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ABSTRACT

THE RELATIONSHIP OF FAMILY, CHURCH, SCHOOL, PEERS, MEDIA, AND ADVENTIST CULTURE TO THE RELIGIOSITY OF ADVENTIST YOUTH IN PUERTO RICO

by

Edwin P. Alicea Santiago

Chair: Jane Thayer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE RELATIONSHIP OF FAMILY, CHURCH, SCHOOL, PEERS, MEDIA, AND ADVENTIST CULTURE TO THE RELIGIOSITY OF ADVENTIST YOUTH IN PUERTO RICO

Name of researcher: Edwin P. Alicea Santiago

Name and degree of faculty chair: Jane Thayer, Ph.D.

Date completed: April 2014

Problem

No formal study that considers the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people of Puerto Rico has previously been conducted. Therefore, pastors, parents, teachers, church leaders, and administrators have no data on which to base their assessment of the religiosity of Adventist young people.

Method

This study used youth ages 14 to 21 from the youth sample of the *Avance PR* study conducted in 1995 in Adventist schools and churches in Puerto Rico. For the analysis, the sample was divided. When studying denominational loyalty, 704 baptized

Adventist youth were used; when studying Christian commitment and religious behavior, 1,080 Adventist and non-Adventist youth were used. All subjects were single and never-married (43% males and 56% females). A total of 34 independent variables, three dependent variables, and five control variables were analyzed. The independent variables were selected from the categories of family, church, school, peers, media, and Adventist culture. The dependent variables, referred to as religiosity, were denominational loyalty, Christian commitment, and religious behavior. The control variables were gender, age, family status, number of years subjects had lived in the United States, and number of times they had moved. The effects of the independent variables on each dependent variable were evaluated by examining each independent variable alone, all independent variables together, their presence in a predictive model, and the extent to which the independent variables affect the level of religiosity of Adventist young people controlling for gender, age, family status, and years lived in the United States, and times moved in the last 5 years.

Results

The relationship between 34 family, church, school, peers, media, and Adventist culture independent variables and three religiosity dependent variables (denominational loyalty, Christian commitment, and religious behavior) was studied. Twenty-eight of the 34 variables had a significant relationship with all three religiosity variables: 10 family variables, seven church variables, one school variable, two peers variables, two media variables, and six Adventist culture variables. The remaining six variables had a significant relationship with only one or two of the three religiosity variables.

The strength of relationships between religiosity and 22 of the independent variables varied by gender, age, family status, years lived in United States, and number of times families moved in last five years.

The model predicting denominational loyalty showed that youth are more likely to have a strong denominational loyalty when parents enforce Sabbath standards, there is a thinking environment in the church, quality sermons are preached in church, there is a warm environment in church, youth's best friends are religious, youth agree with Adventist standards, and youth agree with Sabbath standards. The model predicting Christian commitment showed that youth are more likely to have a strong commitment to Christ when there is unity in their families, there is a thinking environment in the church, there is a warm environment in the church, quality sermons are preached in the church, youth's best friends are religious, youth agree with Sabbath standards, and youth comply with at-risk standards. The model predicting religious behavior showed that youth are more likely to have a strong religious behavior when the parents lead frequent family worships, there is a thinking environment in the church, quality sermons are preached in the church, youth's best friends are Adventist, youth's best friends are religious, youth agree on Adventist standards, and youth agree on Sabbath standards.

The variables that appeared in all models of religiosity of youth were the church's thinking environment, the church's sermon quality, youth's best friends religiosity, and youth's agreement on Sabbath's standards. Furthermore, the strongest predictor for denominational loyalty was the youth's agreement on SDA standards; the strongest predictor for Christian commitment was family unity; and the strongest predictor for religious behavior was the church's thinking environment.

Conclusions

My conclusions based on this study conducted in Puerto Rico are consistent with conclusions of other researchers in the United States that family, church, school, peers, media, and Adventist culture factors are important predictors of youth's denominational loyalty, Christian commitment, and religious behavior. Adventist culture and church have the strongest influence on denominational loyalty. Family and church have the strongest influence on Christian commitment. Church and Adventist culture have the strongest influence on religious behavior.

The areas affecting the religiosity of Adventist youth in Puerto Rico are complex in nature and consistently being affected by new sociological influences and trends. Although the prediction models developed here provide focus for nourishing youth's religiosity and spirituality, over time they may need to be adjusted to meet changing cultural trends. The Adventist church in Puerto Rico will benefit from further studies and updated data that will help assess the different areas of influence and how to strengthen the religiosity and spirituality of Adventist youth.

Andrews University

School of Education

THE RELATIONSHIP OF FAMILY, CHURCH, SCHOOL, PEERS, MEDIA, AND ADVENTIST CULTURE TO THE RELIGIOSITY OF ADVENTIST YOUTH IN PUERTO RICO

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Edwin P. Alicea Santiago

April 2014

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APPROVAL BY THE COMMITTEE:

_____	_____
Chair: O. Jane Thayer	Dean, School of Education James R. Jeffery
_____	
Member: Jerome D. Thayer	
_____	
Member: Edwin I. Hernández	
_____	_____
External: Jonathan Hill	Date approved

Dedicated to my beautiful wife Maribel, my best friend, who has always supported and encouraged me in this journey. To my three sons Edwin, Samuel and Josué, the reason for my very first research on young people over 25 years ago. To my beautiful God, for His mercies and provisions in every single aspect of my life.

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CHAPTER 1

INTRODUCTION

Background of the Problem

Right from the mid-19th-century beginnings of the Seventh-day Adventist (Adventist) Church, young people were part of the leadership that gave shape to the denomination, "organizing, visioning, administrating, creating, changing, and challenging. They were the ones who formed the 'Great Advent Movement'" (Gillespie, Donahue, Boyatt, & Gane, 2004). These young adults helped establish all throughout the world churches, schools, and hospitals with the purpose of drawing people to Christ and preparing the world for the second coming of Jesus.

Recognizing the value of its youth, the church and its leadership have spent money and effort to keep them loyal to Christ and the church (Dudley & Gillespie,1992). Nevertheless, as decades have passed, in spite of the many efforts and good intentions, Adventists are facing the problem of a lack of religiosity among its young people, which includes three areas: denominational loyalty, Christian commitment, and religious behavior. In this study denominational loyalty implies consistency of purpose in the Christian life and commitment to the Adventist Church (Carlson, 1996). Christian commitment implies a personal commitment to Christ, the importance of religion in the person's life, and intrinsic faith (Gillespie et al., 2004; Pearce & Denton, 2011). Religious

behavior implies a personal commitment to spiritual growth through devotional practices and helping others in their walk with God (Pearce & Denton, 2011).

The crisis in the religiosity of youth in the Adventist church has created a decline in school enrollment, church attendance, low involvement, and lack of commitment to the church's standards. The Adventist Church in North America has taken this lack of religiosity very seriously and has launched various studies throughout the years to find out the different causes for this increasing decline and has tried to find ways to stop and prevent this situation (Carlson, 1996; Dudley & Gillespie, 1992). The consistent movement back and forth of Puerto Ricans between Puerto Rico and United States (Duany, 2002; Santiago, 2010) suggests that similar religiosity problems might be taking place among Adventist young people in Puerto Rico. However, there is no study that helps assess the religiosity of Adventist youth in the island.

By 1977 Roger L. Dudley became one of the first persons in the Adventist Church to do a formal statistical study trying to find the reasons why young people are alienated from the church. As he tried to solve the mystery behind the attitude toward religion by some of the young people, he found out that many Adventist youth were experiencing a sense of estrangement. Religion was relevant for other teens, but not for them. They didn't consider its values to be relevant to their concerns and realities. Religion was described as "hand-me-down clothes" from their parents that did not fit them (Dudley, 1977). The following statement made in his dissertation is a painful recognition of the dangers and complexity of forces that are affecting Adventist youth still today.

> The more fundamental a church and the greater the number of standards, which constitutes its religious life style, the more likely it is that its youth will rebel. Adventism is a very judgmental faith, which impinges noticeably on the daily

> behavior of its members, and thereby it provides more opportunity for friction with those who are not truly committed to its tenets. (pp. 1, 2)

Dudley described some of these negative influences that affect young people's religiosity as coming from within the very same agencies that have good intentions and are supposed to convey guidance and salvation to its younger generation.

David Roozen (1980) estimated that 46% of Americans withdraw from active religious participation at some point in their lives. He found that this rate was greatest among adolescents. His research also revealed that sometime during their adolescent years, youth who are raised in religious homes often reject their parents' faith. Furthermore, Barna Group (Kinnaman, 2010) reported that 68% of the people in the United States who had made a faith change or left Christianity in the United States did so as a teenager or young adult. One-third of those who made these changes did so during their 20s and another third did so before age 20. Only 5% shifted religious affiliation after 40 years of age.

Motivated by the need to know how to minister to the young generation that has slowly been leaving Adventist churches and to know the reasons for the decline in student population in the educational system, the North American Division of the Adventist Church decided to do the *Valuegenesis* project in the late 1980s. The study evaluated the impact of the three institutions responsible for educating the youth, namely, the home, the school, and the church (Carlson, 1996).

