportion of Variance Explained  
 $R^2$  Change = Increment in  $R^2$

almost 0.44, compared with 0.77 in the regression with all the variables. The proportions of variance accounted for were 19% and 59% respectively. Again, for the three groups in this study, church-related experiences had more correlation with alienation from religion than school influences.

Comparison With Dudley's and  
Laurent's Research

Research by Dudley among Seventh-day Adventist adolescents in 1977 has been foundational for other studies. Dudley developed and administered the Y.P.I. to youth attending Adventist academies in the United States; Laurent utilized a modified Y.P.I. to gather his data from non-Adventist, church-related teenagers in the United States; and this study used a further modified Y.P.I. for the Adventist students of the mission schools in Hong Kong.

It is therefore appropriate to compare the findings from this study (Study C) with Dudley's (Study A) and Laurent's (Study B) findings. For all three studies, a wide spread of attitudes was identified with the inventory. Most scales either occupied or came close to occupying the full range of scores. In Study A, for every scale, the mean was found on the positive side of the attitude continuum. In Study B, only Scale B--Peer Influence--was positioned on the negative side. In Study C, Scales E--Authoritarianism in Teachers, N--Parents' Compliance with Church Standard, P--

Parents' Sincerity toward Religion, T--Peer Influence, and V--Church Involvement--were positioned on the negative side, two of these five scales being home-influenced variables.

For studies A, B, and C, the results of Scale A--Alienation from Religion, the key document in the inquiries--revealed mean scores per item of 2.2, 2.09, and 2.21, respectively, were on the positive side of the attitude continuum. These scores indicate that the majority of the adolescents in all these studies should not be considered alienated from religion.

The reliability coefficient for Scale A in Study A was 0.93. The coefficient for Scale A in Study B was 0.87. And the coefficient for Study C was 0.84.

Of 400 students in Study A, 63 received negative scores on Scale A, indicating 16% of the sample was alienated from religion. Of 390 students in Study B, 50 scored negatively on Scale A, indicating 12.8% of the sample manifested an overall alienation from religion. But of 364 adolescents in Study C, 27 indicated negative scores on Scale A, showing about 7% of the sample as having a negative attitude toward religion.

An item-by-item analysis of Scale A in Study A revealed that 206 of 400 students gave a strong negative response to one or more items. This score suggested that 52% of the youth in Study A were alienated from some aspect of their religion. The numbers for Study B were 197 of 390



students, representing 51%. Study C was 119 of 364 adolescents, representing only 33%.

The item in Scale A that elicited the most alienation from religion in Study A was "Most sermons that I hear are quite interesting" with a mean score of 2.91. This statement ranked third in the descending order of alienation elicited in Study B with a mean score of 2.69, but continued to rank first place in Study C with a mean score of 2.93. In Study B, the item in Scale A that ranked the highest was one that revealed negative feelings about the church: "I look forward more to having fun on Saturday night than I do to going to church on Sunday morning" (3.20).

The item in Scale A that elicited the least alienation in Study A was "I am glad to be able to attend an Adventist school" with a mean score of 1.69. The item in that position in Study B was "My church really cares about its teenagers" with a mean score of 1.55; in Study C, it was "Religion is forced on me by my parents" with a mean score of 1.41.

Study A showed that the strongest relationship between Scale A--Alienation from Religion and a predictor was with Scale O--Sincerity of Teachers, at 0.60, explaining 36% of the variance. In Study B, the primary predictor was Scale C--Opportunity for Church Involvement--with a correlation of 0.64, explaining 41% of the variance in the alienation score. In Study C, the strongest predictor was

the same as in Study B, but with a correlation of 0.53, explaining 28% of the variance in the alienation scores. Table 46 shows the comparison of the standardized regression coefficient of the best predictor models in the three studies.

All Y.P.I. scales studied in Study A and Study B which were not correlated with religious alienation were rejected except for the one concerning the relationship between Scale A and Parents' Compliance with Church Standards. In Study C all null hypotheses not correlated with religious alienation were rejected except Parents' Compliance with Church Standards and Religious Sincerity of Parents.

In Study A, the first five predictors with the highest correlations with the dependent variable were concerned with Adventist school experiences. In both Studies B and C, four of the best five predictors dealt with church experiences.

In Study A, home experiences did not rank higher than 6th, while 10th was the highest ranking for a home-influence variable in Study B, and 17th in Study C.

Media Influence, Self-Esteem, and Peer Influence were three predictors that were not included in Study A. They ranked 3rd, 6th, and 7th, respectively, in Study B and made significant contributions to explaining the variance. While they maintained their strength throughout the

TABLE 46  
 COMPARISON OF STANDARDIZED REGRESSION COEFFICIENTS  
 OF THE BEST PREDICTOR MODELS  
 BETWEEN THREE STUDIES

Step #	Study A		Study B		Study C	
	Variable	MR	Variable	MR	Variable	MR
1	Tea. Sincerity	.597	Chr. Involve	.639	Chr. Involve	.526
2	Par. Relation	.644	Pas. Relation	.681	Sch. Interest	.624
3	Doc. Belief	.676	Media Influence	.699	Pas. Authority	.662
4	Tea. Interest	.694	Self-Esteem	.710	Doc. Belief	.689
5	Rel. Concept	.701	Par. Standards	.722	Pas. Interest	.709
6	Parent as SDA	.705	Pas. Sincerity	.732	Media Influence	.714
7	Tea. Relation	.708	Doc. Belief	.739	Tea. Sincerity	.722
8	Par. Discipline	.712	Peer Influence	.743	Attend AY	.731
9	Gender	.714	Par. Marital S.	.746	Family Harmony	.738
10	Family Harmony	.716	Gender	.748	Gender	.743
11	Autonomy	.718	Par. Sincerity	.750		
12			Par. Relation	.752		

Parent as SDA = Length of time of parents as SDA  
 MR = Multiple Correlation Coefficient

analysis, Peer Influence was selected 2nd in the stepwise program when the three primary predictors of Church Involvement, Relationship with Pastors, and Media Influence were deleted. But in Study C, they ranked 12th, 27th, and 15th, respectively. Only Media Influence maintained its strength throughout the analyses, and it was selected 4th in the stepwise program when the three primary predictors of Church Involvement, Personal Interest of Teachers, and Authoritarianism in Pastors were deleted.

#### Free-Response Items

At the end of the Youth Perceptual Inventory was a blank sheet of paper and instructions to complete two of the three open-ended questions. The first question was Item 152--"The feelings I have when I think of my religion are \_\_\_\_\_." If the subject still attended the Adventist church, he/she was to complete Item 153A--"I still attend Adventist church because \_\_\_\_\_"--as his/her second open-ended question. If the subject no longer attended the Adventist church, he/she was to complete the alternative statement in Item 153B--"I no longer attend Adventist church because \_\_\_\_\_"--as his/her second free-response question. Although the data gathered from these free-response items were not analyzed statistically, it was felt that the responses would add a valuable dimension to the research.

The response of each subject to Likert-type items was restricted to areas covered by the inventory. But these

free-response items made it possible for adolescents to express themselves freely in areas of choice with regard to religion. These open-ended questions provided adolescents with the opportunity to vent their emotions and to interpret their religious understanding and experiences. At the same time, this provides parents, teachers, pastors, and youth workers with the opportunity to understand the mind of the adolescent.

Of the 165 current Adventist students who completed the inventory, only 10 chose not to respond to the free-response items. Of the 199 Adventist alumni, 40 left the page blank. When the two groups are combined, 86% responded to the free-response items. Feelings of the 314 adolescents ranged from short answers to thought-provoking statements several paragraphs in length. Table 47 presents a summary of the responses to the open-ended statements.

Table 48 presents the summary of the responses to each of the three free-response items. Of the 155 current students who responded to Item 152--"The feelings I have when I think of my religion are \_\_\_\_\_," 114 responded to Item 153A--"I still attend Adventist church because \_\_\_\_\_," and 41 responded to the alternative statement in Item 153B--"I no longer attend Adventist church because\_\_\_\_\_." Of the 159 Adventist alumni who responded to the first free-response statement in Item 152, 99 responded to Item 153A, while 60 responded to Item 153B.

TABLE 47  
SUMMARY OF RESPONSES TO  
FREE-RESPONSE ITEMS

Response	Students	Alumni	Total
Blank	10	40	50
Responded	155	159	314
Total	165	199	364

TABLE 48  
SUMMARY OF RESPONSES TO EACH OF THE  
FREE-RESPONSE ITEMS

Sample Group	Item 152	Item 153A	Item 153B
Current Students	155 (49%)	114 (36%)	41 (13%)
Alumni	159 (51%)	99 (32%)	60 (19%)
Total	314 (100%)	213 (68%)	101 (32%)

Representative selections from the 314 responses for each of the three items can be found in Appendix D.

"The Feelings I Have When  
I Think of My Religion"

A summary of the responses of current students to item 152--"The feelings I have when I think of my religion are \_\_\_\_\_" is given in Table 49. Of the 155 students who responded to this item, 59% expressed positive feelings. Among 93 positive responses, 61 expressed their emotions in simple terms such as "joy" and "excited," 15 expressed their feelings as experiences with God, 10 as experiences with Bible truth, and 7 as experiences in church. Others expressed mixed feelings, 23%; no feelings, 12%; and negative feelings, 6%.

A summary of the responses of alumni to item 153A is given in Table 50. Of the 159 alumni, 71% expressed positive feelings. Of these, 42 expressed their emotions in simple terms, 49 related experiences with God, 12 as experiences with Bible truth, 9 as experiences in church. Of the other 47 alumni, 18% expressed mixed feelings; 4%, no feelings; and 7%, negative feelings.

"I Still Attend Adventist Church"

A summary of the responses of current students to item 153A--"I still attend Adventist church because \_\_\_\_\_" is given in Table 51. Of the 114 students who responded to this item, 40% stated that they go to church

TABLE 49  
 FREE RESPONSE ITEM ONE  
 (CURRENT STUDENTS)

"The feelings I have when I think of my religion are:"		
Type of Response	# of Response	%
Positive emotion	61	39
Positive experience with God	15	10
Positive experience with truth	10	6
Positive experience in church	7	4
Mixed feelings	35	23
No feeling	18	12
Negative feelings	9	6
Total	155	100



TABLE 50  
 FREE RESPONSE ITEM ONE  
 (ALUMNI)

"The feelings I have when I think of my religion are:"		
Type of Response	# of Response	%
Positive emotion	42	26
Positive experience with God	49	32
Positive experience with truth	12	7
Positive experience in church	9	6
Mixed feelings	29	18
No feeling	6	4
Negative feelings	12	7
Total	159	100

TABLE 51  
 FREE RESPONSE ITEM TWO  
 (CURRENT STUDENTS)

"I still attend Adventist church because:"		
Type of Response	# of Response	%
Interest and desire	46	40
Commandment and duty	25	22
Positive experiences	25	22
Social reasons	8	7
Forced	8	7
Others	2	2
Total	114	100

because they have an interest and desire in spiritual growth. About 22% have positive religious experiences or positive feelings toward the church and church members, another 22% feel that it is the duty of an Adventist, 7% enjoy fellowship and friends, another 7% express negative feelings of being forced, and 2% gave miscellaneous responses.

A summary of the responses of alumni to item 153A is given in Table 52. The expressed reason that ranked second among the current students ranked first among the alumni. Of the 99 alumni who answered Item 153A, 38% go to church because they have either positive religious experiences or positive feelings toward the church and church members. About 31% go to church because they desire spiritual experiences and improvement. About 14% feel that it is a Christian obligation to attend church. About 9% express that the Adventist church is a true church that embraces more Biblical truth than others. This is a reason which is not found among the current students. About 5% enjoy the social aspect of the church, and 3% have other reasons."

"I No Longer Attend Adventist Church"

A summary of the responses of current students to Item 153B--"I no longer attend Adventist church because \_\_\_\_\_"--is given in Table 53. Results show that 36% of the 41 current students who responded to this item expressed

TABLE 52  
 FREE RESPONSE ITEM TWO  
 (ALUMNI)

"I still attend Adventist church because:"		
Type of Response	# of Response	%
Positive experiences	38	38
Interest and desire	30	30
Commandment and duty	14	14
True church	9	9
Social reasons	5	5
Miscellaneous	3	3
Total	99	99

TABLE 53  
 FREE RESPONSE ITEM THREE  
 (CURRENT STUDENTS)

"I no longer attend Adventist church because:"		
Type of Response	# of Response	%
Sabbath problem	15	36
Opposition from home	9	22
Problem with people	7	17
Church services	4	10
No longer believe	2	5
Miscellaneous	4	10
Total	41	100

having problems in keeping Sabbath. Opposition from parents ranked second. About 22% expressed that they have pressure from home, and 17% expressed that there were poor relationships between adolescents and the church. About 10% felt that church services were boring, 5% declared that they no longer believed in God, and 10% gave other reasons.

A summary of the responses of alumni to Item 153B is given in Table 54. Results showed that more than half of the 59 alumni gave as the reason for not attending church the problem of keeping Sabbath. Conflict between Sabbath keeping and work or study was the major problem encountered by them. The second reason concerned poor relationships between adolescents and the church. About 17% expressed dislike of church members; unattractive church services ranked third. About 9% considered church services either boring or irrelevant. About 5% felt lazy, and 12% gave other reasons.

#### Hypothesized Reasons for the Problems

The item that elicited the most negative attitude from both current students and alumni was uninteresting sermons. Many church institution leaders, who preach often, carry more than one responsibility. Some are assigned to part-time Conference office work beside their major responsibility and some, teaching work. It may be that they do not have sufficient time to know what youth are thinking, or they may be too busy to prepare sermons that are

TABLE 54  
 FREE RESPONSE ITEM THREE  
 (ALUMNI)

"I no longer attend Adventist church because:"		
Type of Response	# of Response	%
Sabbath problem	33	57
Problem with people	10	17
Church services	5	9
Laziness	3	5
Miscellaneous	9	12
Total	60	100

interesting and relevant to adolescents. It may also be that ministers ought not to be given preaching assignments for which they cannot lead appropriately.

The school-related item that elicited the most negative attitudes from current students concerned unhappiness while attending Adventist school. Because some 84% of the current Adventist students came from non-Adventist families, it is hypothesized that without Adventist support at home, these Adventist students would tend to seek support from the school where they meet Adventist teachers everyday. Unhappiness could be occasioned by a perceived lack of concern and guidance at school. Many Adventist teachers have not been trained with the philosophy of Christian education and students can be treated in a way that disappoints such Adventist students.

It is natural for Adventist alumni to seek support from the church since 90% of them came from non-Adventist homes. But unhappy experiences in church is one of the items that elicited the most negative of attitudes because many of the members in the congregation, being the teachers or administrators of the young people, were not able to perform in this double role.

Other items that elicited the most negative attitudes from alumni concerned restrictive church standards and non-enjoyable youth activities. Local church youth ministry leaders seem to be inadequately equipped to nurture



young people and to guide them in dealing with conflicts in life due to inadequate training.

Of the three best predictors of religious alienation, two were church-related. It is conjectured that some church leaders may not have been trained to plan programs and activities together with young people of the church, and they may not have carried out their church functions in such a way as to utilize and mobilize the young. As a result young people were not given positions, opportunities, and guidance to develop their potential in church life.

When seven family-related variables were considered and all other influences were not present, only Scale C-- Family Harmony--was selected by the stepwise regression program, and the other six variables were not in the equation. Obedience to one's elders is still widely practiced in Hong Kong in general. Children do not openly question their parents' authority or even the discipline they receive, though they may not have opportunity to enjoy the close relationship with parents found in some Western cultures. Since about 88% of the Adventist adolescents come from non-Adventist homes, when the Christianity they embrace is brought home, it may become a threat to family unity. Disagreement and criticism result in pressure to Adventist young people. This study observed that current students do

not demand autonomy, but for alumni, autonomy in the home becomes an issue.

When only the six school-influence variables were used, school discipline, relationship with teachers, and personal interest of teachers entered the regression equation. Authoritarianism among teachers, teachers' compliance with church standards, and teachers' sincerity in religion were found to be insignificant. It is conjectured that when there is no Adventist support at home, Adventist young people turn to Adventist teachers whom they see almost every day for close personal relationship and guidance. Thus, the kindness, concerns, and interest that teachers and school administrators show are considered more important than the church doctrines they believe and the church standards they hold.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary of the Problem

This study was concerned with the religious attitudes of and the problems perceived by the Adventist adolescents of all four Adventist mission schools in Hong Kong. That a number of adolescents who attend or have attended Adventist school and church should reject the teachings and life-style advocated by that school or church is a critical problem for those ministering to young people.

This research investigated potential relationships between attitudes toward religion and certain other variables. Variables were selected on the basis of this study's foundational theory that religious attitudes and feelings in Adventist young people correspond to their relationships with parents and home, teachers and school, pastors and church, peer groups, their own self-concepts, and media influence, especially when these relationships concern religious values. The theory was developed from a review of relevant literature and 20 years of personal observation.

This theory was subdivided into 23 research

hypotheses. Six were concerned with influence upon the young people of mission secondary schools. Seven dealt with aspects of home influence. Seven were concerned with influences from church environment including concepts and beliefs about religion. Three examined the adolescents' perceptions of peer influence, media influence, and self-concept.

#### Summary of the Methodology

The population for this study consisted of secondary school students attending or having attended in the past 5 years any of the four Adventist mission schools in Hong Kong. Lists of names of Adventist adolescents were secured from all the schools, the local churches, and friends.

The instrument utilized was the Youth Perceptual Inventory developed by Dudley (1977), modified by Laurent (1986), then further modified, translated into Chinese language, and validated. The inventory consists of 151 items divided into a number of Likert-type attitude scales. Responses were made on OpScan answer sheets.

One major scale measured alienation from religion. Twenty-three other scales were devised to collect data to test 23 research hypotheses. The inventory also included 14 demographic items. Two additional free-response items provided opportunity for the adolescents' expression of feelings regarding religion.

The data were collected over a period of 6 weeks in

the summer of 1992. The school chaplain of each school served as the liaison to administer the inventory to all current students. Conference personnel made the contacts to administer the inventory to alumni. Complete anonymity was guaranteed to subjects.

The data collected were analyzed with the SPSS program at the Center for Statistical Services at Andrews University. The major statistical method used was multiple regression analysis. Correlations between alienation from religion and other variables were examined from several perspectives. Frequency, count, plot, and forward-stepwise and backward-stepwise regression procedures were utilized.

### Summary of the Findings

#### Proportion of Alienated Subjects

An interpretation of the alienation scores indicates that 8% of the current student population and 7% of the alumni population might be considered as having negative attitudes toward religion in general. In other words, it suggests that an average of 7% of the Adventist population who have attended Adventist mission schools in Hong Kong might be considered to have negative attitudes toward religion. The result appears to be low when it is compared to similar studies on American youth. It is felt that Chinese are more conservative than Americans in general, and cultural differences may have an impact on the findings.

Another interpretation of the alienation scores

through item-by-item inspection suggests that 36% of the current student population and 30% of the alumni population are negative toward some aspect of their religion. Over all subjects, 33% have negative attitudes toward some aspects of their religion.

#### Alienation in the Individual Items of Scale A

The items that elicited the most negative attitudes from current students concerned uninteresting sermons, unhappiness while attending Adventist schools, restrictive church standards, not feeling accepted in church, and non-enjoyable church youth activities.

The items that elicited the most negative attitudes from alumni concerned uninteresting sermons, restrictive church standards, church not being like a family, church not caring for the youth, non-enjoyable church youth activities, and unhappy experiences in church.

#### Correlation Among the Variables

For current students, correlations between the alienation-from-religion scale and the other scales were all significant at the 0.01 level except S--Self-Esteem, and D--Authoritarianism in Parents, which were significant at the 0.05 level, and G--Parental Discipline, W--Concept of Religion, P--Religious Sincerity of Parents, B--Autonomy, and N--Parents' Compliance with Church Standards, which were not significant. The strength of the significant

correlations ranged from 0.15 to 0.56.

For alumni, correlations between the dependent variable of alienation from religion and the independent variables were all significant at the 0.01 level except B--Autonomy, C--Family Harmony, and G--Parental Discipline, which were significant at the 0.05 level, and O--Teachers' Compliance with Church Standards, I--Relationships with Parents, N--Parents's Compliance with Church Standards, D--Authoritarianism in Parents, P--Parents' Sincerity in Religion, and S--Self-Esteem, which were not significant. The strength of the significant correlations ranged from 0.13 to 0.51.

Among the home influences studied, for current students, family disharmony, poor relationships with parents, and authoritarianism in parents were positively correlated with negative religious attitudes. Harsh parental discipline, lack of religious sincerity in parents, failure to achieve autonomy, and parents' noncompliance with church standards were not significantly correlated with negative religious attitudes.

For alumni, failure to achieve autonomy and harsh parental discipline, together with family disharmony, were positively correlated with negative attitudes toward religion. Poor relationships with parents, parents' noncompliance with church standards, authoritarianism in parents, and lack of religious sincerity in parents were not

correlated with negative attitudes toward religion.

When current students and alumni were grouped together, all the home-influence variables were positively correlated with alienation from religion except parents' noncompliance with church standards and lack of religious sincerity in parents.

Among the school influences examined for current students, all variables including authoritarianism in teachers, harsh school discipline, poor relationship with teachers, little personal interest of teachers, teachers' noncompliance with church standards, and lack of religious sincerity in teachers were positively correlated with negative religious attitudes. For alumni, all variables except teachers' noncompliance with church standards were positively correlated with religious alienation.

For current students, among the church influences examined, all variables including authoritarianism in pastors, poor relationship with pastors, little personal interest of pastors, lack of religious sincerity in pastors, lack of opportunity in church involvement, the concept of religion as legalism rather than relationship, and unbelief in Adventist doctrines were positively correlated with negative attitudes toward religion. For alumni, all variables except the legalistic concept of religion were positively correlated with negative religious attitudes.

Further, for current students, detrimental



influences on religion from both the media and peers and a negative self-concept were positively correlated with negative religious attitudes. For alumni, harmful influences on religion from both the media and peers were positively correlated with negative religious attitudes, but poor self-concept was not significantly correlated with negative attitudes toward religion.

Of the 14 demographic items for current students, less frequency in attending church functions such as Sabbath School, divine service, and youth meeting were significant predictors of alienation with correlations of 0.40, 0.43, and 0.41, respectively, at the 0.01 level. Although male students, English stream of study, the more years spent in Adventist schools, and not staying in dormitory were significant at the 0.05 level, the relationships were only 0.15 or 0.14.

For alumni, less frequency in attending all three church functions were positively correlated with negative attitudes toward religion. Further, shorter length of stay in dormitory, non-Adventist parents, and not staying in dormitory were significant predictors of alienation at the 0.05 level with correlations of 0.25, 0.18, and 0.17, respectively. Although male students, Chinese stream of study, and staying with parents were significant at the 0.05 level, their relationships were only 0.13.

As a whole, 8 of the 13 highest correlations dealt

with the influences of the church; school-influence variables ranked 2nd, and no home-influence variable ranked higher than 17th. The influences of media and peers and self-esteem ranked 12th, 15th, and 27th, respectively.

#### Coefficient of Multiple Correlation

The coefficients of multiple correlation between alienation from religion and a linear combination of the 23 variables for current students, alumni, and the combined group were 0.81, 0.79, and 0.77, respectively. These numbers signify that about 66%, 62%, and 59% of the variance of the alienation scores, respectively, is accounted for by the variables selected for the study.

#### Best Model of Predictors

After comparing the standardized regression coefficients between the zero-ordered correlations, correlations between the dependent variables and the entire set of independent variables, and forward- and backward-stepwise regression methods, the best possible models of the predictors were found. The predictors in the best possible model for current students were Scales V--Church Involvement, X--Belief in Adventist Doctrines, H--School Discipline, U--Media Influence, C--Family Harmony, and M--Personal Interest of Pastors.

The predictors in the best possible model for alumni were Scales V--Church Involvement, F--Authoritarianism in

Pastors, and L--School's Personal Interest.

The first among the best predictors, and at the same time the only one shared between current students and alumni, was opportunity for church involvement. When the two groups of subjects were combined, the predictors in the best possible model were the combination of the two groups with a dropout of Scale H--School Discipline--and the addition of Scale Q--Religious Sincerity of Teachers.

#### Variance Explained in Order

In determining the value of each of the variables in the best predictor models, stepwise method was used. For current students, Scales V--Church Involvement, X--Belief in Adventist Doctrines, and H--School Discipline, were the leading predictors. Following in descending order were Scales U--Media Influence, C--Family Harmony, and M--Personal Interest of Pastors. For alumni, the primary predictors were Scales V--Church Involvement, L--Personal Interest of School Teachers, and F--Authoritarianism in Pastors. When the two groups were investigated as a whole, the first three predictors were Scales V, L, and F. Following in descending order were Scales X, M, U, Q, and C.

#### Home-Influence Variables

The coefficients of multiple correlation between negative attitudes and the home-related variables for current students, alumni, and the combined group were 0.30,

0.16, and 0.21, respectively. These correlations indicated that about 9%, 3%, and 4%, respectively, of the alienation variance in this study were explained by home influences.

#### School-Influence Variables

The coefficients of multiple correlation between negative attitudes and the school-related variables for current students, alumni, and the combined group were 0.49, 0.41, and 0.44, respectively. These correlations indicated that about 24%, 17%, and 19%, respectively, of the alienation variance in this study were explained by school influences.

#### Free-Response Items

On the three free-response items, a total of 314 Adventist students and alumni responded, while 50 did not answer. As Kangas (1988) pointed out, the interpretation of these items for the term "religion" did not carry a consistent meaning to all subjects. She said,

The results therefore represented a "free association" concept of thinking with the word religion. This approach revealed the first response of the teenagers to their concept of religion instead of a concept structured by a formal definition. (p. 116)

The responses indicated that to the youth the term religion comprised the following meanings: truth from Bible, church members, and one's personal relationship with God.

Of the 155 current students who responded to the statement "The feelings I have when I think of my religion

are \_\_\_\_\_," 114 responded to the statement "I still attend Adventist church because \_\_\_\_\_," 41 responded to the statement "I no longer attend Adventist church because \_\_\_\_\_," and only 10 chose not to answer. Of the 155 students, 94 expressed generally positive feelings toward their religion, 9 expressed generally negative feelings, and 52 expressed ambivalent feelings.

Of the 114 students who responded to the question why they still attend Adventsit church, 104 expressed the positive reasons of personal interest, duty, positive experiences, and social reasons, while 9 expressed the negative reasons of coercion on the part of authority figures.

On the same free-response items, of the 159 Adventist alumni who responded to the statement "The feelings I have when I think of my Religion are \_\_\_\_\_," 99 declared that they still attended the Adventist church, 60 stated that they no longer attended the Adventist church, and 40 chose not to answer. Of the 159 alumni, 112 expressed generally positive feelings toward their religion, 12 expressed generally negative feelings, and 35 expressed ambivalent or mixed feelings.

Of the 99 alumni who responded to the question why they still attend Adventist church, all expressed the positive reasons of personal interest, duty, positive experiences, and social reasons, with an additional element

of pride toward their church, which was not mentioned by the current students.

### Conclusions

An examination of the findings that have been presented suggests the following conclusions:

1. The perceptions of adolescents have a strong influence on their attitudes, feelings, and behavior. Two adolescents may perceive the same religious leader differently from which each may develop different attitudes and feelings toward religion. Therefore, it is important that parents, teachers, and religious leaders endeavor to manifest qualities associated with positive attitudes and feelings toward religion. It may not be enough for youth pastors or school chaplains to have a personal interest in the welfare of the adolescents--they must communicate such interests so that the adolescents perceive them correctly.

2. The Adventist young people surveyed revealed a wide range in all of the attitudes covered by the inventory. For current students, 8 of the 24 scales were found on the negative side of each attitude continuum. For alumni, 6 scales were found negative. When the two groups were combined, 5 scales were found to be negative. In other words, the majority were found on the positive side of each attitude continuum.

3. Most Adventist adolescents surveyed are not generally negative toward their religion, but 8% of the

students and 7% of the alumni might be considered as such. The result appears to be low when it is compared to similar studies on American youth. It is felt that Chinese are more conservative than Americans in general, and cultural differences may have an impact on the findings.

4. As many as 36% of the current students and 30% of the alumni might be considered alienated from or having problems with one or more aspects of their religion.

5. The theory which formed the foundation of this study was supported. Negative feelings and alienation from religion among the Adventist students and alumni surveyed, with correlations of 0.81 and 0.79 respectively, were highly correlated with the quality of their relationships with parents and home, teachers and school, pastors and church, peer groups, their own self-concepts, and media influence, especially when these relationships concern religious values.