The first official reports of this study were presented in 1990 and 1991 by Benson and Donahue. In 1992 the analysis of the data was published in the book *Valuegenesis: Faith in the Balance,* by Dudley and Gillespie. The researchers found that after the influence of parents, "acceptance of Adventist standards" was the second-most important

variable in the entire study in predicting whether or not the students intended to remain as Adventists by age 40 and the most important factor in predicting denominational loyalty (p. 147). The researchers also found that "religion seems to be important to Adventist youth, though not the most important factor in the lives of the majority" (p. 76). The same research discovered that in the area of religious behavior, "on the two key devotional practices of prayer and Bible study, Adventist young people were weak" (p. 120).

As a result of this study and with the intention of ministering to the Hispanic population, the same type of survey was administered in 1994 and 1995 among the North American Hispanic Adventist churches. In this case, a bilingual questionnaire was designed that would allow Adventist Hispanics to be able to participate using the language of their preference, whether it was English or Spanish. Johnny Ramírez-Johnson and Edwin Hernández published the results of this study in 2003, in the book *AVANCE: A Vision of a New Mañana.*

They used the concept of faith maturity as an important indicator of religious commitment of young people. The study showed that 89% of the youth indicated their commitment to church membership for life. They also state that "it is interesting to note that of all the church factors, a thinking climate—or a church where the programs are thought-provoking and members feel encouraged to ask questions—predicted the greatest increase in church loyalty and faith maturity" (p. 261).

In 2000 Roger Dudley presented the results of a longitudinal study of 1,500 Adventist teenagers in the book *Why Our Teenagers Leave the Church.* He studied the positive and negative impact of church, family, and school on Adventist youth retention,

concluding that by mid-20s from 40% to 50% of the church's young people will leave the church for lack of a sense of belonging, being needed, being heard, and being loved. They perceive the church to be behavior-centered when they are looking for relationships (p. 58). On the other hand, the author emphasized how many good things are being done by many local churches that are fostering their religiosity, supporting, and retaining their youth.

Dudley (2000) sees the need for the church to speak the language of the younger generation without compromising the faith. An intergenerational dialog that can help separate timeless principles from cultural applications and determine new, relevant applications for the essential core of historic doctrines is needed (p. 130). He also found that those attending Adventist academies and colleges were, for the most part, much more likely to remain faithful Adventists than those enrolled in secular schools (p. 160).

Another study about young people in the Seventh-day Adventist Church was published in 2004, *Valuegenesis*[2] (Gillespie et al., 2004), which was based on over 16,000 respondents from Seventh-day Adventist schools throughout the North American Division during the 2000 school year. The researchers found that family continues being a strong influence on the religiosity of youth, and that the most powerful unique predictors of denominational loyalty were intrinsic religiousness, the quality of religious instruction, and orthodoxy. These three variables predicted over half of the variance in the denominational loyalty scale and become predictors of commitment to the church at a later point in the student's life (p. 224).

Unfortunately, in Latin America, the Caribbean, or Puerto Rico, there has only been some guesswork and anecdotal reporting about the Adventist young people and their

denominational loyalty, Christian commitment, and religious behavior. Although an important data collection was made in 1995 (*Avance PR*) by investigator Edwin Hernández, his new multiple responsibilities prevented him from writing a formal interpretation of the data. However, two dissertations have been based on the collected data: Saul Rivera's study on teenager suicide in 2005 and Obed Jiménez's study on the relationship between parental influence and Christian spiritual practices among Adventist youth in Puerto Rico in 2009. Nevertheless, much data from the study remain unanalyzed and unpublished.

Statement of the Problem

A study of the literature revealed that no formal study that considers the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people of Puerto Rico has ever been done. Therefore, pastors, parents, teachers, church leaders, and administrators have no data on which to base their assessment of the religiosity of Adventist young people. Lastly, serious attention must be paid to the different influences that can promote or destroy young people's religiosity in the Adventist church in Puerto Rico.

Purpose of the Study

The purpose of this study was to investigate the relationship between the family, church, school, peers, media, and Adventist culture and denominational loyalty, Christian commitment, and religious behavior of young Adventists in Puerto Rico.

Significance of the Study

First, this study is significant because it offers empirical evidence on the religiosity of Adventist young people in Puerto Rico for which no formal information is currently available. Thus, it becomes a valuable source for the Adventist Church, allowing it to have statistical evidence about some of the variables that may be affecting young people's religious lives.

Second, this study is also significant because it goes beyond anecdotal evidence or subjective observation and takes a statistical approach to the assessment of the religiosity of young people, providing pastors, youth ministers, youth leaders, parents, church members, administrators, and teachers with quantitative evidence on some of the variables thought to be most influential in affecting young people's denominational loyalty, Christian commitment, and religious behavior.

Third, this study is also significant because it suggests a comprehensive theory for understanding religious change in the lives of Adventist young people in Puerto Rico. This theoretical framework takes into consideration the influence of family, church, school, peers, media, and Adventist culture together on the denominational loyalty, Christian commitment, and religious behavior of Adventist youth in Puerto Rico.

Fourth, it will also help pastors, youth ministers, youth leaders, parents, church members, administrators, and teachers to be sensitive and proactive, broadening their vision of the realities and the needs of Adventist young people. It will provide them with the appropriate information to create strategies to help promote loyalty to the church, commitment to Christ, and commitment to grow spiritually through devotional practices among its young people.

Finally, this study will contribute to the understanding of Adventist young people living in Puerto Rico.

Theoretical Framework

The theoretical framework on which this study is based seeks to understand the effect of the family, school, church, peers, media, and popular culture on the religiosity of young Adventists. See Figure 1. The selection of the independent variables was made on the basis of precedent literature. A brief review follows.

In the area of family influence, research suggests that parents are the most important social influence in shaping Puerto Rican young people's lives. It was also found that the perception by youth of being in a loving environment or a conflict-ridden one has a direct effect on their religiosity (Dean, 2010; Dudley, 1977; Gillespie et al., 2004; Jiménez, 2009; Pearce & Denton, 2011; Ramírez-Johnson & Hernández, 2003; Smith & Denton 2005; Smith & Snell, 2009).

In the area of church influence, research has shown that some of the most important predictors for the religiosity of Adventist youth are: a perception of a warm environment, accepting climate in the church, relevance of the worship and preaching, a thinking environment, opportunities for church involvement, and the relationship with the pastor. It was also found that churches that promote an environment in which youth have the opportunity to socialize, celebrate, think, do missions, and study their faith in a religious group of their peers have a higher retention rate (Dean, 2010; Dudley, 2000; Gillespie et al., 2004; Johnson-Mandragón, 2007; Laurent, 1986; Pearce & Denton, 2011).