6. Aspects of religion that elicited the most negative attitudes and feelings among the current students were uninteresting sermons, unhappiness in attending Adventist schools, restrictive church standards, not feeling accepted in church, and finding church youth activities not enjoyable. Among the alumni, they were uninteresting sermons, restrictive church standards, church not being like a family, church not caring for the youth, finding church activities not enjoyable, and unhappy experiences in church.

7. Although most of the variables studied made a significant contribution in their own right to the understanding of religious attitudes and feelings, there was considerable overlap among them due to intercorrelations. Therefore, if control could be achieved over the right combination of several variables, those that remain would add little to the prevention of negative attitudes and feelings toward religion, but perfect control over the types of variables being discussed is not possible.

For example, to expand the opportunities for church involvement does not ensure that every Adventist young person would take advantage of those opportunities; to have Adventist doctrines well taught and explained does not mean that everyone will accept and believe; and to enhance the relationship with a pastor does not guarantee a close pastor-member relationship. Yet the attempt should be made to change every variable in a positive direction to increase positive attitudes toward religion.

8. Among the Adventist young people surveyed, perceptions about their church experiences were more highly correlated with negative attitudes and feelings than perceptions about their schools and homes. This might possibly result from the fact that the great majority of the parents are non-Adventists and that half of the teachers in the mission schools are non-Adventists. Thus the church becomes the major representative of Adventism. Involvement



in church, democracy among pastors, doctrinal teaching, personal interest of pastors, relationships with church leaders and various church experiences played the major role in determining attitudes toward religion. This places a heavy responsibility upon pastors, school chaplains, conference youth workers, and any person responsible for ministering to young people in the church setting.

9. After the church-related variables, the most important predictors of negative attitudes toward religion were the school-related variables. The most important school-related predictors were the adolescents' perceptions of the personal interest and the religious sincerity of their teachers.

10. The most important home-related variable concerned harmony in the home.

11. After the church-, school-, and home-related variables, the most important predictor of negative attitudes toward religion was the negative influence of the media.

12. The most fruitful area in which to work for the reduction or prevention of negative feelings toward religion among Adventist adolescents in Hong Kong is in improving the opportunity for involvement in church activities and functions. An involvement in conjunction with close guidance from church leaders and a quality relationship between the adolescents and religious leaders would seem to

predict more positive attitudes toward religion.

13. Most Adventist young people surveyed believe the doctrines of the church are true. The unbelief expressed was related to the negative attitudes toward religion. It is unlikely that an intellectual rejection of the doctrines is leading to negative attitudes toward religion in these young people. Therefore, it can be concluded that such attitudes toward Adventist doctrines arise as emotional hostility increases in some alienated adolescents, leading them to deny the truth of Adventist teachings.

14. Adventist alumni who understand Christianity as a personal relationship with God are more likely to hold favorable attitudes toward religion than those who believe religion consists of earning God's favor. The same relationship to a lesser extent was found among current students. This suggests the importance of presenting the gospel in a grace-oriented framework by whomever is ministering to secondary school students.

Specific Recommendations for Those  
Who Minister to Adolescents

From the conclusions in the study, recommendations can be formulated for those privileged to help Adventist adolescents in the formation of their religious attitudes and values.

For Church Leaders

1. The majority of the adolescents surveyed indicated that Sabbath sermons were not interesting. The inventory item that evaluated the interest level of the Sabbath sermons elicited more negative reaction than any item on the alienation-from-religion scale. Church leaders who preach often should involve themselves more in youth functions so that they can understand adolescents better and be able to plan and prepare sermons that are interesting and relevant to them.

2. Among the best predictors of reduced alienation from religion, the opportunity of church involvement ranked first. There is a need for activities that give adolescents a sense of purpose and an opportunity to express and affirm their faith. Adolescents should be helped to discover their unique spiritual gifts for responsibilities in the church and service in the community. Seminar or training courses on spiritual gifts can be conducted to guide and equip adolescents to fill positions of responsibility and service that have been specifically created for them. The involvement of adolescents in church life is a conscious declaration of their faith and, at the same time, an important aspect of their identity quest. Their faith is kept vibrant when they experience active participation. It should be a goal of the church to lead adolescents to the faith-sharing and service level.

3. Church leaders should understand the psychological development of adolescents and take responsibility for caring for them. The church should seek ways to help adolescents feel accepted and a part of the church, to experience the church as a close-knit family, and to gain self-worth and positive experiences in the church.

4. Church should provide opportunities for adolescents to express both negative and positive feelings, successes and problems. An atmosphere should be created in which the adolescents' questions are welcomed and their deep needs freely addressed.

5. Adolescents' ideas for programs and activities should be solicited and implemented. Adventist youth should seek to find ways to exert a positive Adventist influence on non-Adventist peers through enjoyable and wholesome alternatives to secular rock music, television programs, and movies.

#### For School Administrators and Teachers

1. Bible classes should have a balance in their emphases on the learning of content material and personal Christian growth. The primary purposes of Bible classes are to make the Scriptures relevant for today's needs and profitable to the adolescents so that not only will they enjoy attending religious classes but they will also increase their level of spirituality.

2. The mission school should be more student-oriented. Faculty should be given opportunity to study to understand the adolescents so that they may know how to express their concerns for the students and to develop a positive relationship with them. For many of the students, truth is determined by what they experience in relationships. Through the establishment of friendships with teachers, students may gain positive school experiences and develop positive religious attitudes.

3. The mission school should provide students with the opportunity to share in formulating and enforcing the rules and regulations by which they live. Forums should be provided where the school can listen to the opinions and needs of the students.

4. The mission school should be more gospel-oriented and provide an atmosphere conducive to positive feelings and attitudes toward religion. Salvation by faith through grace should be emphasized, personal communication should be stressed, and the spirit of forgiveness should be practiced so that the students may experience the joy of Christian life.

5. Adventist teachers are charged with the responsibility of molding the spiritual values of the students. Therefore, they should be honest and living examples to students in their sincerity in religion and in their compliance with church standards. They are the models

of life-styles that reflect Christ's character, thus giving adolescents as little opportunity as possible to claim adult hypocrisy as a reason for rejecting religion.

#### For Parents

1. Parents should provide enough quality time for their adolescents and be readily available to them. According to Brown (1990) the lack of access to parents by adolescents increases their use of media. But much of the media's influences are opposed to the values of parents. To counter the negative impact, parents should attend training courses or seminars conducted by the church on topics such as parenting, understanding adolescents, or ways of communicating with adolescents. There is an urgent need for parents to explore the principles and ways of guiding adolescents and how to pass on their positive values.
2. Parents need to have a better understanding of adolescent psychology and a heightened awareness of youth's feelings, attitudes, and developmental tasks.
3. Parents should allow youth input at home in formulating and enforcing the rules and regulations by which they live. Youth want to choose their own values. A mature approach to religion requires new freedoms, autonomy, and creativity. This may require major adjustment on the part of parents for they are considered authority figures in Chinese culture. Approaches should be taken in such a way that Chinese culture is kept in harmony with the needs of

growing youth in the changing society.

4. Parents should initiate a process that will lead to autonomy, independence, and self-regulation. Whenever adolescents demonstrate a capacity for being responsible, they should be rewarded with increased self-government. A major goal of parents should be this inner-directed, individual, moral decision-making--prompted by personally owned religious commitments.

5. Parents who are responsible for molding the characters of their children should be models to them by demonstrating self-control and self-government through family harmony.

6. Parents need to provide warmth and moral support to their children who search for meaning in life. For Chinese, the parent-child relationship ranks high in the hierarchy of family structure and it lasts a life-time; therefore, parents have a strong influence on their children. Since the majority of the Adventist adolescents in Hong Kong come from non-Adventist families with traditional religious backgrounds, meetings, seminars, and workshops can be conducted, or materials can be sent, to orient the parents with the religious dimensions of Adventist schools and churches, with the emphasis on harmony between Confucius' teachings and Christianity. This may help the parents to understand what the schools and churches are doing and to provide more support for their children.

Recommendations for Further Research

Several lines of further investigation are suggested by the present study. Data were gathered in this study from all four mission schools in Hong Kong under the South China Island Union Mission. A survey of the mission school in Taiwan under the same Union Mission could be undertaken and results compared with this study.

A similar study could be conducted in the Chinese mission school in Singapore and results compared with Hong Kong and Taiwan.

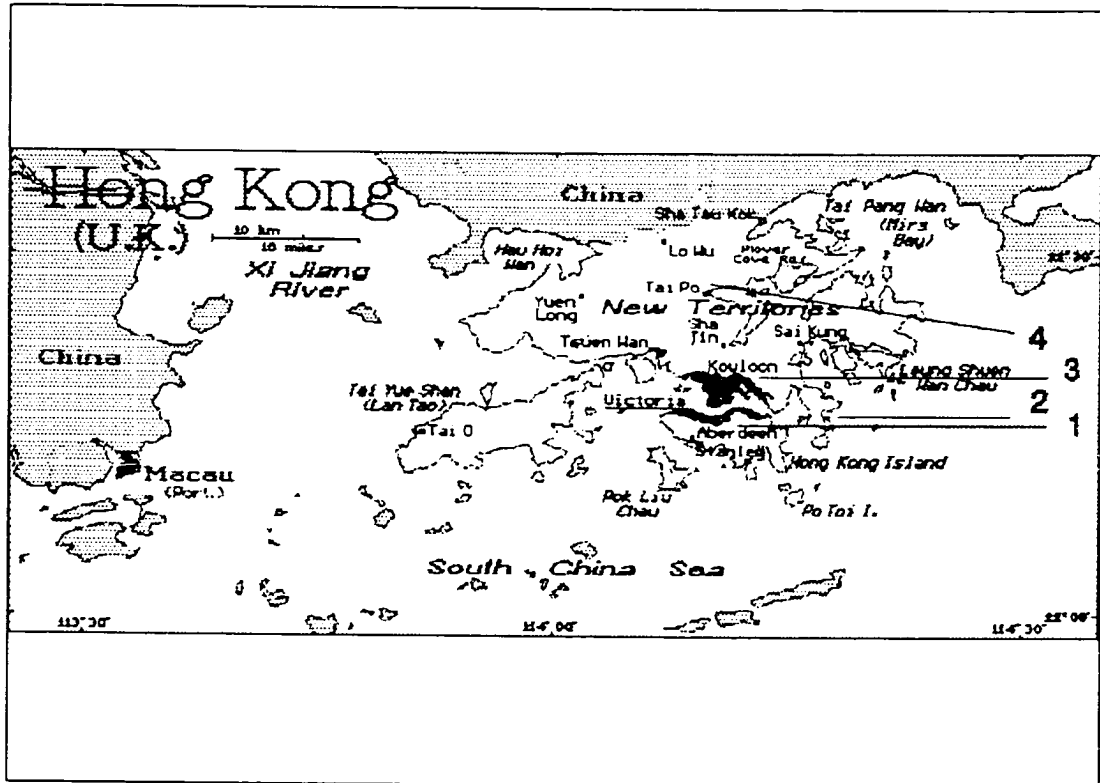
An investigation of non-Adventist, church-related schools in Hong Kong could be conducted and the results compared with that of Hong Kong Adventists.

Although the mission school is the most effective agency of church growth when compared with other means, the majority of the students do not accept the teachings and life-style taught by the school. A study of youth who are non-Adventists could be initiated to look for correlations between religiosity and a number of independent variables so that Adventist mission schools can become better evangelistic agencies for non-Adventists. Such a study might call for a major revision of the Y.P.I.



## APPENDICES

APPENDIX A  
MAP OF HONG KONG



Key:

1. Hong Kong Sam Yuk Secondary School  
(Hong Kong Island)
2. Kowloon Sam Yuk Secondary School  
(Kowloon Peninsula)
3. Sam Yuk Middle School  
(Clear Water Bay)
4. Tai Po Sam Yuk Secondary School  
(New Territory)

Source: World Atlas (tm), CA: The Software Toolworks, Inc., 1991.

APPENDIX B

LETTERS



April 30, 1992

(Sample letter to  
the principals of  
the mission schools.)

Dear \_\_\_\_\_:

I am glad that I am already in the final phase of my doctoral study in Religious Education at Andrews University. I hope to earn a doctorate as soon as possible. I am eager to return home to serve our young people there. Your assistance in my research at this stage is crucial.

My dissertation research is *A Study of the Religious Attitudes of and Problems as Perceived by the Current and Former Seventh-day Adventist Students at Seventh-day Adventist Mission Secondary Schools in Hong Kong*. In this project I will study all the current Adventist students in all our four Adventist secondary schools in Hong Kong and those Adventists who have left any of the four schools within the past five years. I think we all want to know why many of our teenagers get turned off to religion so that parents, pastors, and school officials and teachers can do a more effective holding job. Having spent fifteen years as teacher, minister, youth leader, and school administrator; I have a tremendous personal burden for this subject. I hope to make a contribution in this area. Therefore, your help at this point of my study is essential to a new understanding of how we can hold the young people for Christ and His church.

My research design requires the students to fill out a specially designed inventory. Most young people can complete this Youth Perceptual Inventory within an hour.

Now there are three things I would like you to help:

1. Have your academic dean arrange a time and a place for the current Form/Middle 1-4 Adventist students to meet so that the liaison person designated by the Conference can conduct the research survey.
2. Have your secretary prepare a copy of a name list with telephone numbers and baptismal dates of all the current Adventist students in Form/Middle 5 and 6. Please send a copy to the liaison person designated by the Conference.

Page Two of Two

3. Have your secretary send me a copy of a name list with addresses, telephone numbers, and baptismal dates of all the Adventist students from Form/Middle 1 to 6 who have graduated or left the school within the past 5 years (school year of 1986-1987 to 1990-1991). Please also send this copy to the liaison person.

When the time and place for the current Adventist students to meet have been arranged, I will send the liaison person copies of the inventories and complete instructions. He/she will then have the students fill out the inventories and will mail them back to me. When the study is completed, the results will be made available to you if you desire. Strict precautions to preserve anonymity will be taken, and at no time will the results of individual students or individual schools be identified. DATA WILL NOT BE ANALYZED BY SAM YUK SECONDARY SCHOOLS OR HONG KONG-MACAO CONFERENCE.

This study is being undertaken under the advice of Dr. Roger Dudley, who head the . Dr. Dudley is an expert in youth ministry and studies. He is a pioneer on the subject of alienation of American Adventist youth from religion. He is presently involve in a 10-year longitudinal study of from 1988. He has also contributed greatly on the Valuegenesis report which involved a nation-wide study on American Adventist young people. I am very much please to have him chairs my dissertation committee. Furthermore, I have the permission and support from Pastor Chapman Wong, the president and education director of Hong Kong-Macau Conference.

Thank you so much for your help. I'll appreciate it if the two lists can be prepared, and the time and place for the participation of the inventory can be arranged as early as possible.

Sincerely your co-worker,

Daniel Chuah, Doctoral Candidate  
 Andrews University  
 550 Maplewood Ct. D-74  
 Berrien Springs  
 MI 49103  
 (616) 471-6747

DESIGNATION FORM

From:

To:

Our school will cooperate in this important youth research project.

The staff member who will act as liaison person for the inventories is:

\_\_\_\_\_.

I would like an abstract of the findings when the study is complete. Yes \_\_\_ No \_\_\_

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date



May 31, 1992

(Sample instruction  
letter to the  
liaison persons  
at schools.)

Dear Pastor :

I am sure by now you have read my letter to your school principal regarding a significant research I am undertaking. Your principal has indicated to me that you are the best on your staff to act as a liaison person for collecting information from selected students at your mission secondary school, and that you would carry out the assignment in your usual responsible manner. I appreciate very much your willingness to help.

I believe you will agree that youth's attitude toward religion is an extremely important topic. Those of us who are teachers, parents, and youth leaders need to know especially why so many of our teenagers are turning away from the church, particularly those who have graduated from or left the mission secondary schools. We have some good information in the Spirit of Prophecy and in the writings of modern psychologists but no actual research studies have been done with Adventist adolescents in Hong Kong.

I am now attempting such a study by surveying the Adventist young people in and from all four Adventist mission secondary schools. This study will measure the attitudes toward religion by using complex statistical analyses and modern computer technology.

Yet the key to the success of this study is getting back the data from the students, especially those who have left the school. This is where your services are so much needed. Without you, it will be impossible to proceed.

There are two packets along with this letter:

1. Packet A: (Do not mix the contents in Packet A with those in Packet B.)
  - a. The Youth Perceptual Inventory for current Adventist students.

Page Two of Five

- b. OpScan answer sheets. A few extra answer sheets are being provided in case of spoilage.
  - c. An addressed envelope in which to send me the completed OpScan answer sheets.
  - d. A follow-up letter.
2. Packet B: (Do not mix the contents in Packet A with those in Packet B.)
- a. The Youth Perceptual Inventories for Adventist alumni.
  - b. OpScan answer sheets. A few extra answer sheets are being provided in case of spoilage.
  - c. An addressed envelope in which to send me the completed OpScan answer sheets.
  - d. A follow-up letter.

Regarding the procedure, please read carefully the following:

1. Administering to Form/Middle 1-4 Adventist students:
  - a. Use the provided original copy of the Youth Perceptual Inventory for the current students in Packet A to make enough copies for all F/M 1-4 Adventist students. Staple them by sets of 8 pages as shown in the pattern copy. Do not staple them together with the OpScan answer sheets. Each of the students need a set. Precautions should be taken to insure that no students will read the Inventory before you administer to them. The cost in making the copies will be charged to me through your principal.
  - b. Prepare enough blank paper. Each student needs one sheet of blank paper. Your principal will provide them.
  - c. Make sure each student needs 2 OpScan answer sheets.
  - d. Kindly furnish a supply of HB or soft lead pencils. You can probably borrow these from the religion department of the school or the youth

Page Three of Five

department of the campus church. It is important that students do not use pens or hard pencils.

- e. Be familiar with the material. Please take a few minutes to go through the instructions and the entire inventory so that you will be in a position to answer student questions as to how to proceed.
- f. Administer the Youth Perceptual Inventory at the designated time and place arranged by your principal. Most students can complete the inventory within one hour or two class periods.

Each student will need a set of the Youth Perceptual Inventory (do not mix the inventories in Packet A with those in Packet B), two OpScan answer sheets, and a blank sheet of paper. Please encourage the students to do all their writing on the OpScan sheets as the Inventories will not be returned.

Read to the students the notes and instructions on the inventory. Tell them exactly what we are trying to do as explained earlier in this letter. Explain the importance of the study for the church to better understand and serve its youth. Emphasize that they have been especially chosen as part of a study in the entire Hong Kong, and similar studies have been going on all over the United States. Encourage completely honest answers and stress the point that no one at the school--only the researcher in the United States will see their responses.

- g. The validity of this study depends upon students being absolutely frank in their responses. To secure this frankness, we are promising them that no one at the school will see their completed OpScan.
- h. When the Form/Middle 1-4 Adventist students have finished the instruments, place the answer sheets in the presence of the students in the envelope addressed to me and seal it.
- i. If an Adventist student happen to be absent while you administer the inventory, please find and have the student complete the survey at

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his/her earliest convenience. Then, send these answer sheets together with the sealed envelope to me as soon as possible by registered mail. Your principal will provide the cost of the stamps. Please be sure that the OpScan sheets are not folded as it cannot then be computer read. Copies of the Youth Perceptual Inventory should not be returned. They may be discarded.

2. Administering to Form/Middle 5-6 Adventist students:

- a. Use the provided original copy of the Youth Perceptual Inventory for the current students in Packet A to make enough copies for all F/M 5-6 Adventist students. Staple them by sets of 8 pages as shown in the pattern copy. Do not staple them together with the OpScan answer sheets. Each of the students need a set. The cost in making the copies will be charged to me through your principal.
- b. Prepare enough blank papers. Each student needs one blank paper. Your principal will provide them.
- c. Make sure each student has 2 OpScan answer sheets.
- d. Get enough envelopes. Each student needs two envelopes. One envelope will be used as a stamped and addressed return envelope. Have your name and address printed on each of these envelopes. The computer can help you do that. Make sure that each envelope is stamped. The students will use these to mail you their answers.

Another envelope is for sending the students the necessary material. Put in each envelope a set of Youth Perceptual Inventory, a blank sheet of paper, two sheets of OpScan answer paper, and a stamped and addressed envelope. Send one to each of the Form/Middle 5 and 6 Adventist students. Your principal will provide you envelopes, stamps, and bill me later.

- e. Mail as soon as possible each of the Form/Middle 5-6 Adventist students a packet of material according to the name list provided by your principal.

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- f. If a young person does not respond one week after the mailing date, a follow-up letter which has been provided will be sent as a reminder. If it is still insufficient to elicit a response, the phone will be used as a further reminder one week after the sending of the follow-up letter.
- g. When the young people have returned the OpScan answer sheets to you, send them to me through registered mail as soon as possible. Please be sure that the OpScan sheets are not folded as it cannot then be computer read. Copies of the Youth Perceptual Inventory should not be returned. They may be discarded.

3. Administering to Adventist alumni:

- a. Use the provided original copy of the Youth Perceptual Inventory for the alumni in Packet B to make enough copies for all Adventist alumni. Staple them by sets of 8 pages as shown in the pattern copy. Do not staple them together with the two OpScan answer sheets. Each of the students need a set.

(Step (b-g) will follow the procedure as administering to the Form/Middle 5-6 Adventist students.

Thank you so much for this service. You are making possible a better understanding of our young people. I know you will be interested in the results.

Sincerely yours,

Daniel Chuah  
Doctoral Candidate  
Andrews University

550 Maplewood Ct. D-74  
Berrien Springs  
MI 49103  
Tel/Fax: 616-471-6747

(Sample follow-up  
letter to  
participant)

Dear Brother/Sister in Christ:

About a week ago, I sent you a questionnaire. At this writing I haven't yet received the answers from you. No doubt you have been very busy. Perhaps you have already taken care of this matter by the time you read this letter. If so, thank you very much. If not, could you take some time now to do this survey and mail to me in the stamped return envelope your computer answer sheets right away? Do not send the *Inventory* (the survey questions). I need the data back as soon as possible since the study of the opinions of the Seventh-day Adventist young people of Sam Yuk Secondary School cannot continue at Andrews University in the U.S.A. until it is all in.

Thank you very much for your help.

Sincerely yours,

Daniel Chuah

APPENDIX C  
YOUTH PERCEPTUAL INVENTORY

青 少 年 心 聲 問 卷

---

你很特別，因你被選參加一項重要的研究。

現今的社會環境並不利於一般青少年基督徒的成長。其中也包括了基督復臨安息日會的青少年。許多青少年亦因此對未來感到迷惘。為此，安息日會教會的領袖們需要知道你的對宗教，你的家庭，學校，和教會的感受。當教會能更全面地明白你的看法後，相信教會便能藉著堂主任，老師，和家長們更有效去幫助你和其他的青少年。

因此，請你坦白誠實地在這一份問卷上填寫你的答案，但請勿在答案紙上寫名字。派發問卷的負責人會向你解釋填寫問卷後如何交卷，以保護一切資料絕對保密。

問卷的問題是沒有對或錯的答案。作答時請憑你個人的感受，而不是你朋友的感受，也不是你覺得應該有的感受。

因所有資料將會用電腦讀取，請用HB鉛筆在電腦答案紙上填黑正確答案的圓圈，但不要填超過界。不要用原子筆，不要摺起答案紙，電腦不能讀取摺縮的資料。

問卷的151題中，每題只有一個答案。而一張電腦答案紙前後可答100題，其餘的51題（由101題至151題）請答在第二張電腦答案紙上。請將答案填寫在圓圈A至E內。作答時請留意以下各點：

- 如果你非常贊同，請填黑圓圈A。
- 如果你頗贊同，請填黑圓圈B。
- 如果你不能決定，請填黑圓圈C。
- 如果你頗不贊同，請填黑圓圈D。
- 如果你非常不贊同，請填黑圓圈E。

請記住，你是在表白你對自己的宗教，自己的家庭，三育中學，和教會的個人感受。問卷中的「三育」是指你就讀的三育中學，「老師」是指任教三育中學的安息日會教友老師，「教會」是指基督復臨安息日會，「堂主任」是指你所屬安息日會當地教會的主任。如果你父母中有一位是復臨信徒。作答時以復臨信徒家長為準。如果你父母都是復臨信徒，作答時以身為復臨信徒為時較久的家長為準。

最後，記得答案的數目應和問題的數目相等。請現在拿起鉛筆，開始答第一題。



A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

1. 我的教會的確關懷青少年。
  2. 禱告在我的生命中所佔的地位愈來愈重要。
  3. 我在生活真體驗到基督的愛。
  4. 我參加教會的聚會是受父母，或老師，或舍監的驅使。
  5. 我在教會的服受並不愉快。
  6. 我的父母逼使我接受宗教信仰。
  7. 在面對人生難題時，我的信仰給予我安全感。
  8. 我覺得大部份的基督徒生活準則是合理的。
  9. 我所聽過的大部份証道都有趣。
  10. 我喜歡教會舉辦的青少年活動。
  11. 在尋找神的旨意上我希望得到指導。
  12. 教會在飲食上的準則對我來說並不重要。
  13. 我覺得聖經科目對學生是很有幫助的。
  14. 我為能就讀三育中學感到高興。
  15. 安息日的遵守帶給我真正的福樂。
  16. 我樂意獻上什一（十份之一）和其他捐款來支持教會。
  17. 我希望學習如何自然地講述我的信仰。
  18. 研讀聖經對我是重要的。
  19. 我覺得我的教會像一個親切的大家庭。
  20. 我在教會裏感到被人接受。
- 
21. 在選擇個人衣著時，父母讓我作最後的決定。
  22. 我的父母在大部份的事上仍為我作決定。
  23. 我離家外出前須事先得到父母的準許。
  24. 只要我在適當的時間內回家，父母不會規定我回家的時刻。
  25. 我可向父母詢問他們要我作某事的理由而不被視為反叛。
- 
26. 我家中有許多的不和。
  27. 我的家人常彼此體諒。
  28. 我的家人常互相惱怒。
  29. 我的家人常互相批評。
  30. 我的家人在意見分歧時仍會彼此尊重對方的服受和意見。
- 
31. 我的父母通常都樂意聽我解釋我做某事的原因。
  32. 我的父母一旦作出某一個決定，便一定不會改變他們的主意。
  33. 我的父母要我作某事時，理由常是：「這是我的吩咐」。
  34. 我的父母在有人反對他們的意見時常表不悅。
  35. 我的父母認為子女的服從，比其能明辨事理更為重要。

A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

- 36。 三育通常樂意聽取學生所提出更改校規的合理原因。  
 37。 三育的老師一旦作出某個決定，就不會改變他們的主意。  
 38。 三育的老師要學生做某事時，理由常是：「這是校規」。  
 39。 三育大部份的老師發覺判斷錯誤時會向學生道歉。  
 40。 當校方(三育)遭到學生具議時，校方會表示不悅。
- 41。 我的堂主任通常都樂意解釋他舉辦某青少年活動的原因。  
 42。 我的堂主任一旦作出某一個決定後，便不會改變他的主意。  
 43。 當我的堂主任遭到教友反對時，他會表示不悅。  
 44。 當我堂主任的意見和青少年的意見不同時，他通常都樂意聽取他們的意見。  
 45。 我的堂主任通常都邀請青少年參予有關其活動的策劃。
- 46。 當我引起父母不悅時，他們會不和我說話一段時間。  
 47。 我的父母很少在別人面前使我感到尷尬。  
 48。 我的父母管教我時通常會和我分析事件的前因後果。  
 49。 我的父母執行家教時仍表現得很體諒。  
 50。 我父母給予我的管教是很公平的。
- 51。 三育中學在管教學生時盡量做到公平。  
 52。 三育中學通常在處分學生時會盡量不令他們在大眾面前感到「難堪」。  
 53。 三育中學通常都樂意聽取犯規學生的解釋。  
 54。 校方(三育)處罰學生是出於愛心。  
 55。 犯規的學生通常都能「逍遙法外」而不受到處分。
- 56。 我和父母討論各種問題時並無感到困難。  
 57。 我的父母並不了解我的困難。  
 58。 我不怕向父母承認我的過失，因我知道他們會原諒我。  
 59。 我和父母相處感到有困難。  
 60。 即使我曾令父母失望，我知道他們仍然愛我。
- 61。 我覺得三育的老師不理解我。  
 62。 我和三育的老師討論各種問題時並無感到困難。  
 63。 三育的老師非常信任我。  
 64。 我和三育的老師相處感到有困難。  
 65。 我覺得三育有些老師刻意批評我的表現。