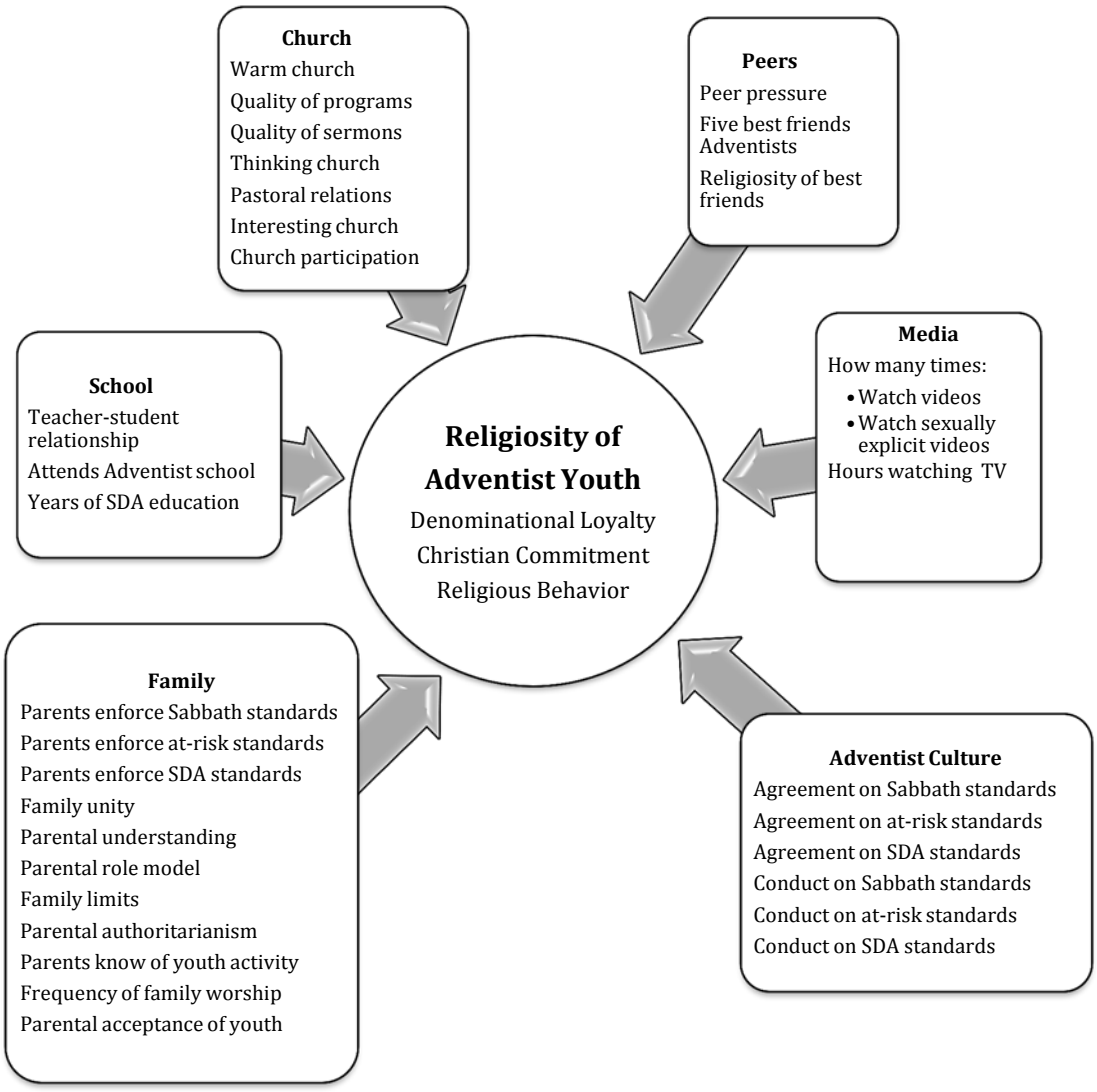

Figure 1. Theoretical framework for exploring the effect of the family, school, church, peers, media, and Adventist culture on the religiosity of Adventist youth in Puerto Rico.

In the area of school influence, research has shown that Adventist education is one of the three key elements for developing denominational loyalty among Adventist youth, promoting its values, beliefs, and behaviors. The school is the place where teenagers spend the majority of their day surrounded by peers of their own age, which has

a direct effect on their religiosity as well (Carlson, 1996; Dudley & Gillespie, 1992; Ramiréz-Johnson & Hernández, 2003).

In the area of peer influence, research has shown that following the influence of parents, the second most emphasized factor shaping the religiosity of adolescents is peers. However, other studies have also concluded that the first transmitters of behavioral scripts for young adults are friends and peers, followed by parents. The influence of peers has also been related with at-risk behaviors, such as: premarital sex, drug use, smoking, drinking, and others (Dudley & Gillespie, 1992; Farrel & White, 1998; Johnson-Mandragón, 2007; Laurent, 1986; Pearce & Denton, 2011; Regnerus & Uecker, 2011).

In the area of media influence, research has shown how mass-consumer capitalism has utilized the media affecting youth's religious values. Advertising that has been designed specifically for youth is made to appeal to some of the worst of human potential, such as: insecurity, envy, vanity, impulsiveness, pride, sexual objectification of others, short-term gratification, and so on. The alienating effect of TV, internet use, and music on youth and their families has also been studied (Brown & Pardun, 2004; Mesch, 2006; Regnerus & Uecker, 2011; Smith & Denton, 2005).

Research has shown that Adventist culture is the second most important category on predicting whether or not students would remain Adventist by age 40 (Dudley & Gillespie, 1992). Researchers also indicated that it is very crucial how the Adventist church handles this issue since it can determine whether or not the church will retain its rising generation. Such issues as wearing jewelry, listening to rock music, eating meat, watching movies in the theater, and the use of caffeinated drinks, among others, have

become more and more the focus of debate (Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003).

This theoretical framework is based on the belief that the religiosity of Adventist youth is affected by the family, school, church, peers, media, and popular culture. The selection of these independent variables and the formulation of the research hypotheses have been drawn from studies in the fields of religiosity, sociology, adolescent psychology, personal development, church life and participation, and media influence.

Research Questions

This study has the purpose of addressing the following questions:

1. To what extent does family affect the level of the religiosity of Adventist young people?
2. To what extent does church affect the level of the religiosity of Adventist young people?
3. To what extent does school affect the level of the religiosity of Adventist young people?
4. To what extent does peer influence affect the level of religiosity of Adventist young people?
5. To what extent does the media influence affect the level of religiosity of Adventist young people?
6. To what extent does Adventist culture affect the level of religiosity of Adventist young people?
7. Do family, church, school, peers, media, and Adventist culture together predict religiosity among Adventist young people?

8. Is there a small number of variables that can predict religiosity among Adventist young people?

9. To what effect do all the independent variables affect the level of religiosity of Adventist young people controlling for gender, age, family status, and years lived in the United States, and times moved in the last 5 years?

Definition of Terms

The following terms are used throughout this study with their corresponding meanings:

Denominational loyalty implies a personal commitment to God, being proud of being an Adventist, and commitment to the Adventist Church.

Christian commitment implies a personal commitment to Christ, the importance of religion in the person's life, a life filled with meaning and purpose, and a real sense of God guiding the person.

Religious behavior implies a personal commitment to spiritual growth, seeking opportunities for growth through devotional practices, and helping others in their walk with God (Pearce & Denton, 2011).

Religiosity in this study is operationalized as the combination of denominational loyalty, Christian commitment, and religious behavior.

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

Adolescents are those in high school and ages 14 to 17.

Young adults are those in college and ages 18 to 21.

Youth, young person, or young people implies adolescents and young adults.

West Puerto Rico Conference refers to the group of about 130 Seventh-day Adventist churches located in the western part of the island, out of which 36 churches were selected for the *Avance PR* study.

Basic Assumptions

1. Attitudes about religion in Adventist youth can be measured to some extent. Quantitative instruments used in the scientific field have proven to be reliable and accurate to some extent over time.

2. The internal criteria of attitudes and feelings are a more accurate measure of religiosity than the external criteria of church membership and attendance. External acceptance and passivity do not mean religiosity or lack of religiosity. The adolescent or young adult may be an apparent faithful attendee who never complains and still be in total rebelliousness (Dudley, 1977; Laurent, 1986).

3. Youth can and will report their attitudes honestly and accurately if they are free from threat of reprisals and if the significance of the study is conveyed to them. The normal tendency of the youth over time is to express themselves sincerely and intelligently when respect, the appropriate approach, anonymity, and space are provided.

4. An understanding of youth's religiosity is vital to provide an effective youth ministry in the home, church, and school. This study will provide the Adventist Church in Puerto Rico with the information that will allow them to sharpen their perceptions and assess the different areas of religiosity of Adventist youth.

Limitations of the Study

1. Since the research data from this study are limited to correlations, no attempt for causation has been made. However, correlation trends do suggest practical approaches, which may later prove to make a difference if the approaches are used in attempting to assess the religiosity of youth.

2. No claim has been made that the independent variables selected for this study constitute the only variables that influence the religiosity of youth. These variables have been selected because the background theory from related literature and personal experience suggest their inclusion.

3. This study measures the perceptions that youth have toward parents, schools, and church environment, and does not measure the adults directly. These perceptions may or may not correspond to fact, but this study assumes that perceptions are very influential on the youth's behavior.

Delimitations of the Study

The sample of this study included single youth between the ages of 14 and 21 who attended Adventist schools and churches in Puerto Rico. To study the relationship between the independent variables and denominational loyalty, only Adventist youth were included. To study the relationship between the independent variables and Christian commitment, religious behavior of Adventist and non-Adventist youth was included.

Outline of the Study

Chapter 1 introduced the problem of religiosity in Seventh-day Adventist youth. The importance of the study and the theoretical framework of the study have also been

discussed. Nine research questions have been formulated. Important terms have been defined, and the assumptions, limitations, and delimitations of the study have been stated.

Chapter 2 of this study reviews the related literature on the subjects of theological basis for the study, relevant theoretical frameworks, adolescent development, religious commitment; religious socialization, denominational loyalty, Christian commitment, and religious behavior; family, church, school, peers, media, popular culture influence, and Adventist culture, and sociocultural background of Puerto Rican youth.

Charter 3 explains the methodology used in the study of the target population.

Chapter 4 presents the findings of the study.

Chapter 5 presents a summary of the study and lists the conclusions and recommendations.

Appendices and reference list complete the report of this research.

CHAPTER 2

LITERATURE REVIEW

The purpose of this study was to investigate the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people in Puerto Rico. This chapter will review precedent literature providing the background and theoretical framework for the study.

No studies have been found which attempt to test directly the hypothesis that the religiosity of Puerto Rican Seventh-day Adventist young people is correlated with their perception of the influence of family, church, school, peers, media, and Adventist culture. However there are numerous studies that when put together support the framework for the major hypothesis.

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

1. Theological basis for the study
2. Relevant theoretical frameworks in the area of youth and religion
3. A summary of adolescent development, taking into consideration the sociological context, emancipation process, and identity crisis

4. A study of religious commitment taking into consideration the areas of religious socialization, denominational loyalty, Christian commitment, and religious behavior as reported in general Christian and Adventist studies

5. Sociological influences on religiosity of youth:
    a. Family influence on religiosity as reported in general Christian and Adventist studies
    b. School influence on religiosity as reported in general Christian and Adventist studies
    c. Church influence on religiosity
    d. Peer influence on religiosity
    e. Media influence on religiosity
    f. Adventist culture vs. popular culture influence on religiosity
6. Socio-cultural background of Puerto-Rican youth, the family, and education.

Theological Basis for the Study

The Power of Parental Influence

Parents are seen as the primary transmitters of religious instruction and values to the child from the earliest periods of biblical history. The experiences of Adam and Eve (Gen 1), Noah and his family (Gen 6), Abraham and Isaac (Gen 22), Isaac and his sons (Gen 25), and Jacob and his sons (Gen 29) show a consistent pattern of the influence of parents. The Hebrew Shema commands the Israelites to love God with passion and loyalty:

> Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on

> your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deut 6:4-9, NIV)

God also commanded parents to inculcate God's principles and commandments "on the minds of the young by a system of parental training, which was designed to associate religion with all the most familiar and oft-recurring scenes of domestic life" (Jamieson, Fausset, & Brown, 1997). Religious values and principles were to be transmitted through a formal and informal curriculum, as even on the daily walk of life there was supposed to be intentional religious education and spiritual formation. "Even when there is no intentional teaching or development, the value system of the parent is invariably passed on to the child" (Gane, 2005, p. 26).

The Power of Relationships Between Two Generations

The Old and New Testaments also show a number of interactions between two generations, which suggest a relationship of trust, empowerment, mentoring, and training between the old and the young. The transmission of religious values and leadership was made effective through personal caring and significant relationships that allowed for formation, participation, and correction.

Some examples of the power of such relationships are Moses and Joshua, Caleb and Othniel, Eli and Samuel, Elijah and Elisha, Mordecai and Esther, Naomi and Ruth, Paul and Timothy, Barnabas and John Mark, and Jesus and the disciples. These significant relationships are developed in the midst of incredible challenges as a nation is being formed, conquering the land of the giants, shaping the first prophet for Israel, the apostasy of a nation, and many other circumstances.

The experience of Moses and Joshua (Exod 17:10; 24:13; 11:28-30) shows how Moses, the old leader, allows Joshua to walk with him, entrusts battles in his hands, graciously corrects Joshua's attitude of control and allows for a mature and inclusive leadership, and finally passes on the baton of leadership of a nation into Joshua's hands.

Caleb's purpose-driven leadership over a younger generation (Josh 14:6; 15:14-17) shows his vision, faith, courage, determination, and unselfishness. The 85-year-old patriarch teaches respect for leadership to a second generation (asking Joshua for permission to conquer Hebron), leads by example (leading a second generation and conquering the land of the giants), and passes on the baton of leadership (challenging a younger leader to stand up to lead his army to conquer Kiriath Sepher). Caleb's nephew, Othniel, took the challenge, leading his army to conquer the land of the giants and earning the right to marry Caleb's daughter.

In the relationship between Eli and Samuel (1 Sam 3) the story shows the old priest shaping the life of the future prophet and teaching him to recognize and respond to God's voice. In this particular experience God does not speak to the old generation, but to the young generation. However, it is the adult priest Eli who humbly and graciously guides the young lad Samuel to recognize and to answer God's calling and mission for his life.

Through the experience of Samuel with David (1 Sam 16:10-12) God teaches the old prophet not to judge by the outer appearance of a young person, but to value what God values: "For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (1 Sam 16:7).

In the experience of Elijah and Elisha (1 Kgs 19:16; 2 Kgs 1-2), the old prophet Elijah spends at least 3 years being an example, showing the power of God's hand through different circumstances, and shaping the life of the new prophet before he was taken to heaven. The relationship was so significant and profound that as Elijah was being lifted up, and the blessing was passed on to Elisha, the young prophet cried out: "My father, my father" (2 Kgs 2:12, 13, NKJ). These words indicate a strong relationship between the two generations, full of respect, integrity, commitment, perseverance, and faithfulness.

The relationship between Mordecai and Esther (Esth 1-10) shows the story of a family who had been taken captive to Babylon by Nebuchadnezzar. When Esther's parents died, Mordecai her cousin took "her as his own daughter" (Esth 2:7). As Esther is taken to the royal palace as Xerxes' concubine and finally his wife, Mordecai continued being a strong influence in the new queen's life, since "she continued to follow Mordecai's instructions as she had done when he was bringing her up" (Esth 2:20). In a moment of imminent destruction for the Jews Mordecai challenged Esther to take radical decisions risking her own life, because "who knows but that you have come to royal position for such a time as this?" (Esth 4:14). Mordecai's challenge brings the best out of Ester: courage, creativity, grace and dependence on God, daring to say: "I will go to the king, even though it is against the law. And if I perish, I perish" (Esth 4:16).

The story of Naomi and Ruth shows the commitment of a widow's daughter-in-law to follow her mother-in-law in the worst and bitterest moment of their lives. Ruth's words have been used in many weddings as the words a wife says to her husband, "Don't urge me to leave you or turn back from you. Where you go I will go, and where you stay

I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried" (Ruth 1:16, 17). However, these words of commitment were said by Ruth to her widow mother-in-law. The mutual commitment and faith in God brings blessings and prosperity through the hand of Boaz. A number of times Naomi refers to Ruth as "my daughter" (Ruth 2:2, 13), and Ruth's words toward Naomi's counsels are evidence of the trust relationship between them: "I will do whatever you say" (Ruth 3:5). The Moabite Ruth was called "a woman of noble character" (Ruth 4:11), who also came to be part of the genealogy of David and Jesus (Ruth 4:17-22).

In the New Testament Paul allowed Timothy to be part of his evangelistic adventures, spreading the gospel throughout their known world, and shaping the nature of the Christian church of the first century (Acts 16:1-3; Rom 16:21; 1 Tim 1:2). In some letters Paul refers to Timothy as "my fellow worker" (Rom 16:21), but in others Paul refers to Timothy as "my beloved and faithful son in the Lord" (1 Cor 4:17), and "my child in the faith" (1 Tim 1:2). Timothy got to be part of the most glorious and painful moments in the life of the apostle Paul as they experienced together everything from miracles to all kinds of dangers, limitations, and sufferings. As an effective mentor who unleashed the best of Timothy's potential, Paul had the authority to say to him "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim 4:12). Paul also recognizes the positive and powerful influence of Timothy's grandmother Lois and his mother Eunice developing a "sincere faith" in this young lad (2 Tim 1:5).

The relationship between Barnabas and John, who was called Mark, shows the importance of patience and vision in the adult generation when the young minister left

Paul and his companions alone in the midst of ministerial challenges (Acts 13:13). Paul's attitude toward Mark's actions was to cut him off from ministry (Acts 15:39), but Barnabas's vision and patience allowed for a second chance. The effect of Barnabas's redemptive action had a transforming effect in Mark's life, and a priceless lesson for Paul. In a later letter to Timothy, Paul showed an attitude of respect and value toward Mark when he wrote: "Bring Mark with you, because he is useful to me for ministry" (2 Tim 4:11). Barnabas's compassion, firmness, and vision prevented the loss of a young minister and brought reconciliation between Mark and Paul.

The interaction of Jesus with the disciples in the four Gospels showed the ultimate example of leadership as he called, taught, mentored, and sent his disciples in mission (Matt 4-11). He had an inclusive ministry, calling and making disciples from different ages, and educational and socioeconomic backgrounds (Luke 4-8). He used a participatory method of teaching, as he intentionally walked with the disciples on a daily basis, equipped them for ministry, and sent them to teach and do miracles by themselves (Luke 10). He was a servant/leader, exemplifying a leadership full of service, love, and sacrifice, which transformed ordinary and selfish men into extraordinary instruments for his kingdom (John 13). Jesus also used the action/reflection method of teaching, as he sent the disciples to unknown experiences, which allowed them to face obstacles and conflicts that they later brought to Jesus for clarification and understanding (Mark 9:28). Jesus unleashed the best and highest of human and spiritual potential in each of his disciples, as he entrusted them the message of salvation to the world.

> Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. (John 14:12, 13)

Jesus created the deepest of relationships with his disciples, as he shared moments of happiness, was vulnerable and transparent, showed great patience, called them brothers and sisters, and commanded them to love one another (John 15).

Relevant Theoretical Frameworks

Christian Smith (2003) developed a theoretical framework in which he attempted to explain how and why religion exerts significant positive effects in the lives of American youth. These positive effects are clustered in nine distinct but connected and potentially mutually reinforcing factors. These nine factors cluster as groups of three beneath three conceptual dimensions of social influence: (a) moral order, (b) learned competencies, and (c) social and organizational ties (p. 19). Following is a detailed explanation of the theoretical framework.

1. Moral order provides the standards by which human desires, decisions, and preferences can be judged (Smith, 2003, p. 20). This category of moral order is divided into three factors. Moral directives: “Operate to foster forms of self-control toward the learning of virtues and values often expressed in positive, constructive, pro-social ways” (p. 20). Religions are not the only source of such moral directives and orders. Therefore, American youth find themselves living within and between multiple moral orders among which they have to negotiate, balance, compromise, and choose.

Spiritual experiences: The young person gets to experience firsthand divine guidance, the witnessing of a miracle or similar experiences, which substantiates and reinforces the influence of moral order in their lives. The moral directives are not imposed from the outside, but rather internalized in the youth’s subjective world of identity, beliefs, loyalties, and convictions. Role models: “American religions can

provide youth with adult and peer-group role models, providing examples of life practices shaped by religious moral orders that constructively influence the lives of youth" (Smith, 2003, p. 22). The youth also come to be personally invested in sustaining meaningful relationships with the adults.