A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

- 66。 我覺得我的堂主任不理解我。  
 67。 我和堂主任討論問題時並無感到困難。  
 68。 我和堂主任的關係良好。  
 69。 我和堂主任相處感到有困難。  
 70。 我的堂主任很友善。
- 71。 三育的老師比其他學校的老師較少關懷學生。  
 72。 我覺得三育大部份的老師會聽取學生的意見。  
 73。 我覺得三育大部份的老師確實關懷我。  
 74。 三育的老師常會犧牲私人的時間來幫助學生。
- 75。 我的堂主任關心會務多過關心人。  
 76。 當我遇到困難時，我的堂主任是一位我可以尋求幫助的人。  
 77。 我覺得我的堂主任確實關懷我。  
 78。 我的堂主任常會犧牲私人的時間來幫助教友。
- 79。 我的父母謹守安息日。  
 80。 我的父母試圖遵守安息日會有關飲食的準則。  
 81。 我的父母忠心繳納什一（十份之一）和其他捐款。  
 82。 我的父母有時穿戴為三育學生所不準穿戴的珠寶飾物。  
 83。 我的父母在選擇電視節目時會留意附合基督徒的準則。
- 84。 三育大部份的老師都遵守安息日會有關安息日的準則。  
 85。 三育某些老師的生活有違安息日會有關飲食的準則。  
 86。 三育大部份的老師都支持安息日會有關飾物的準則。
- 87。 我的父母很親近上帝。  
 88。 我的父母對他們的信仰是真誠無偽的。  
 89。 我覺得我父母看他們的宗教為一系列的「不准」。  
 90。 我覺得父母並不能在他的信仰中找到喜樂。  
 91。 我的父母可說是真正基督徒的榜樣。
- 92。 三育大部份的老師都是真誠的基督徒。  
 93。 我的確在一些三育的老師生活中見到主耶穌。  
 94。 我覺得三育的老師看他們的宗教為一系列的規律。  
 95。 我覺得三育的老師並不能在他的信仰內找到喜樂。  
 96。 我總覺得大部份三育的老師並不很屬靈。

A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

- 97。 我的堂主任是真誠的基督徒。  
 98。 我的確在我的堂主任的生活中見到主耶穌。  
 99。 我覺得我的堂主任看他的宗教為一套的律例。  
 100。 我覺得我的堂主任並不能在他的信仰內找到喜樂。  
 101。 我不覺得我的堂主任是很屬靈的人。
- 102。 我對於我自己感到滿意。  
 103。 我有時覺得自己一無是處。  
 104。 我是快樂家庭的一份子。  
 105。 我覺得我的家人愛我。  
 106。 我和其他人相處得很融洽。
- 107。 在基督徒中，我會表現得像個基督徒；在非基督徒中，  
 我會表現得像個非基督徒。  
 108。 我如果需要人提供意見時，我會先找朋友，然後才找父母。  
 109。 我的非基督徒朋友對我有很大的影響。  
 110。 當我的朋友認為我太熱衷於宗教時，我會感到不安。  
 111。 我覺得和朋友談話比和家人交談來得舒暢。
- 112。 我知道大部份的「十大流行金曲」。  
 113。 我看很多的電視。  
 114。 我覺得基督徒去看色情或暴力電影是沒有問題的。  
 115。 我不贊同大部份電視片集的觀點。  
 116。 我不贊同搖滾樂的意識。
- 117。 我覺得自己在教會事工上佔有重要的一份。  
 118。 我自覺不配為上帝所用。  
 119。 我和別人談到信仰時會感到不太自然。  
 120。 我在教會的事務上有很多的機會。  
 121。 我經常參加教會的活動。
- 122。 我知道無論做了什麼事，上帝仍然愛我。  
 123。 我不能靠做善事來賺取永生。  
 124。 上帝在我做對時愛我多一點，在我陷入試探時愛我少一點。  
 125。 我覺得一個人想被上帝悅納就要嘗試做個好人。  
 126。 我覺得一個人得救是有賴於我們如何遵守上帝的律例。

A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

- 127。 我覺得十誡在今日的社會仍然有效。  
 128。 真正的安息日是第七日 ---- 星期六。  
 129。 人死後毫無所知直到復活之日。  
 130。 作惡的人不會永遠受火燒的刑罰，而是會被火消滅淨盡。  
 131。 聖經預言上帝在末日藉「預言之靈」向人啟示，懷愛倫師母乃應驗了這預言。  
 132。 基督復臨安息日會是傳揚耶穌第二次降臨信息的末世教會。  
 133。 耶穌再來時會帶同得救的人往天國去。  
 134。 聖父，聖子，和聖靈，乃是三位一體的真神。  
 135。 聖經是上帝所默示的話。  
 136。 上帝在六日內（二十四小時為一日）創造天地。  
 137。 我的身體是上帝的殿。

下列題目只填一個答案。

- 138。 我的性別是：  
 A。 男的。  
 B。 女的。  
 139。 我在三育就讀（以時間較長者為準）：  
 A。 中文部。  
 B。 英文部。  
 140。 我現在就讀的級別是：  
 A。 中一。  
 B。 中二。  
 C。 中三。  
 D。 中四。  
 E。 中五或以上。  
 141。 我在三育中學讀書共有：  
 A。 一年。  
 B。 二年。  
 C。 三年。  
 D。 四年。  
 E。 五年或以上。  
 142。 我現在（以時間較長者為準）：  
 A。 是三育學校寄宿生。  
 B。 與父母同住。  
 C。 只與父親同住。  
 D。 只與母親同住。  
 E。 寄居在別人（親友，教員等）家中。

- 143。 我在三育中學寄宿了：  
A。 一年。  
B。 兩年。  
C。 三年。  
D。 四年或以上。  
E。 未曾寄宿過。
- 144。 我受浸加入教會是在：  
A。 中一時。  
B。 中二時。  
C。 中三時。  
D。 中四時。  
E。 中五或中六時。
- 145。 我受浸加入教會已有：  
A。 零至二年。  
B。 三至四年。  
C。 五至六年。  
D。 七至八年。  
E。 九年以上。
- 146。 我參加安息日學的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 147。 我參加安息日崇拜聚會的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 148。 我參加每星期青少年人聚會(青年團)的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 149。 我父母的婚姻狀況：  
A。 同住一處  
B。 已分居或離婚  
C。 父親已去世  
D。 母親已去世  
E。 父母都已去世

150. 我父母的教友名籍：
- A. 父母都是安息日會的教友
  - B. 只有父親是安息日會的教友
  - C. 只有母親是安息日會的教友
  - D. 父或母是其他教會的教友
  - E. 父母都不是基督徒
151. 我父母加入安息日會已有的年日：
- (答案以加入時間最長的父親或母親為準)
- A. 還不到一年
  - B. 一至五年
  - C. 六至十年
  - D. 十年以上
  - E. 都不是教友

請將下列兩題的答案寫在另外附上的白紙上。

152. 當我想起自己的宗教信仰時，我的感受是：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

- 153A. 你若仍舊參加安息日會的聚會，請答此題。  
我仍舊參加安息日會的聚會因為：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

- 153B. 你若不再參加安息日會的聚會，請答此題。  
我不再參加安息日會的聚會因為：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

請查看你填在電腦答案紙上的每一題的答案圈，是否既填滿又不超過界。同時，檢查是否每一條題目只作了一個答案。最後，很多謝你在這重要的研究上作出貢獻。

你很特別，因你被選參加一項重要的研究。

現今的社會環境並不有利於一般青少年基督徒的成長。其中也包括了基督復臨安息日會的青少年。許多青少年亦因此對未來感到迷惘。為此，安息日會教會的領袖們需要知道你的對信仰，你的家庭，學校，和教會的感受。當教會能更全面地明白你的看法後，相信教會便能藉著堂主任，老師，和家長們更有效去幫助你和其他的青少年。

你已從郵遞中收到這一份問卷。請你坦白誠實地填寫答案。請勿在答案紙上寫名字。一切資料將絕對保密。當你填妥問卷後，請即用附上的回郵信封寄回。

問卷的問題是沒有對或錯的答案。作答時請憑你個人的感受，而不是你朋友的感受，也不是你覺得應該有的感受。

因所有資料將會用電腦讀取，請用HB鉛筆在電腦答案紙上填黑正確答案的圓圈，但不要填超過界。不要用原子筆，不要摺起答案紙，電腦不能讀取摺過的資料。

問卷的151題中，每題只有一個答案。而一張電腦答案紙前後可答100題，其餘的51題（由101題至151題）請答在第二張電腦答案紙上。請將答案填寫在圓圈A至E內。作答時請留意以下各點：

- 如果你非常贊同，請填黑圓圈A。
- 如果你頗贊同，請填黑圓圈B。
- 如果你不能決定，請填黑圓圈C。
- 如果你頗不贊同，請填黑圓圈D。
- 如果你非常不贊同，請填黑圓圈E。

請記住，你是在表白你對自己的宗教，自己的家庭，三育中學，和教會的個人感受。問卷中的「三育」是指你曾就讀的三育中學（以就讀時間較長者為準），「老師」是指任教三育中學的安息日會教友老師，「教會」是指基督復臨安息日會，「堂主任」是指你所屬安息日會當地教會的主任。如果你父母中有一位是復臨信徒。作答時以復臨信徒家長為準。如果你父母都是復臨信徒，作答時以身為復臨信徒為時較久的家長為準。

最後，記得答案的數目應和問題的數目相等。請現在拿起鉛筆，開始答第一題。



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1. 我的教會的確關懷青少年。
2. 禱告在我的生命中所佔的地位愈來愈重要。
3. 我在生活真體驗到基督的愛。
4. 我參加教會的聚會是受父母，或老師，或舍監的驅使。
5. 我在教會的服受並不愉快。
6. 我的父母逼使我接受宗教信仰。
7. 在面對人生難題時，我的信仰給予我安全感。
8. 我覺得大部份的基督徒生活準則是合理的。
9. 我所聽過的大部份証道都有趣。
10. 我喜歡教會舉辦的青少年活動。
11. 在尋找神的旨意上我希望得到指導。
12. 教會在飲食上的準則對我來說並不重要。
13. 我覺得聖經科目對學生是很有幫助的。
14. 我為能就讀三育中學感到高興。
15. 安息日的遵守帶給我真正的福樂。
16. 我樂意獻上什一（十份之一）和其他捐款來支持教會。
17. 我希望學習如何自然地講述我的信仰。
18. 研讀聖經對我是重要的。
19. 我覺得我的教會像一個親切的大家庭。
20. 我在教會裏感到被人接受。
  
21. 在選擇個人衣著時，父母讓我作最後的決定。
22. 我的父母在大部份的事上仍為我作決定。
23. 我離家外出前須事先得到父母的準許。
24. 只要我在適當的時間內回家，父母不會規定我回家的時刻。
25. 我可向父母詢問他們要我做事的理由而不被視為反叛。
  
26. 我家中有許多的不和。
27. 我的家人常彼此體諒。
28. 我的家人常互相惱怒。
29. 我的家人常互相批評。
30. 我的家人在意見分歧時仍會彼此尊重對方的服受和意見。
  
31. 我的父母通常都樂意聽我解釋我做某事的原因。
32. 我的父母一旦作出某一個決定，便一定不會改變他們的主意。
33. 我的父母要我做事時，理由常是：「這是我的吩咐」。
34. 我的父母在有人反對他們的意見時常表不悅。
35. 我的父母認為子女的服從，比其能明辨事理更為重要。

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36. 三育通常樂意聽取學生所提出更改校規的合理原因。  
 37. 三育的老師一旦作出某個決定，就不會改變他們的主意。  
 38. 三育的老師要學生做某事時，理由常是：「這是校規」。  
 39. 三育大部份的老師發覺判斷錯誤時會向學生道歉。  
 40. 當校方(三育)遭到學生具議時，校方會表示不悅。
41. 我的堂主任通常都樂意解釋他舉辦某青少年活動的原因。  
 42. 我的堂主任一旦作出某一個決定後，便不會改變他的主意。  
 43. 當我的堂主任遭到教友反對時，他會表示不悅。  
 44. 當我堂主任的意見和青少年的意見不同時，他通常都樂意聽取他們的意見。  
 45. 我的堂主任通常都邀請青少年參予有關其活動的策劃。
46. 當我引起父母不悅時，他們會不和我說話一段時間。  
 47. 我的父母很少在別人面前使我感到尷尬。  
 48. 我的父母管教我時通常會和我分析事件的前因後果。  
 49. 我的父母執行家教時仍表現得很體諒。  
 50. 我父母給予我的管教是很公平的。
51. 三育中學在管教學生時盡量做到公平。  
 52. 三育中學通常在處分學生時會盡量不令他們在大眾面前感到「難堪」。  
 53. 三育中學通常都樂意聽取犯規學生的解釋。  
 54. 校方(三育)處罰學生是出於愛心。  
 55. 犯規的學生通常都能「逍遙法外」而不受到處分。
56. 我和父母討論各種問題時並無感到困難。  
 57. 我的父母並不了解我的困難。  
 58. 我不怕向父母承認我的過失，因我知道他們會原諒我。  
 59. 我和父母相處感到有困難。  
 60. 即使我曾令父母失望，我知道他們仍然愛我。
61. 我覺得三育的老師不理解我。  
 62. 我和三育的老師討論各種問題時並無感到困難。  
 63. 三育的老師非常信任我。  
 64. 我和三育的老師相處感到有困難。  
 65. 我覺得三育有些老師刻意批評我的表現。

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- 66。 我覺得我的堂主任不理解我。  
 67。 我和堂主任討論問題時並無感到困難。  
 68。 我和堂主任的關係良好。  
 69。 我和堂主任相處感到有困難。  
 70。 我的堂主任很友善。
- 71。 三育的老師比其他學校的老師較少關懷學生。  
 72。 我覺得三育大部份的老師會聽取學生的意見。  
 73。 我覺得三育大部份的老師確實關懷我。  
 74。 三育的老師常會犧牲私人的時間來幫助學生。
- 75。 我的堂主任關心會務多過關心人。  
 76。 當我遇到困難時，我的堂主任是一位我可以尋求幫助的人。  
 77。 我覺得我的堂主任確實關懷我。  
 78。 我的堂主任常會犧牲私人的時間來幫助教友。
- 79。 我的父母謹守安息日。  
 80。 我的父母試圖遵守安息日會有關飲食的準則。  
 81。 我的父母忠心教納什一（十份之一）和其他捐款。  
 82。 我的父母有時穿戴為三育學生所不準穿戴的珠寶飾物。  
 83。 我的父母在選擇電視節目時會留意附合基督徒的準則。
- 84。 三育大部份的老師都遵守安息日會有關安息日的準則。  
 85。 三育某些老師的生活有違安息日會有關飲食的準則。  
 86。 三育大部份的老師都支持安息日會有關飾物的準則。
- 87。 我的父母很親近上帝。  
 88。 我的父母對他們的信仰是真誠無偽的。  
 89。 我覺得我父母看他們的宗教為一系列的「不准」。  
 90。 我覺得我父母並不能在他的信仰中找到喜樂。  
 91。 我的父母可說是真正基督徒的榜樣。
- 92。 三育大部份的老師都是真誠的基督徒。  
 93。 我的確在一些三育的老師生活中見到主耶穌。  
 94。 我覺得三育的老師看他們的宗教為一系列的規律。  
 95。 我覺得三育的老師並不能在他的信仰內找到喜樂。  
 96。 我總覺得大部份三育的老師並不很屬靈。