2. Learned competencies can influence the lives of youth by increasing their competence in skills and knowledge that contributes to enhancing their well-being and improving their life chances (Smith, 2003, p. 22). This category of learned competencies is divided into three factors. Leadership skills: "American religions provide organizational contexts where youth can observe, learn, and practice valuable community life skills and leadership skills which are transposable for constructive uses beyond religious activities" (p. 22). Religious congregations are ever in need of volunteers to serve on committees, to organize programs, provide leadership, coordinate initiatives, etc.

Coping skills: Religions often offer youth a variety of cognitive and behavioral resources to address and process life's mental, emotional, and interpersonal stresses and troubles. These may include practices of prayer, meditation, confession, forgiveness, reconciliation, Sabbath keeping, small-group sharing, funeral rites, cleaning rituals, and more (Smith, 2003, p. 23). Cultural capital: Young people get to be enriched in areas such as prophetic and wisdom traditions, musical education, participation in choirs and choruses, learning to play an instrument for worship, learn about world civilizations and history, learn about holidays and ethical traditions, and more. Smith argues that the youth who have soaked up the various kinds of cultural capital have gained a relative edge over the ones who have not (p. 24).

3. Social and organizational ties are the structures of relations that affect the opportunities and constraints that young people face, which profoundly affect outcomes in their lives (Smith, 2003, p. 25). This category of social and organizational ties is divided into three factors. Social capital: American religion is one of the few remaining major American social institutions that is not rigidly age stratified and emphasizes personal interactions over time, thus providing youth with personal access to other adult members in their religious communities (p. 25). This creates the possibility for youth to form significant relational network ties that cross age boundaries.

Network closure: American religious congregations provide opportunities for social relationships between youth, parents, and other interested adults, such as youth ministers, Sunday school teachers, choir directors, rabbis, parents of friends, and other acquaintances, who can relationally tie back to the adolescents' parents. This creates higher possibilities of increased support for and supervision of youth (Smith, 2003, p. 26).

Extra-community links: American religions can plug young people into an almost endless array of activities, such as: summer camps, youth retreats, mission projects, teen conferences, service programs, Holy Land trips, music festivals, and many other socio-religious activities. As a result, these experiences open up an adolescent's unimaginable aspirations and horizons, encourage developmental maturity, and increase knowledge, confidence, and competencies. These types of experiences also tend to reduce unhealthy and antisocial attitudes, choices, and behaviors among youth (Smith, 2003, p. 26).

While Smith's (2003) framework focuses on outlining and explaining the positive effects of religion on American youth, Smith and Denton (2005), using the data from the

National Study of Youth and Religion (NSYR), developed a theoretical framework studying the effect of the family, church, school, peers, and media on adolescents' religious faith and spiritual practices.

Using data from the NSYR as well, Pearce and Denton (2011) focused on studying the areas that affect the development of adolescents' religiosity specifically. They integrated three main dimensions of religiosity, which they called the three Cs of religiosity: the *content* of religious belief, the *conduct* of religious activity, and the *centrality* of religion to life. Understanding what youth believe, how they practice their religion, and the extent to which religion is an important part of their identity provides a comprehensive sense of a person's religiosity. The researchers rely on a relatively new set of statistical methods, called latent class analysis (LCA), to study religiosity. This method uncovered a set of religious profiles with varied composites of high, medium, and low religious content, conduct, and centrality.

In order to understand adolescents' religious lives, Pearce and Denton (2011) also studied the key social contexts of adolescents' lives: families, peers, religious institutions and congregations, and larger social and cultural groups, such as age (middle or late adolescence), gender, race or ethnicity, and region of the country. They considered individual characteristics and experiences of adolescents, including personality features and cognitive development (pp. 20, 21).

For a study done among Seventh-day Adventist youth in 1992, Roger L. Dudley and V. Baily Gillespie developed a theoretical framework that sees the family, church, and school as the strongest transmitters of religious values for Adventist youth. Their

study was considered “the most important piece of research on church youth ever conducted by any religious body in North America” at that time (p. 12).

Following is a list of some areas that Dudley and Gillespie (1992) found to be very important in the transmission of values: (a) Transmitters of religious values in the family: family unity, parental understanding, parental role model, family limits, parental authoritarianism, parental knowledge of youth activities, family status, family worship, and parental acceptance of youth; (b) Transmitters of religious values in the church: church environment, quality of programs, quality of sermons, thinking church environment, church’s authoritarianism, enforcement of church’s standards, pastoral relations, and church participation; (c) Transmitters of religious values in the school: Teacher’s understanding, teacher’s role model, school limits, teacher’s authoritarianism, teacher-student relationships, and years of Adventist education.

“The study also evaluated the quality of Adventist education from the perspective of pastors, teachers, parents, students, and school administrators and sought suggestions for improvements” (Dudley & Gillespie, 1992, pp. 12, 13). Other areas included in this theoretical framework were the relationship between peers; Adventist standards; the media, faith maturity, and the religious commitment of Adventists; and denominational loyalty of young people.

In 2003 Johnny Ramírez-Johnson and Edwin I. Hernández published the results of a study among Hispanic Seventh-day Adventist churches in the United States. They used the same instrument designed by Dudley and Gillespie (1992), but adapted the instrument to the Hispanic Adventist population in the United States. They also focused on issues of youth, generational gaps, family, education, church life, faith maturity and

denominational loyalty. They added some new variables in the context of acculturation, demographics, and other areas affecting Hispanics in the United States.

Table 1 shows the relationship between the aforementioned theoretical frameworks and the theoretical framework for this present study. While most of the frameworks include the family, church, school, and peers (Dudley & Gillespie, 1992; Pearce & Denton, 2011; Smith, 2003; Ramírez-Johnson & Hernández, 2003; Smith & Denton, 2005), fewer studies include the influence of media (Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003; Smith & Denton, 2005). The influence of Adventist culture on the religiosity of youth is studied only by Dudley and Gillespie (1992) and Ramírez-Johnson and Hernández (2003).

Table 1

Comparison of Theoretical Frameworks for Religious Studies of Youth

	Family Influence	Church Influence	School Influence	Peer Influence	Media Influence	Adventist Culture	D.L.	C.C.	R.B.
C. Smith (2003)		x							
C. Smith & Denton (2005)	x	x	x	x	x			x	
Pearce & Denton (2011)	x	x		x			X	x	x
Dudley & Gillespie (1992)	x	x	x	x	x	x	X	x	x
Ramírez-Johnson & Hernández (2003)	x	x	x		x	x	X	x	x

Note. D.L. = Denominational Loyalty; C.C. = Christian Commitment; R.B. = Religious Behavior.

Adolescent Development

Development is defined as “the expected growth of a person over time” (Anthony, 2001). Shelton (1983) asserts that adolescent development is multidimensional, with

various pathways, which have cognitive, psychological, moral, faith and social dimensions that are constantly changing.

The entrance into the adolescent stage creates a switch in the sociological mirrors of the individual. In previous stages values and decisions were taken considering mainly the parents' opinions and values. Now the teen moves from depending mainly on their parents to depending on "themselves," meaning at times turning to their friends and classmates for answers. Questions like, Am I normal? Do I fit in? What should I look like? and What should I do to be accepted? need to be answered. Normally the adolescent perceives the need to use one source, peers (Fanning, 2003).

Hutchcraft and Hutchcraft Whitmer (1996) summarized in 12 sentences the characteristics that defined the generation of young people of the 1990s:

1. Loneliness is their heart condition.
2. Relationships matter most to them because that is what they lack.
3. Music is their language.
4. Self-worth is their struggle.
5. Anesthetic is more important than cure.
6. They know no boundaries.
7. They want authority from someone who has earned it.
8. Their "now" matters more than their future.
9. The world doesn't interest them.
10. Commitment is too risky.
11. Sex is expected and confusing.
12. These teenagers are post-Christians (pp. 20-34).

This is a description of a generation that seems to be living in abandonment, hurting in confusion, self-prescribing happinness, and isolating themselves from religion and the adult world.

Actually the adolescent world is becoming more complex, creating what Mueller (2007) calls “the perfect storm” in adolescents’ lives (p. 39). He suggests that internal forces in the family systems have eroded the adolecent’s support systems, and outside forces have created a dissorienting force in their lives. New trends, such as the prevalence of sex, materialism, substance abuse, risk-taking behaviors, teenage violence, depression, and suicide, are becoming overwhelming sources of confusion and destruction for the adolescent’s development (pp. 39-57).

“No generation of Christians has lived through a set of cultural changes so profound and lightning fast” that is shaping the values, behaviors, attitudes, and aspirations of young people as at the present time, according to Kinnaman (2011, p. 38). These young Christians are living in a new technological, social, and spiritual reality. These realities create new challenges for religious leaders who need wisdom and education as they lead adolescents and young adults during this critical period of their lives (p. 41).

The Process of Emancipation

The process of emancipation in adolescence should start the transition from dependence on, to independence from, parental support (Cohen, 1980). According to Regnerus and Uecker (2011) the transition from adolescence to full adulthood has historically included five elements that should start during this time: (a) economic independence from parents, (b) residing outside of parents’ home, (c) conclusion of

schooling (and commencement of work), (d) marriage, and (e) having children. They conclude that the development into full adulthood is taking much more time for most emerging adults, and no longer including all five of these elements. The elements of marriage and having children are now staying out of the picture of adulthood (p. 5).

The process of emancipaton has been described as a time of rebelliousness that creates a moving away from all the formal sources of authority in the adolescent's life (Parks, 2000). The emancipation process is considered to be one of the most important tasks during this stage, as the adolescents must perceive themselves as the persons in charge of their lives. This development of independence may require emancipation from peer influences as well, since autonomy requires an escape from peer conformity and pressures and group-based identity (Cohen, 1980, p. 109).

It is one of the most precious periods between parent and adolescent where there is a process of opening up the parental hand and letting go while still holding the adolescent's hand for the necessary support and affirmation needed to move into adulthood (Smith & Denton, 2005).

Although adolescents have a great desire to think and act as adults, they don't necessarily have all the skills and expertise necessary to take the appropriate decisions in life. This is a time of struggle between convictions, character, and community, because what the person believes is deeply affected by his/her social experience (Garber, 1996). Shelton (1983) asserts that early adolescence fosters a false sense of power, because the adolescent begins to experience more autonomy and freedom. Therefore, this false sense of strength can lead the adolescent to act with a sense of impunity, while, at the same time he or she attributes shortcomings and defects to others (p. 81). According to Shelton,

it is crucial during this period for the adolescent to receive advice and direction from adults willing to step into their world without being judgmental and prejudiced, helping to develop a mature adolescent who is able to act out of inner motives and is less subject to the control of external forces.

Identity Crisis

Another important part of the adolescent development is the identity crisis, which brings one of the most critical stages in life. Erik Erikson (1968) states that crisis does not connote impending catastrophe, but "a necessary turning point, a crucial moment when development must move one way or another, marshalling resources of growth, recovery, and further differentiation" (p. 16). The process of achieving identity starts when the baby starts interacting with the mother and it does not end until old age. However, "the process has its normative crisis in adolescence, and is in many ways determined by what went before and determines much that follows" (p. 23). Identity crisis is all-pervasive and "located in the core of the individual and yet also in the core of his communal culture" (p. 22).

Erik Erikson's (1968) concept of identity formation is seen by Marcia (1980) as involving two basic dimensions, exploration and commitment. Exploration is the process by which the individual actively searches for a resolution to the issues of choosing the goals, roles, and beliefs about the world that provide the individual's life with direction and purpose. Youth who actively engage in identity exploration may experience greater existential concerns. Commitment represents a positive outcome of the process of exploration. If commitments are made with respect to issues such as the selection of an

occupation, gender role, friendship, group membership, moral issues, religion, etc., an assured sense of identity is achieved (Berman, Weems, & Stickle, 2006).

Shelton (1983) describes the identity crisis as

> the person's acquisition of a meaningful sense of self, of who he or she is, of what he or she is about, and of where he or she is going. Adolescence represents the critical juncture at which truth of identity must now be faced. In adolescence, the young person grapples with questions of meaning, lifestyle, and relationships. It is during this period that the adolescent begins to find and take personal responsibility for the direction of his or her life. (p. 78)

In contrast to the earlier stages, where parents play a more or less direct role in the determination of the result of the developmental crisis, the influence of parents is as critical during this stage but much more indirect. Other significant adult figures in the faith community can play an important role during this critical period. Shelton (1983) suggests four characteristics needed by any adult who intends to minister to adolescents during this period: availability, acceptance, authenticity, and vulnerability.

The aspect of gender role is one that can be a minefield for many Christian adolescents as an increasing number of adolescents are identifying themselves as gay, lesbian, or bisexual (Cates, 2007). These behaviors during this stage have also been associated with identity confusion, low self-esteem, depression, alienation, withdrawal, substance abuse, and self-destructive behavior (Ford, 2003). Other areas, like sexual scripting (Regnerus & Uecker, 2011; Stephens & Phillips, 2005), violence (Jeammet, 2002), and the like make the identity crisis period a very challenging and dangerous one for adolescents.

This is a time when young people will "try on" different identities in an effort to differentiate themselves from their parents, teachers, and often their peers. During this time values are adopted and beliefs incorporated into the life of young people (Gane,

2005). Although, adolescents during this stage may look isolated and quiet, it is a great time to initiate a respectful dialog that undoubtedly will cause stability, direction, and liberation in more than one way in their stormy life (Freire, 1970). This identity crisis can become a positive spiritual turning point of growth in which there is an inward experiencing of truth by adolescents, as they interact and discover truth by "themselves," which leads to positive change by the Holy Spirit (Zuck, 1984). Furthermore, the role of adults who view and treat teens with respect and love in the church setting is critical in this stage, because it allows adolescents to view themselves as valued by others and God (Laurent, 1986).

According to researcher Johnson-Mandragón (2007) "the largest segment of young Hispanics in the United States are looking for a sense of identity and belonging in a world that is neither their parents' nor their own" (p. 34). He describes them as "identity seekers," since they are "citizens of the United States, but they and their loved ones have felt the sting of social and religious discrimination, poor education, and dehumanizing public policy" (p. 34).

Religious Commitment

The study of religious commitment is the basis for understanding religious socialization, denominational loyalty, Christian Commitment (salience), religious practice, and religious engagement. The areas that will be reviewed in this study are religious socialization, denominational loyalty, Christian Commitment (salience), and religious behavior. First, I will define religious commitment.

Religious commitment is defined as an internal quality that reflects the person's self-rating on "religiousness" as well as the degree to which the person seeks to follow

religious teachings in everyday life, finds religion to be personally helpful, and gains personal strength by trusting in a higher power (Astin, Astin, & Lindholm, 2010b).

The classic study by Stark and Glock (1970) articulated a number of general ways in which religiousness is manifested among different religions in the United States. They identified five core dimensions of religiousness: belief, practice, experience, knowledge, and consequences (pp. 14-16). Pearce and Denton (2011) have summarized religiosity or religious commitment with three main dimensions: the content of religious belief, the conduct of religious activity, and the centrality of religion to life.

A number of Adventist researchers (Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003) have studied the religious commitment of Adventist youth through the mature faith category. The instrument for mature faith was originally developed to be used in a study among six Protestant denominations in the U.S. by the Search Institute of Minneapolis (Dudley & Gillespie, 1992). Mature faith was defined as "a vibrant, life-transforming experience marked by both a deep, personal relationship to a loving God and a consistent devotion to serving others" (p. 59). Mature faith involves a vertical theme of a life-transforming relationship with a loving God, and a horizontal theme of a consistent devotion to serving others. Within the category of mature faith Dudley and Gillespie included three scales that were related to religious commitment: "personal piety" or devotional practices, denominational loyalty, and salience.

Religious Socialization

Religious sociologists Anthony, Hermans, and Sterkens (2007) consider that there are five agents of religious socialization: the family, the peer group, the religious

community, the educational community, and the mass media. Out of these five agents of religious socialization, first place is delegated to the family. However, in a secularized context where religion loses its central place in society, religious socialization in the family becomes ineffective. The attempts made by the family are easily neutralized by other agents of socialization, such as the peer group, which in a culturally fragmented society serves as a source of secularization for the youth. Furthermore, the growing absence of the family in religious socialization forces the religious community to assume the role of nurturing the personal commitment of the young through religious initiation and education. However, in the absence of family support, the religious community may create a "ghetto" mentality that alienates the young, cutting them off from the rest of society and other religious traditions (Anthony et al., 2007, p. 106).

The influence of schools, colleges, and universities is very powerful, since they are the places where young people spend a good part of their time. Socialization takes place in contact with other students, teachers, professors, and various associations. Religious socialization in the educative community depends on the centrality or marginality of religion in the school environment and the curriculum. Therefore, the more secularized the educational environment and society, the more chances they may exclude religious culture altogether. The influence of mass media, which includes social media, are considered to be so powerful that they can modify the authority of other agents of religious socialization. In a secularized society, the mass media will tend to marginalize the religious information disseminated. The mass media play an ambivalent role in religious socialization. On the one hand they tend to undermine the role of traditional

agents of religious socialization, while on the other, they make religious socialization possible in global terms (Anthony et al., 2007, pp. 106, 107).

Denominational Loyalty

Merriam Webster ("Loyalty," 2012) defines loyalty as faithfulness to commitments or obligations. In the religious sense, it suggests support of a chosen or traditional set of beliefs or a religious group. Some synonyms of loyalty are allegiance, attachment, commitment, constancy, dedication, devotion, faith, and faithfulness.

A number of Christian researchers have studied the topic of denominational loyalty in the United States. A historical study of denominational loyalty by Carroll and Roof (1993) suggested that the religious and cultural changes that took place during the 1960s and 1970s were brought on by the rise of the youth counterculture, the Vietnam War, and a large postwar baby-boom generation. These social events "weakened denominational loyalties as well as the church's hold on the culture and its public influence" (p. 13).