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97. 我的堂主任是真誠的基督徒。  
 98. 我的確在我的堂主任的生活中見到主耶穌。  
 99. 我覺得我的堂主任看他的宗教為一套的律例。  
 100. 我覺得我的堂主任並不能在他的信仰內找到喜樂。  
 101. 我不覺得我的堂主任是很屬靈的人。
102. 我對於我自己感到滿意。  
 103. 我有時覺得自己一無是處。  
 104. 我是快樂家庭的一份子。  
 105. 我覺得我的家人愛我。  
 106. 我和其他人相處得很融洽。
107. 在基督徒中，我會表現得像個基督徒；在非基督徒中，我會表現得像個非基督徒。  
 108. 我如果需要人提供意見時，我會先找朋友，然後才找父母。  
 109. 我的非基督徒朋友對我有很大的影響。  
 110. 當我的朋友認為我太熱衷於宗教時，我會感到不安。  
 111. 我覺得和朋友談話比和家人交談來得舒暢。
112. 我知道大部份的「十大流行金曲」。  
 113. 我看很多的電視。  
 114. 我覺得基督徒去看色情或暴力電影是沒有問題的。  
 115. 我不贊同大部份電視片集的觀點。  
 116. 我不贊同搖滾樂的意義。
117. 我覺得自己在教會事工上佔有重要的一份。  
 118. 我自覺不配為上帝所用。  
 119. 我和別人談到信仰時會感到不太自然。  
 120. 我在教會的事奉上有很多的機會。  
 121. 我經常參加教會的活動。
122. 我知道無論做了什麼事，上帝仍然愛我。  
 123. 我不能靠做善事來賺取永生。  
 124. 上帝在我做對時愛我多一點，在我陷入試探時愛我少一點。  
 125. 我覺得一個人想被上帝悅納就要嘗試做個好人。  
 126. 我覺得一個人得救是有賴於我們如何遵守上帝的律例。

A=非常贊同 B=頗贊同 C=不能決定 D=頗不贊同 E=非常不贊同

- 127。 我覺得十誡在今日的社會仍然有效。  
 128。 真正的安息日是第七日 ---星期六。  
 129。 人死後毫無所知直到復活之日。  
 130。 作惡的人不會永遠受火燒的刑罰，而是會被火消滅淨盡。  
 131。 聖經預言上帝在末日藉「預言之靈」向人啟示，懷愛倫師母乃應驗了這預言。  
 132。 基督復臨安息日會是傳揚耶穌第二次降臨信息的末世教會。  
 133。 耶穌再來時會帶同得救的人往天國去。  
 134。 聖父，聖子，和聖靈，乃是三位一體的真神。  
 135。 聖經是上帝所默示的話。  
 136。 上帝在六日內（二十四小時為一日）創造天地。  
 137。 我的身體是上帝的殿。

下列題目只填一個答案。

- 138。 我的性別是：  
 A。男的。  
 B。女的。
- 139。 我在三育就讀時是在（以時間較長者為準）：  
 A。中文部。  
 B。英文部。
- 140。 我離開三育前就讀的級別是：  
 A。中一。  
 B。中二。  
 C。中三。  
 D。中四。  
 E。中五或以上。
- 141。 我在三育中學讀書共有：  
 A。一年。  
 B。二年。  
 C。三年。  
 D。四年。  
 E。五年或以上。
- 142。 我在三育中學讀書時（以時間較長者為準）：  
 A。曾是學校寄宿生。  
 B。與父母同住。  
 C。只與父親同住。  
 D。只與母親同住。  
 E。寄居在別人（親友，教員等）家中。

- 143。 我曾在三育中學寄宿：  
A。 一年。  
B。 兩年。  
C。 三年。  
D。 四年或以上。  
E。 未曾寄宿過。
- 144。 我受浸加入教會是在：  
A。 中一時。  
B。 中二時。  
C。 中三時。  
D。 中四時。  
E。 中五或中六時。
- 145。 我受浸加入教會已有：  
A。 零至二年。  
B。 三至四年。  
C。 五至六年。  
D。 七至八年。  
E。 九年以上。
- 146。 我參加安息日學的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 147。 我參加安息日崇拜聚會的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 148。 我參加每星期青少年人聚會(青年團)的頻密程度：  
A。 經常參加  
B。 有時參加  
C。 很少參加  
D。 不再參加
- 149。 我父母的婚姻狀況：  
A。 同住一處  
B。 已分居或離婚  
C。 父親已去世  
D。 母親已去世  
E。 父母都已去世

150. 我父母的教友名稱：
- A. 父母都是安息日會的教友
  - B. 只有父親是安息日會的教友
  - C. 只有母親是安息日會的教友
  - D. 父或母是其他教會的教友
  - E. 父母都不是基督徒
151. 我父母加入安息日會已有的年日：
- (答案以加入時間最長的父親或母親為準)
- A. 還不到一年
  - B. 一至五年
  - C. 六至十年
  - D. 十年以上
  - E. 都不是教友

請將下列兩題的答案寫在另外附上的白紙上。

152. 當我想起自己的宗教信仰時，我的感受是：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

- 153A. 你若仍舊參加安息日會的聚會，請答此題。  
我仍舊參加安息日會的聚會因為：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

- 153B. 你若不再參加安息日會的聚會，請答此題。  
我不再參加安息日會的聚會因為：

\_\_\_\_\_。  
(切勿在此填寫----將答案寫在附上的白紙上)。

請查看你填在電腦答案紙上的每一題的答案圈，是否既填黑又不超過界。同時，檢查是否每一條題目只作了一個答案。最後，很多謝你在這重要的研究上作出貢獻。請即用附上的回郵信封將電腦答案紙寄回。

YOUTH PERCEPTUAL INVENTORY  
(Current Students)

You are special! You have been chosen to participate in a very important study.

Main current conditions are detrimental to the growth of Adventist youth. Thus many are not sure of their future. In view of this, your church leaders need to know how you feel about things like religion, your family, your education, and your church. With a more complete understanding of how you see things, your church can do a better job of serving you and other youth through your ministers, teachers, and parents.

Therefore, please be absolutely frank and honest in your answers. Do not write your name on the answer sheet. No one will ever see and know how you responded. The person who gives you this inventory will explain how the answer sheets will be collected and sealed, so that no one at your school and church but you will see your answer sheet.

There are no "right" or "wrong" answers. Answer each item according to how you feel about it, not how your friends feel, or how you think you should feel.

Please mark all responses on the answer sheet with a 2B pencil since your responses will be read by computer. Please make your marks heavy and dark, but stay within the little boxes. Do not use a pen! Do not fold or wrinkle the answer sheet as it cannot then be computer read.

Remember, you are indicating your feelings about your religion, your home, your school, and your church. If only one of your parents is an Adventist and a statement does not apply to both of them in the same direction, answer for the one who is a Christian. Also, in the items that deal with your experience at church, the term "pastor" indicates your youth pastor or the person at your church directly in charge of the high school ministry.

Finally, be sure that the number of the item on the answer sheet is the same as the number of the item on the inventory.

Now, please take your pencil and go on to item one.



On the answer sheet after each item there are spaces for five choices. Please mark only one choice for each of the following items:

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

1. My church really cares about its teenagers.
2. Prayer is an increasingly important part of my life.
3. Christ's love is a living reality in my experience.
4. I go to church because my parents or deans or teachers make me.
5. I am not happy about my experiences with my church.
6. Religion is forced on me by my parents.
7. My religion gives me a sense of security in facing the problems of my life.
8. Most of the requirements of the Christian life are reasonable.
9. Most sermons I hear are quite interesting.
10. I don't enjoy youth activities planned by the church.
11. I'd like guidance in finding God's will for my life.
12. Adventist standards such as diet, dress, recreation, etc., are not important to me.
13. Bible classes do nothing for students.
14. I am glad to be able to attend an Adventist school.
15. Keeping the Sabbath is a real blessing to me.
16. I am happy to give my tithes and offerings to support the church.

17. I want to learn to share my faith spontaneously.
18. Reading the Bible is important to me.
19. My church is like a close-knit family.
20. I feel accepted when I'm at church.
21. I am allowed to choose most of my clothes.
22. My parents still make most of my decisions.
23. I need to get permission from my parents before going away from home for more than an hour or so.
24. As long as I come home at a reasonable hour, my parents don't set exact time limits on me.
25. I can ask my parents "why" without being thought rebellious.
26. There are many disagreements in our family.
27. The members of our family are considerate of each other.
28. In our family we often become angry at each other.
29. Our family members are critical of each other.
30. In our family we have respect for each other's feelings and opinions even when we differ strongly.
31. My parents are usually willing to listen when I explain what I want to do.
32. Once my parents decide something, nothing can change their minds.
33. The usual reason my parents give for anything is, "Because I said so!"
34. My parents are usually upset if I disagree with them.
35. My parents consider obedience and respect more important than "thinking for yourself."
36. Our school administrators are usually willing to listen to students who have good reasons for changing the rules.

37. Once our faculty makes a decision, nothing can change their minds.
38. The usual reason the faculty gives for its decision is, "That's the rule!"
39. Most faculty members at our school apologize to a student if they make a mistake.
40. Our school administrators are easily upset if someone disagrees with them.
41. My pastor is happy to explain the reasons for his decisions about our youth program.
42. Once my pastor makes a decision, nothing can change his mind.
43. If someone disagree with his decisions, my pastor is easily upset.
44. Even the teenagers' ideas differ from his own, my pastor is willing to listen.
45. My pastor often invites the teens to help him plan their programs.
46. When I displease my parents they don't speak to me for a while.
47. My parents almost never embarrass me in front of others.
48. Before discipline, my parents usually discuss things with me.
49. My parents are thoughtful of me when enforcing rules.
50. My parents are very unfair in disciplining me.
51. The administrators of this school try to be fair in discipline.
52. Our school is usually respects an offending student by not making a public spectacle of the discipline.
53. If a student has discipline problem at this school, the administrators are usually ready to listen to the student's side of the story.

54. When school administrators punish a student, they do it in love.
55. Misbehaving students often get away with it.
56. It's easy to discuss problems with my parents.
57. My parents do not understand my problems.
58. I am not afraid to confess a mistake to my parents because I know they'll be understanding.
59. I have trouble getting along with my parents.
60. I know my parents love me even when I disappoint them.
61. My Adventist teachers do not seem to understand me.
62. It's easy to discuss problems with my Adventist teachers.
63. My Adventist teachers really trust me.
64. I have trouble getting along with my Adventist teachers.
65. Some Adventist teachers are critical of what I do.
66. My pastor does not seem to understand me.
67. It's easy to discuss problems with my pastor.
68. My pastor really trusts me.
69. I have trouble getting along with my pastor.
70. My pastor is friendly.
71. Adventist teachers in our schools care less about the students than teachers in other schools.
72. Most Adventist teachers listen to what their students say.
73. Most Adventist teachers are really interested in me personally.
74. Adventist teachers often sacrifice their personal time to help a student.
75. My pastor cares about me.

76. My pastor is someone I can count on when I have a problem.
77. My pastor is really interested in me personally.
78. My pastor will often sacrifice his personal time to help me.
79. My parents are careful in their Sabbath observance.
80. My parents try to live up to the health standards of the church.
81. My parents are faithful in paying their tithes and offerings.
82. My parents sometimes wear jewelry prohibited for students at school.
83. My parents only watch TV programs in harmony with Christian standards.
84. Most Adventist teachers live up to the standards of the Adventist church in Sabbath keeping.
85. Some Adventist teachers don't live up to Adventist standards in healthful living of drinking and eating.
86. Most Adventist teachers support the Adventist standards in abstain from jewelry, rock music, and movies.
87. My parents are very close to God..
88. My parents are genuine and sincere in their religious convictions.
89. For my parents, religion is mostly a set of "Thou shalt nots."
90. My parents don't seem to find much happiness in their religion.
91. My parents are examples of what real Christians should be.
92. Most of my Adventist teachers at this school are genuine Christians.
93. I really see Christ in the lives of some of my Adventist teachers.

94. Most of my Adventist teachers see religion as a set of rules.
95. Most of my Adventist teachers don't seem to find much joy in their religion.
96. Most of my Adventist teachers are not deeply spiritual people.
97. My pastor is a genuine Christian.
98. I really see Christ in my pastor.
99. My pastor sees religion as a set of rules.
100. My pastor doesn't seem to find much joy in his religion.
101. I don't think of my pastor as deeply spiritual.
102. I am content to be just who I am.
103. At times I think I am no good at all.
104. I am a member of a happy family.
105. I am not loved by my family.
106. I get along well with other people.
107. I usually act like a Christian when I'm with Christians and I act like a non-Christian when I'm with non-Christians.
108. If I need advice, I ask my friends before I ask my parents.
109. My non-Christian friends have a strong influence on me.
110. It bothers me when my friends think I'm too religious.
111. I feel better talking about problems with my friends than with my family.
112. I know most of the top ten "golden" songs.
113. I watch too much television.
114. I think it's all OK for Christians to go to "R"-rated movies.

115. I disagree with the philosophy in most television shows.
116. I disagree with the philosophy in rock songs.
117. I feel I'm an important part of the ministry of our church.
118. I'm not good enough for God to use me.
119. I don't feel comfortable talking to someone about my faith.
120. I have many opportunities for service in my church.
121. I participate in church programs.
122. I know God loves me no matter what I do.
123. There is nothing I can do to "earn" eternal life.
124. God loves me more when I'm doing right than I'm sinning.
125. The way to be accepted by God is to try to live a good life.
126. Salvation depends on how well you keep God's Law.
127. The Ten Commandments are still in force today.
128. The true Sabbath is the seventh-day--Saturday.
129. When people die they remain in the grave until the resurrection.
130. The wicked will not burn forever, they will be totally destroyed.
131. Ellen White fulfilled the Bible prediction that God would speak through the gift of prophecy in the last day.
132. The Seventh-day Adventist Church is God's last-day church with a message to prepare the world for the second coming of Christ.
133. When Jesus returns He will take the saved with Him to heaven.
134. The one true God exists in three persons--Father, Son, and Holy Spirit.