Another historical study of the development of women's role in the Christian church from the 1600s to the 1990s by Brown Zikmund (1993) showed the importance of church participation on women's denominational loyalty. She described how the role of women was instrumental for the successful development of the Christian church in the past and identified the benefits of personal investment and church participation today:

> Women poured themselves into their churches, giving time and money and discovering in return that the church could not survive as an institution without them and their financial support. For these women, "feeling needed" became a legitimate way to forge congregational and denominational loyalty. (p. 123)

Hoge and O'Conner (2004) studied the denominational loyalty of a group of Catholics, Baptists, and Methodists. The main factors that caused switching between denominations were marriage, family, and dissatisfaction with one's spirituality or church. Those whose fathers were well educated had weaker denominational loyalty, and those who had positive memories of their involvement in church youth programs had high denominational loyalty.

From 1997 to 2010 the Hartford Institute for Religion Research conducted a longitudinal study among 549 congregations across the United States. In the first report of the study, Ammerman (2000) found that denominational culture in the United States is stronger in "rural locations more than urban, southern and mid-western regions more than in the rest of the country, and among Catholics and very sectarian groups (such as Jehovah's Witnesses) more than in any sector of Protestantism" (p. 303). She also found that nearly three-quarters of the White Protestant congregations studied reported that half or more of their members grew up in another denomination. According to Ammerman, mobility and modernism are producing "vanishing boundaries" among denominations, but those boundaries have not vanished completely. She also pointed out that the general perception of older church members is that the younger generation is not as loyal to their denomination as older individuals (p. 303). However, using the same data from the Hartford Institute, C. Dudley and Roozen (2001) found that growing congregations in the U.S. have "a combination of factors that include denominational loyalty, congregational vitality, confidence in the future, and serving as a moral beacon to the community" (p. 30).

In a later report, summarizing 13 years of the study by the Hartford Institute for Religion Research, Roozen (2010) concluded that there were fewer persons in the pews in 2010 than in 2000, that there was a decrease in spiritual vitality in congregations, a decrease in financial health, and continued high levels of conflict (p. 15). He also stated that churches were becoming older, suggesting a lack of denominational loyalty by the younger generation:

> We can say that from 2000 to 2005 the average percentage of participants over 60 years old increased and that over the same time-period the average percentage of participants 18-34 decreased. We can also say that from 2008 to 2010, the average percentage of participants over 65 increased slightly, and the average percentage of 18-34 year olds continued to decline. (p. 10)

Roozen (2010) also found that the population without any religious preference, "the nones," is the fastest growing religious segment of the American population (p. 14).

A Gallup study (Newport, 2010) found that Americans have become increasingly less tied to formal religion in recent decades with "the percentage saying they do not have a specific religious identity growing from near zero in the 1950s to 16% in 2010" (p. 1). The survey confirms "a downward drift in religious identity among Americans, as well as a slight increase in the number of Americans who view religion as old-fashioned and out of date" (p. 2). Furthermore, Funk and Smith (2012) found that "the number of Americans who do not identify with any religion continues to grow at a rapid pace. One-fifth of the U.S. public—and a third of adults under 30—are religiously unaffiliated today, the highest percentages ever in Pew Research Center polling" (p. 9). Even though these studies do not use the terminology of denominational loyalty, they show a trend in the United States related to religious and denominational identity.

Adventist researchers have defined denominational loyalty as "a measure of current and expected commitment to the Adventist Church" (Carlson, 1996, p. 7) and "adherence to certain Adventist doctrines and a desire to remain Adventist" (Ramirez-Johnson & Hernández, 2003, p. 73). The concept of denominational loyalty is related to one of the "three Cs" of religiosity from Pearce and Denton (2011). The "content" of the religious belief dimension has two measures: belief in God and attitudes toward religious exclusivism, which is denominational loyalty.

The *Valuegenesis*[1] study (Dudley & Gillespie, 1992) found that 72% of youth indicated that there was a good to excellent chance of staying active in the Adventist church by age 40. However, in the area of Adventist standards, such as wearing jewelry, drinking caffeinated drinks, listening to rock music, and dancing, only a fourth of youth agreed with these prohibitions. The study uncovered more problems with this area than with any other (p. 48). Overall, denominational loyalty was most strongly predicted by three scales: acceptance of Adventist standards, a thinking-church climate as perceived by the youth, and high Adventist orthodoxy in the beliefs of the youth (Dudley & Gillespie, 1992, p. 26).

Twelve years after the first Valuegenesis study, *Valuegenesis*[2] study (Gillespie et al., 2004) found that 74% of youth indicated that there was a good to excellent chance of staying active in the Adventist church by age 40 (p. 63). The study also found that the most powerful unique predictors of denominational loyalty in their study were intrinsic religiousness, the quality of religious instruction, and orthodoxy. "These three variables predicted over half of the variance in the Denominational Loyalty Scale and become predictors of commitment to the church at a later point in a student's life" (p. 224). Also,

acceptance of Adventist standards, church thinking climate, and warm church were strong predictors of denominational loyalty.

The study by Carlson (1996) compared the data from *Valuegenesis*[1] with a sample from the Mid-America Union Conference of Seventh-day Adventists to find if there was a difference in the denominational loyalty between Adventist parochial school students and public school students. He found that Adventist youth in parochial schools (77%) showed a slightly higher level of denominational loyalty than did public school students (73%). To the question "if moving to another city would you attend an Adventist church?" 94% of parochial students said they would "probably or absolutely" attend an Adventist church, and 88% of the public school students responded the same. He concluded that both groups responded with a high level of affirming responses, but the data reveal a slightly higher percentage for the parochial group (p. 115).

The *Avance* study (Ramírez-Johnson & Hernández, 2003) found that Adventist orthodoxy in the beliefs of the youth was the strongest predictor of church loyalty, followed by a thinking climate, friendly church atmosphere, personal devotions, regular church attendance, and approval of the church service (p. 261).

Christian Commitment

In this study the term Christian Commitment represents religious salience because almost all the study participants are Christians. Historically religious salience has been studied by Bahr, Bartel, and Chadwick (1971), who defined salience as the "perceived importance of religion" or "degree of religiousness" of a person (pp. 70, 72). Salience was measured in their study by two questions: "How important is religion to you?" and "About how many hours per month do you spend in church or church-related activities?"

(p. 72). Further studies on salience were done by Roof and Perkins (1975) who defined it as an "intrinsically religious motivation—focusing upon value commitments rather than institutional expectations" (p. 125). Additional research on the topic of salience was done by Hoge and De Zulueta (1985), who studied the effect of salience on the values and attitudes of American Christians. They defined salience as "the self-perceived importance of religion as such to an individual" (p. 23). They found that salience affects a number of values in non-credal areas, such as family life, sexuality, abortion, avoidance of alcohol, and personal honesty. However, salience had weak consequences on patriotism, involvement with the poor, equality of women, and marijauna use.

Regnerus and Smith (2005) studied the effects of religious participation and salience on family relations, physical health, and delinquency. They defined salience as "the self-reported importance of religion in the respondent's life" (p. 30). Religious salience was found to predict better family relations, better physical health, and lower incidence in at-risk behaviors.

A study done by Burdette and Hill (2009) related salience with the term "private religiosity" (p. 43), which was found to have a positive influence on the sexual behavior of adolescents delaying the transition to adolescents' sexual activities. All of the aforementioned researchers studied the effect of salience on values, behavior, family interactions, and other areas of the adolescent's life.

A research by Bryant (2010) studied the effect of higher education environments on students' religious/spiritual struggles (salience), such as feeling distant or angry with God, and disagreeing with family members about religion. She found that on campuses where there was freedom of religious expression, the students experienced fewer

religious/spiritual struggles when compared to students on campuses that were closed to spiritual expressions. Moreover, campuses that were closed to spiritual expressions caused students to have spiritual struggles, having a direct effect on the student's religious salience (pp. 453-454). These religious/spiritual struggles tended to create a religious/spiritual identity crisis that challenged and disoriented students (p. 445).

The study by Pearce and Denton (2011) relates the meaning of salience with one of the Cs of religiosity, centrality of religion. They defined centrality of religion as "the degree of importance religion has in the person's life," or "the extent to which they (adolescents) prioritize and integrate their religious identity with other role indentities (e.g., student, friend, daughter, employee)" (p. 14). They use three measures for the centrality of religion: importance of religion, closeness to God, and frequency of thinking about the meaning of life. Pearce and Denton found that the social contexts of family, peers, religious institutions, socio-demographics, temperament, and life experiences have a direct effect on the centrality of religion of the adolescent. They also found that youth are a little more likely to experience decreases than increases in centrality of religion during adolescence. However, there is a fair amount of revising the importance of faith in both directions during this time (Pearce & Denton, 2011, p. 99). One of the reasons for the decrease of centrality of religion in the adolescent's life is the gain of independence and the increasing amount of time devoted to education, work, and peers (p. 100).

The most recent Adventist studies (Dudley & Gillespie, 1992; Dudley, 2000; Gillespie et al., 2004; Kangas, 1988; Ramírez-Johnson & Hernández, 2003) define salience as the importance of religion in one's life. The *Valuegenesis*[1] study by Dudley

and Gillespie (1992) considered salience to be part of the mature faith category, and "another way of measuring commitment" (pp. 76-77).