135. The Bible is the inspired Word of God.
136. God created the world in six, 24-hour days.
137. My body is the temple of God.

For each of the following questions, please mark only one choice.

138. If you are a male, mark choice #1.  
If you are a female, mark choice #2.
139. Which section or stream are you in at school?  
If in Chinese, mark choice #1.  
If in English, mark choice #2.
140. Which class are you now in?  
If Form/Middle One, mark choice #1.  
If Form/Middle Two, mark choice #2.  
If Form/Middle Three, mark choice #3.  
If Form/Middle Four, mark choice #4.  
If Form/Middle Five or above, mark choice #5.
141. How long have you been in an Adventist high school?  
If one year, mark choice #1.  
If two years, mark choice #2.  
If three years, mark choice #3.  
If four years, mark choice #4.  
If five or more years, mark choice #5.
142. Where do you live now?  
If you live in the dormitory, mark choice #1.  
If you live at home with both of your parents, mark choice #2.  
If you live at home with your father, mark choice #3.  
If you live at home with your mother, mark choice #4.  
If you have some other living arrangements (relatives, faculty, etc.), mark choice #5.
143. How long have you lived in the dormitory of an Adventist school?  
If one year, mark choice #1.  
If two years, mark choice #2.  
If three years, mark choice #3.  
If four years, mark choice #4.  
If five or more years, mark choice #5.



144. When were you baptized?  
If during your Form/Middle One, mark choice #1.  
If during your Form/Middle Two, mark choice #2.  
If during your Form/Middle Three, mark choice #3.  
If during your Form/Middle Four, mark choice #4.  
If during your Form/Middle Five or Six, mark choice #5.
145. How often do you attend Sabbath School class?  
If you attend the class regularly, mark choice #1.  
If you often attend the class, mark choice #2.  
If you seldom attend the class, mark choice #3.  
If you no longer attend the class, mark choice #4.
146. How often do you attend the weekly divine service?  
If you attend the services regularly, mark choice #1.  
If you often attend the services, mark choice #2.  
If you seldom attend the services, mark choice #3.  
If you no longer attend the services, mark choice #4.
147. How often do you attend the weekly young people's meeting?  
If you attend the meetings regularly, mark choice #1.  
If you often attend the meetings, mark choice #2.  
If you seldom attend the meetings, mark choice #3.  
If you no longer attend the meetings, mark choice #4.
148. How would you describe your relationship to the church?  
If you consider yourself an active Adventist, mark choice #1.  
If you feel you in need of encouragement, mark choice #2.  
If you seldom attend church now, mark choice #3.  
If you are no longer interested in the Adventist church, mark choice #4.
149. If your original parents live together, mark choice #1.  
If your parents are separated or divorced, mark choice #2.  
If your father has passed away, mark choice #3.  
If your mother has passed away, mark choice #4.  
If both of your parents have passed away, mark choice #5.

150. If your father and mother are Adventists, mark choice #1.  
 If your father is an Adventist, mark choice #2.  
 If your mother is an Adventist, mark choice #3.  
 If neither your father nor mother are Adventists, mark choice #4.
151. How long have your parents been Adventists? Answer for the parent who has been an Adventist the longer time.  
 If not at all, mark choice #1.  
 If within the last year, mark choice #2.  
 If between one and five years, mark choice #3.  
 If between six and ten years, mark choice #4.  
 If over ten years, mark choice #5.

Finally, attached to your answer sheet is a blank piece of paper. Please use it to complete the following sentences:

152. The feelings I have when I think of my religion are:  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)
- 153a. I still attend Adventist church because:  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)
- 153b. I no longer attend Adventist church because  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)

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

You have made a real contribution to an important study about your church. Thank you so much!

YOUTH PERCEPTUAL INVENTORY  
(Alumni)

You are special! You have been chosen to participate in a very important study.

Main current conditions are detrimental to the growth of young Christians including Adventist youth. Thus many are not sure of their future. In view of this, your Adventist church leaders need to know how you feel about things like religion, your family, your education, and your church. With a more complete understanding of how you see things, your church can do a better job of serving you and other youth through your ministers, teachers, and parents.

Now you have received this inventory through the mail. Please be absolutely frank and honest in your answers. Do not write your name on the answer sheet. No one will ever see your filled-out sheet and know how you responded. When you have completed the inventory, mail your answer sheet together in the addressed, stamped return envelope.

There are no "right" or "wrong" answers. Answer each item according to how you feel about it, not how your friends feel, or how you think you should feel.

Please mark all responses on the answer sheet with a 2B pencil since your responses will be read by computer. Please make your marks heavy and dark, but stay within the little boxes. Do not use a pen! Do not fold or wrinkle the answer sheet as it cannot then be computer read.

Remember, you are indicating your feelings about Adventism, your home, your Adventist school, and your Adventist church. If only one of your parents is an Adventist and a statement does not apply to both of them in the same direction, answer for the one who is a Christian. Also, in the items that deal with your experience at church, the term "pastor" indicates your youth pastor or the person at your church directly in charge of the youth ministry.

Finally, be sure that the number of the item on the answer sheet is the same as the number of the item on the inventory.

Now, please take your pencil and go to item number one.

On the answer sheet after each item there are spaces for five choices. Please mark only one choice for each of the following items:

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

1. My church really cares about its teenagers.
2. Prayer is an increasingly important part of my life.
3. Christ's love is a living reality in my experience.
4. I go to church because my parents or deans or teachers make me.
5. I am not happy about my experiences with my church.
6. Religion is forced on me by my parents.
7. My religion gives me a sense of security in facing the problems of my life.
8. Most of the requirements of the Christian life are reasonable.
9. Most sermons I hear are quite interesting.
10. I don't enjoy youth activities planned by the church.
11. I'd like guidance in finding God's will for my life.
12. Adventist standards such as diet, dress, recreation, etc., are not important to me.
13. Bible classes do nothing for students.
14. I am glad to be able to attend an Adventist school.
15. Keeping the Sabbath is a real blessing to me.
16. I am happy to give my tithes and offerings to support the church.

17. I want to learn to share my faith spontaneously.
18. Reading the Bible is important to me.
19. My church is like a close-knit family.
20. I feel accepted when I'm at church.
21. I am allowed to choose most of my clothes.
22. My parents still make most of my decisions.
23. I need to get permission from my parents before going away from home for more than an hour or so.
24. As long as I come home at a reasonable hour, my parents don't set exact time limits on me.
25. I can ask my parents "why" without being thought rebellious.
26. There are many disagreements in our family.
27. The members of our family are considerate of each other.
28. In our family we often become angry at each other.
29. Our family members are critical of each other.
30. In our family we have respect for each other's feelings and opinions even when we differ strongly.
31. My parents are usually willing to listen when I explain what I want to do.
32. Once my parents decide something, nothing can change their minds.
33. The usual reason my parents give for anything is, "Because I said so!"
34. My parents are usually upset if I disagree with them.
35. My parents consider obedience and respect more important than "thinking for yourself."
36. Administrators of Adventist schools were usually willing to listen to students who had good reasons for changing the rules.

37. Once Adventist faculty maked a decision, nothing could change their minds.
38. The usual reason the faculty gave for its decision was, "That's the rule!"
39. Most faculty members at our Adventist school apologize to a student if they made a mistake.
40. Our Adventist administrators were easily upset if someone disagreed with them.
41. My pastor is happy to explain the reasons for his decisions about our youth program.
42. Once my pastor makes a decision, nothing can change his mind.
43. If someone disagree with his decisions, my pastor is easily upset.
44. Even the teenagers' ideas differ from his own, my pastor is willing to listen.
45. My pastor often invites the teens to help him plan their programs.
46. When I displease my parents they don't speak to me for a while.
47. My parents almost never embarrass me in front of others.
48. Before discipline, my parents usually discuss things with me.
49. My parents are thoughtful of me when enforcing rules.
50. My parents are very unfair in disciplining me.
51. The administrators of the school tried to be fair in discipline.
52. Our Adventist school usually respected an offending student by not making a public spectacle of the discipline.
53. If a student had discipline problem at the Adventist school, the administrators were usually ready to listen to the student's side of the story.

54. When Adventist school administrators punished a student, they did it in love.
55. Misbehaving students often got away with it.
56. It's easy to discuss problems with my parents.
57. My parents do not understand my problems.
58. I am not afraid to confess a mistake to my parents because I know they'll be understanding.
59. I have trouble getting along with my parents.
60. I know my parents love me even when I disappoint them.
61. My Adventist teachers did not seem to understand me.
62. It's easy to discuss problems with my Adventist teachers.
63. My Adventist teachers really trusted me.
64. I had trouble getting along with my Adventist teachers.
65. Some Adventist teachers were critical of what I do.
66. My pastor does not seem to understand me.
67. It's easy to discuss problems with my pastor.
68. My pastor really trusts me.
69. I have trouble getting along with my pastor.
70. My pastor is friendly.
71. Adventist teachers in Adventist schools cared less about the students than teachers in other schools.
72. Most Adventist teachers listened to what their students said.
73. Most Adventist teachers were really interested in me personally.
74. Most Adventist teachers often sacrificed their personal time to help a student.
75. My pastor cares about me.

76. My pastor is someone I can count on when I have a problem.
77. My pastor is really interested in me personally.
78. My pastor will often sacrifice his personal time to help me.
79. My parents are careful in their Sabbath observance.
80. My parents try to live up to the health standards of the church.
81. My parents are faithful in paying their tithes and offerings.
82. My parents sometimes wear jewelry prohibited for students at school.
83. My parents only watch TV programs in harmony with Christian standards.
84. Most Adventist teachers lived up to the standards of the Adventist church in Sabbath keeping.
85. Some Adventist teachers didn't live up to Adventist standards in healthful living of drinking and eating.
86. Most Adventist teachers supported the Adventist standards in abstain from jewelry, rock music, and movies.
87. My parents are very close to God..
88. My parents are genuine and sincere in their religious convictions.
89. For my parents, religion is mostly a set of "Thou shalt nots."
90. My parents don't seem to find much happiness in their religion.
91. My parents are examples of what real Christians should be.
92. Most of my Adventist teachers at this school were genuine Christians.
93. I really saw Christ in the lives of some of my Adventist teachers.



94. Most of my Adventist teachers saw religion as a set of rules.
95. Most of my Adventist teachers didn't seem to find much joy in their religion.
96. Most of my Adventist teachers were not deeply spiritual people.
97. My pastor is a genuine Christian.
98. I really see Christ in my pastor.
99. My pastor sees religion as a set of rules.
100. My pastor doesn't seem to find much joy in his religion.
101. I don't think of my pastor as deeply spiritual.
102. I am content to be just who I am.
103. At times I think I am no good at all.
104. I am a member of a happy family.
105. I am not loved by my family.
106. I get along well with other people.
107. I usually act like a Christian when I'm with Christians and I act like a non-Christian when I'm with non-Christians.
108. If I need advice, I ask my friends before I ask my parents.
109. My non-Christian friends have a strong influence on me.
110. It bothers me when my friends think I'm too religious.
111. I feel better talking about problems with my friends than with my family.
112. I know most of the top ten "golden" songs.
113. I watch too much television.
114. I think it's all OK for Christians to go to "R"-rated movies.

115. I disagree with the philosophy in most television shows.
116. I disagree with the philosophy in rock songs.
117. I feel I'm an important part of the ministry of our church.
118. I'm not good enough for God to use me.
119. I don't feel comfortable talking to someone about my faith.
120. I have many opportunities for service in my church.
121. I participate in church programs.
122. I know God loves me no matter what I do.
123. There is nothing I can do to "earn" eternal life.
124. God loves me more when I'm doing right than I'm sinning.
125. The way to be accepted by God is to try to live a good life.
126. Salvation depends on how well you keep God's Law.
127. The Ten Commandments are still in force today.
128. The true Sabbath is the seventh-day--Saturday.
129. When people die they remain in the grave until the resurrection.
130. The wicked will not burn forever, they will be totally destroyed.
131. Ellen White fulfilled the Bible prediction that God would speak through the gift of prophecy in the last day.
132. The Seventh-day Adventist Church is God's last-day church with a message to prepare the world for the second coming of Christ.
133. When Jesus returns He will take the saved with Him to heaven.
134. The one true God exists in three persons-Father, Son, and Holy Spirit.

135. The Bible is the inspired Word of God.
136. God created the world in six, 24-hour days.
137. My body is the temple of God.

For each of the following questions, please mark only one choice.

138. If you are a male, mark choice #1.  
If you are a female, mark choice #2.
139. Which section or stream are you in at school?  
If in Chinese, mark choice #1.  
If in English, mark choice #2.
140. Which class were you in when you left the Adventist school?  
If Form/Middle One, mark choice #1.  
If Form/Middle Two, mark choice #2.  
If Form/Middle Three, mark choice #3.  
If Form/Middle Four, mark choice #4.  
If Form/Middle Five or above, mark choice #5.
141. How long have you been in an Adventist high school?  
If one year, mark choice #1.  
If two years, mark choice #2.  
If three years, mark choice #3.  
If four years, mark choice #4.  
If five or more years, mark choice #5.
142. Where did you live when you were in Adventist school?  
If you lived in the dormitory, mark choice #1.  
If you lived at home with both your parents, mark choice #2.  
If you lived at home with your father, mark choice #3.  
If you lived at home with your mother, mark choice #4.  
If you had some other living arrangements (relatives, faculty, etc.), mark choice #5.
143. How long have you lived in the dormitory of an Adventist school?  
If one year, mark choice #1.  
If two years, mark choice #2.  
If three years, mark choice #3.  
If four years, mark choice #4.  
If five or more years, mark choice #5.

144. When were you baptized?  
If during your Form/Middle One, mark choice #1.  
If during your Form/Middle Two, mark choice #2.  
If during your Form/Middle Three, mark choice #3.  
If during your Form/Middle Four, mark choice #4.  
If during your Form/Middle Five or Six, mark choice #5.
145. How often do you attend Sabbath School class?  
If you attend the class regularly, mark choice #1.  
If you often attend the class, mark choice #2.  
If you seldom attend the class, mark choice #3.  
If you no longer attend the class, mark choice #4.
146. How often do you attend the weekly divine service?  
If you attend the services regularly, mark choice #1.  
If you often attend the services, mark choice #2.  
If you seldom attend the services, mark choice #3.  
If you no longer attend the services, mark choice #4.
147. How often do you attend the weekly young people's meetings?  
If you attend the meetings regularly, mark choice #1.  
If you often attend the meetings, mark choice #2.  
If you seldom attend the meetings, mark choice #3.  
If you no longer attend the meetings, mark choice #4.
148. How would you describe your relationship to the church?  
If you consider yourself an active Adventist, mark choice #1.  
If you feel in need of encouragement, mark choice #2.  
If you seldom attend church now, mark choice #3.  
If you are no longer interested in the Adventist church, mark choice #4.
149. If your original parents live together, mark choice #1.  
If your parents are separated or divorced, mark choice #2.  
If your father has passed away, mark choice #3.  
If your mother has passed away, mark choice #4.  
If both of your parents have passed away, mark choice #5.

150. If your father and mother are Adventists, mark choice #1.  
 If your father is an Adventist, mark choice #2.  
 If your mother is an Adventist, mark choice #3.  
 If neither your father nor mother are Adventists, mark choice #4.
151. How long have your parents been Adventists? Answer for the parent who has been an Adventist the longer time.  
 If not at all, mark choice #1.  
 If within the last year, mark choice #2.  
 If between one and five years, mark choice #3.  
 If between six and ten years, mark choice #4.  
 If over ten years, mark choice #5.

Finally, attached to your answer sheet is a blank piece of paper. Please use it to complete the following sentences:

152. The feelings I have when I think of my religion are:  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)
- 153a. I still attend Adventist church because:  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)
- 153b. I no longer attend Adventist church because  
 \_\_\_\_\_  
 (Do not write on this page--use the blank sheet provided.)

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

You have made a real contribution to an important study about your church. Thank you so much!

## KEY TO YOUTH PERCEPTUAL INVENTORY

Scale A--Alienation from Religion . . . . .	Items	1-20
Scale B--Perception of Autonomy . . . . .	Items	21-25
Scale C--Perception of Family Harmony . . . . .	Items	26-30
Scale D--Perception of Authoritarianism in Parents . . . . .	Items	31-35
Scale E--Perception of Authoritarianism in School Officials . . . . .	Items	36-40
Scale F--Perception of Authoritarianism in Church Pastors . . . . .	Items	41-45
Scale G--Perception of Parental Discipline . . . . .	Items	46-50
Scale H--Perception of School Discipline . . . . .	Items	51-55
Scale I--Relationship with Parents . . . . .	Items	56-60
Scale J--Relationship with Teachers . . . . .	Items	61-65
Scale K--Relationship with the Pastor . . . . .	Items	66-70
Scale L--Perception of Personal Interest of School Teachers . . . . .	Items	71-74
Scale M--Perception of Personal Interest of Church Pastors . . . . .	Items	75-78
Scale N--Perception of Parents' Compliance with Church Standards . . . . .	Items	79-83
Scale O--Perception of Teachers' Compliance with Church Standards . . . . .	Items	84-86
Scale P--Perception of Religious Sincerity of Parents . . . . .	Items	87-91
Scale Q--Perception of Religious Sincerity of School Teachers . . . . .	Items	92-96
Scale R--Perception of Religious Sincerity of Church Pastors . . . . .	Items	97-101

Scale S--Perception of Self Esteem . . . . .	Items 102-106
Scale T--Perception of Peer Influence . . . . .	Items 107-111
Scale U--Perception of Media Influence . . . . .	Items 112-116
Scale V--Perception of Church Involvement . . . . .	Items 117-121
Scale W--Concept of Religion--Legalism versus Relationship . . . . .	Items 122-126
Scale X--Belief in Adventist Doctrines . . . . .	Items 127-137
Demographic Information . . . . .	Items 138-151
Free-Response Qualitative Question . . . . .	Item 152-153

APPENDIX D  
FREE-RESPONSE ITEMS



## FREE-RESPONSE ITEMS

The first open-ended item of the inventory was "The feelings I have when I think of my religion are \_\_\_\_\_." All subjects were asked to answer this question. If the subjects still attended Adventist church they were then asked to complete the sentence "I still attend Adventist church because \_\_\_\_\_." If the subjects no longer attended Adventist church, they were asked to complete an alternate sentence "I no longer attend Adventist church because \_\_\_\_\_." Representative selections from the 314 responses are listed below.

"The Feelings I Have When I Think  
of My Religion Are"

Current Students

General Positive Emotion

"I'm very contented."

"I'm very glad."

"I'm very satisfied. But I'm quite emotional."

"I'm very happy that I become a Christian. But at the same time I feel sad when I think of my family who are not Christians."

"I feel proud. Its a glory."

"I feel happy."

"Its good."

"I am filled with joy, satisfaction, and warmth."

"It is a blessing."

"I found the peace. I got it."

Positive Experience with God

"God exists, and He is living God."

"He forgave my sins."

"I feel very much blessed because I know God."

"I feel the constant leading of God's Spirit."

"Jesus loves me and died for me so that I have hope in salvation. I want to work for God."

"I feel the closeness of God."

"God protects me."

"I'm glad that I can communicate with God."

"I'm proud of being a son of the King of the universe."

"It is a blessing to be one of God's children."

"Christ is my Savior."

Positive Experience with Truth

"I'm glad that I can learn the truth at school."

"I feel very excited because I found the truth and the way to eternity. But I also feel that it is difficult to enter heaven, therefore I need to trust in God in all things."

"I have found the right beliefs."

"I'm glad that I have the truth and I can share it."

Positive Experience in Church

"I feel that my religion helps me relate better with others. It improves my personal relationship with others."

"I feel the mutual concerns and understanding among fellow believers."

"I'm glad that I'm a member of a big happy family of Christ."

"It is simple."

#### Mixed Feeling

"I doubt myself if I still believe in God."

"I still believe in God, but religion in my life is a failure. I'm afraid of letting others know that I'm an Adventist."

"Its difficult to describe. People outside of the church are not willing to accept the truth. They are afraid that we belong to cult."

"I regret my past sinful deeds."

"I feel sinful."

"I feel embarrassed for not being able to fulfill my duty. I hope a pastor can come and bring me back into God's family again."

"I feel unworthy of becoming a Christian. How I wish I was baptized a little later than I did, so that I might understand more and have a better spiritual life."

"I feel that I'm not enough spiritual."

"I'm a church member without faith."

"I'm happy but I don't know many of the members."

"Sometimes I feel good, sometimes I feel bad."

"Feel sorry for not doing my best to glorify God."

"I'm still like an immature Christian."

"I feel uncomfortable with myself."

"I sincerely believe in God, but am discouraged by the hypocrites in church."

"It is a good religion, but feel disappointed for almost all the members are elderly people. The church lacks vitality. I feel lonely."

"Feeling uneasy because I didn't involve myself in church life."

#### No Feelings

"I have no feeling regarding it."

#### Negative Feelings

"Very unhappy."

"Very irritable."

"Very unsatisfied. Some of the messages found here are not true, such as, there are paradise and a place where people can experience transcendency which, in reality, cannot be seen in this church. That is why I feel that Christianity is a hoax.

"Listening to boring sermons in an old stone building."

### Alumni

#### General Positive Emotion

"Beautiful and perfect."

"It's a great joy. My life has been changed."

"I'm very proud of becoming an Adventist."

"Love, secure, and hope."

"Very contented and happy."

"Satisfied and no regret."

"positive and assured."

"I feel great. No superstition."

"Religion is part of me. It's important."

"I know that I didn't make a wrong choice."

#### Positive Experiences with God

"I feel closer to God."

"The most precious thing happened in my life is to know my God."

"God is always there to help me."

"God loves me and He is with me."

"In God I found life's true meaning and directions."

"It's a blessing to God since very young age."

"God is my loving Lord. He always leads me."

"Thank God for choosing me as one of His children."

"There is a God on Whom I can rely."

"God empowers to face new challenges."

"God cares for me. Praise God."

"Christ is important to me. He has changed me."

"I know that He is the true God."

"I will not turn away from the Lord."

#### Positive Experiences with Truth

"The truth has set me free indeed."

"I have found the true church."

"I believe in the good Adventist doctrines"

"I have the truth and I want to share it."

#### Positive Experiences in the Church

"I've never felt accepted before. The church and the school accepted me."

"Proud that we are different from other churches."

"I'm glad to be an Adventist. Adventist church is the God's remnant church."

"I enjoy very much the fellowship in church."

"Lesson study, worship, and fellowship make my life an abundant life."

#### Mixed Feelings

"I failed and feel sad, but I still believe in God."

"I still remain in the church."

"I want so much to improve my spiritual life."

"I'm not a devout Christian. I know He will welcome me back to Him."

"I feel guilty. I'm afraid."

"There is a true God. But to be a true Christian is hard."

"We emphasize too much law and too little grace. Too much on Sabbath keeping and too little on personal relationship with God. But I like the health principles."

"I seldom go to church. I feel ashamed."

"I'm puzzled."

"I feel that I have forsaken God. The days I spent

in Sam Yuk were the happiest moments in my life. One day when I become rich, I'll do something for God and for this unforgettable place."

"I regret and feel ashamed."

"I love God, but I can't keep sabbaths."

"I don't eat unclean food, but I'm not sure why."

"I know my religion is a true religion, but I'm bordered by some of the selfish church members."

"I'm glad to know God, but I don't get much help out of the church meetings."

#### No Feelings

"I feel blank."

#### Negative Feelings

"I lost my faith due to so many past bad experiences."

"After ceasing from going to church for sometimes, I completely forsaken the teachings of the church."

"Too many 'don'ts' and restriction."

"I can't find a church which is like a family."

"The church didn't show concern on me after I have graduated. I feel lost."

"I feel like a lamb losing direction and lack of guidance."

"I feel helpless."

"I Still Attend Adventist Church"

## Current Students

Spiritual Interest or Desire

- "I want to know more about God."
- "I want to be more like Christ."
- "I want to be close to God."
- "I want to become a genuine Christian."
- "I want to worship God."
- "I want to keep Sabbath."
- "I want to share God's word with my fellow members."
- "I'm willing to attend church."
- "I want to go, it's God's home."
- "I want to learn more about the Bible truth."
- "I need spiritual food."
- "I don't want to forsake my beliefs."
- "I want to worship God with other church members."
- "I need the encouragement from church members."

Positive Experiences and Feelings

- "I believe in God."
- "I love my God."
- "I respect my God."
- "I love my church."
- "It's the urge of the Holy Spirit."
- "I like it. I feel the warmth."
- "The members are kind to me. They concern me."
- "The members are close to each other."



"They are sincere, and I feel loved."

"That's my habit."

"The church is part of my life."

"Sabbath school is very interesting."

"It's a joy to attend church."

"The church is like a big family. It's my home."

"I feel good."

#### God's Commandments and Christians' Obligation

"It's my responsibility as an Adventist."

"I should worship God on Sabbath."

"It's my Christian obligation."

"The seventh day is God's Sabbath."

"It's one of the ten commandments of God."

"I should obey God."

"I'm a child of God."

#### Social Reason

"I can meet with many other friends there."

"I enjoy the social life."

#### Forced

"It's compulsory, or I'll be marked absent."

"I'm a student here. But I'm a Christian."

"I feel that I'm forced."

"My mother brings me to church."

#### Miscellaneous

"When there is no conflict in time."

"I don't know."

## Alumni

Positive Experiences and Feelings

- "The church has helped me set my life goals."
- "The church has become part of my life."
- "I began attending church since I was small."
- "Attending church becomes a habit. It's natural."
- "I guess it's the sense of belonging."
- "I enjoy sabbath school lesson discussion."
- "I find comfort in worship services."
- "God loves me, and I love Him and His church."
- "It's a joy. Sermons are Biblical and inspiring."
- "It helps me experience sabbath rest."
- "It helps me stand firm in my faith."
- "I find the freedom I need in church."
- "The support from the members is wonderful."
- "I found peace in attending church on Sabbaths."
- "I would feel lost if I don't attend church."

Spiritual Interest and Desire

- "I want to serve the church."
- "I want to help other church members."
- "Search for more truth so that I can be used by God in the future."
- "Though my talent is limited, I want to serve God."
- "I want to have a deeper understanding of the Bible."
- "I want to worship God with fellow members."

"I want to know more about God and His truth."

"I want to do whatever God wants me to do."

#### God's Commandment and Christians' Obligation

"Though sometimes it is boring, as a Christian, I have to duty to attend the church."

"God is the Lord of Sabbath, and Sabbath is a day of blessing."

"God established Sabbath. Its a Bible teaching."

"We keep God's Commandments."

#### True Church

"Adventist church has more truth than others."

"It is God's remnant church."

"I haven't found another church that keep Sabbath."

"Adventist church follows God's truth."

"Adventist doctrines are sound Biblical truth."

"I like the doctrine of the spirit of prophecy."

#### Social Reason

"Fellowship with church members is a blessing."

"Fellowship with members is part of Christian life."

"Members can support and encourage each other."

#### Miscellaneous

"I go to church when time allows."

"If I don't go to church, I'll become a stumbling block."

"I want to help because there are so many things need to be done in the church."

"I No Longer Attend Adventist Church"

Current Students

Sabbath Problem

"I am busy doing other things on Saturday."

"Home duties demand too much time."

"Sabbath is not significant."

Opposition from Home

"My parents did not like me to be a Christian."

"My parents keep me from attending church."

Poor Relationships

"I am disappointed to see hypocrisy in church. I don't want to belong to this church."

"I don't like the people in this church."

"No body shows concerns toward me."

"I'm not acquainted with the church members."

"I don't feel that I belong to this church."

"I don't feel happy in the church."

Irrelevant Service

"The service is very boring."

No Longer Believe

"I no longer believe in God."

Miscellaneous

"I wonder why Adventism is considered as a cult."

"I'm not sure why there are so many denominations."

"I don't really know. May be I'm lazy."

"I'm going to migrate to Canada."

## Alumni

Sabbath Problem

"I need to earn for my living even on Saturday."

"I was discouraged to see a minister lining up for ticket in a cinema."

"I need to work. But I feel ashamed and fear and found myself drifting further away from God."

Poor Relationships

"Poor leadership and relationship with members."

"My church shows no concern for young people."

"Quite a few of the church members are hypocrites."

"Church members are fighting for power."

"I have conflict with other church members."

"I attend a Sunday church now, the members do not criticize others."

Irrelevant Church Services

"The service is boring."

"The service is not youth oriented."

Laziness

"It is better not to attend than to attend irregularly."

"My enthusiasm has declined."

"I'm lazy."

"I lose my zeal."

Miscellaneous

"I'm satisfied with my present way of life."

"I don't feel that God is with me."

"Religion was once my soul's refuge, but not now."

"I have problem with my school."

"I don't like my church."

"There is no S.D.A church near by."

"I became a Buddhist."

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