There are two longitudinal studies based on the same population of Adventist young people, the study by Dudley and Kangas (1990) and the study by Dudley (2000). Dudley and Kangas (1990) used the concept of personal religion when speaking about salience. They also connected salience with a personal relationship with Jesus Christ. They asked the question, "How does your present relationship with Jesus Christ compare with that of one year ago?" A total of 77% of respondents said that it was about the same or stronger today. Dudley (2000) related the concept of salience with personal religion and how the person experiences God. Dudley found that 82% of young adults said that personal religion was quite important or very important for them.

The *Valuegenesis*[2] study by Gillespie et al. (2004) used 12 items to measure the faith maturity category. To this second Valuegenesis study they added Allport and Ross's (1967) Intrinsic and Extrinsic Religious Scales to measure religious commitment. Extrinsic religiosity "uses religion as a means of obtaining status or personal security, for self-justification and for sociability, thus making religion more utilitarian and self-oriented." On the other hand, "the intrinsically religious person internalizes beliefs and lives by them regardless of outside or extrinsic social pressure or other possible personal consequences" (Gillespie et al., 2004, p. 80). Gillespie et al. found that 44% of the youth were intrinsic in their motivation while 6% held a more distant extrinsic view (p. 81). They also concluded that there are three environments that can nourish intrinsic religiosity in Adventist young people: the family, school, and church (p. 362).

The *Avance* study (Ramírez-Johnson & Hernández, 2003) among Hispanic Adventist young people also used the concept of faith maturity as an indicator of religious commitment, measured by 12 core dimensions of faith. However, they did not study the concept of salience.

Religious Behavior

The concept of religious behavior is directly related to the area of religious and devotional practices. Stark and Glock (1970) linked the dimension of "practice" to the concept of religious and devotional practices. They divided the dimension of practice into two areas: ritual and devotional practices. They believe that rituals, such as worship, communion, organizational participation, and financial support, play an extremely important role in the religious development of individuals (pp. 81-107). On the other hand devotional practices, such as contemplation, study, Bible reading and prayer, are informal and individual. Devotionalism is a basic standard for estimating the extent of religious commitment of the person, according to Stark and Glock (p. 108). Smith and Snell (2009) define religiousness or religious practices as: service attendance, professed importance of faith, and frequency of prayer and reading Scripture (p. 250). Furthermore, Smith and Denton (2005) affirm that among the more religiously serious American teenagers, religious practices appear to play an important role in their faith lives. The intentional engagement "in regular enacted religious habits and works have theological, spiritual, and moral meaning for their lives" (p. 27).

One of the "three Cs" of religiosity from Pearce and Denton (2011) is the conduct dimension, which includes the concepts of ritual and devotional practices of Stark and Glock (1970), but also includes other aspects of religious practice, such as voluntary

service and sharing of one's faith with others. According to Pearce and Denton (2011), all these practices reveal part of the person's religious identity and behavior. The study by Schwadel (2011) analyzed the effects of education on Americans' religious beliefs, activities, and affiliations. He found that education positively affects religious participation and devotional activities, and emphasizes the importance of religion in daily life.

In a longitudinal study the practice of prayer was found to have one of the strongest positive effects on religious commitment (Astin, Astin, & Lindholm, 2010a). The study started in 2004 with more than 112,000 freshmen from 236 public and private (religiously affiliated and non-religiously affiliated) colleges and universities, and then followed up in 2007 with 14,527 of these students at 136 institutions as they were completing their junior year. These researchers also found that students' religious engagement declined somewhat during college, but their spirituality showed substantial growth. Two activities associated with declines in students' level of religious commitment were alcohol consumption and partying. It was also found that spiritual development is impeded when students engage in activities that distract them from the ordinary experience of campus life--activities such as watching television and playing video games.

Among Adventist researchers, Dudley and Gillespie (1992) found that the area of personal piety, which included five devotional practices: prayer, watching or listening to religious programs, reading the Bible, reading Ellen White's writings, and reading religious literature, was the second most important predictor of mature faith (pp. 71, 72). Devotional practices were considered to enhance the development of a vertical faith,

while "value of service," which was the first predictor of mature faith, was considered to enhance the development of a horizontal faith. Another study based on the data from *Valuegenesis*[1] (Gillespie, 1993) concluded that the hearing of the gospel comes to life or dies through religious behavior and practices of parents, teachers, and church members. Most of all, youth need to have the gospel modeled as they are themselves accepted and forgiven in these three environments of the family, school, and church (p. 167).

The *Avance* study (Ramírez-Johnson & Hernández, 2003) found that personal devotions such as Bible reading and prayer are expressions of one's commitment to Christ. The study also found that regular time spent in Bible study and prayer was an essential part of life for Hispanic Adventists, since 57.4% of Hispanic youth had devotions every day or several times a week, and another 17.6% engaged in devotions up to three times a month (p. 29). The study also found that the more Hispanic Adventists participate in personal devotions, the more likely they were to believe that salvation cannot be earned, but it is a gift from God (p. 213). Moreover, 94% of youth who had daily devotions had never been involved in at-risk behaviors (p. 91).

The *Valuegenesis*[2] study (Gillespie et al., 2004) found that activities like Bible study, religious reading, Christian music, prayer, and church attendance are behaviors that reflect the spirituality of the person, since these activities link the person to God, His will and purpose. They found that three-fourths of the total group surveyed saw prayer as important, and about one third of respondents read their Bible every day. The study also found that "Adventist students spend about a quarter of their time watching religious television or more likely, listening to religious radio (probably Christian music)" (pp. 110-115).

Jiménez (2009) studied the influence of family variables on the devotional practices such as prayer, Bible reading, meditation, and church attendance of Adventist youth in Puerto Rico. He found that family support of Adventist standards and frequency of family worship were positively related to devotional practices, while parental authoritarianism was negatively related to devotional practices of youth. He also found that youth who reported high levels of parental knowledge of their activities were more likely to engage in devotional practices than youth who reported low levels of parental knowledge of their activities (pp. 178-181).

Jiménez (2009) also found that there were four variables that were related positively to church attendance: family support of Adventist standards, parental role model, Adventist mother, and both parents Adventist (pp. 188-190). He concluded that parents exert a strong social influence in shaping their children's spiritual lives and helping them to engage in devotional practices and church attendance. He also concluded that "family worship is diminishing among Adventist families. Particularly, Hispanic Adventist youth are reporting less frequency of family worship than the general Adventist youth population" (p. 193).

Family Influence

The majority of the studies examined agree that the family is the strongest influence in favor or against the religiosity of youth (Dudley, 1977; Dudley & Gillespie, 1992; Gane, 2005; Gillespie et al., 2004; Hoge & Petrillo, 1976; Kangas, 1988; Ramírez-Johnson & Hernández, 2003; Smith & Denton, 2005). Smith and Denton (2005) describe the religious influence of parents with the following words:

> Most teenagers and their parents may not realize it, but a lot of research in the sociology of religion suggests that the most important social influence in shaping young people's religious lives is the religious life modeled and taught to them by their parents. (p. 56)

Family systems theorist Edwin Friedman (1985) expresses the effect of the family on religious values: "The emotional processes in a family always have the power to subvert or override its religious values. The emotional system of any family, parishioner or congregation, can always 'jam' the spiritual messages it is receiving" (p. 7). Therefore, the emotional processes in the family affect their members' spirituality and religiosity, especially the generation coming behind.

Recent studies show an increasing number of inside influences causing a breakdown in the family system that is affecting adolescents' religiosity and leaving permanent emotional marks in their lives. Some of these inside influences are: (a) the increase of acceptance of divorce, (b) the rise of cohabitation and out-of-wedlock births, (c) the crisis of fatherlessness, (d) the increase in the number of mothers who work outside the home, (f) the decreasing amount of time parents are spending with their kids, and (g) teenagers are victims of family violence (Mueller, 2007). Parental influence has also been found to be significant in the religiosity of emerging adults (Smith & Snell, 2009). The researchers stated that "parental factors were always significantly related to outcomes in every statistical model, no matter how many other variables are also introduced into the equation" (p. 285).

Sociologist Kenda Creasy Dean (2010) concluded that "the religiosity of American teenagers must be read primarily as a reflection of their parents' religious devotion (or lack thereof) and, by extension, that of their congregations" (pp. 3-4).

Researchers Powell, Griffin, and Crawford (2011) state that "when it comes to kids' faith, parents get what they are" (pp. 116, 117).

Three key family aspects, according to Pearce and Denton (2011), shape the religiosity of the adolescent: the socioeconomic resources of the family, family environment, and the religious characteristics of the parents. They also found five characteristics of the home environment that may help or pose a challenge to the adolescent's religiosity: (a) the presence of both parents, (b) families who move a great deal, (c) the emotional condition of parents, such as, stress, depression, anxiety, and the like, (d) parent-child closeness, and (e) parent's religiosity, which provides an important role model for youth.

The intactness of the parents' marriage is considered to be the most important component in the family structure by Dudley and Gillespie (1992). In a study among Adventist Hispanic youth in the United States (*Avance*), Ramirez-Johnson and Hernández (2003) found that 26% of Adventist Hispanic youth live in single-parent homes. This is the highest number of single-parent homes found in all major Adventist studies. This percentage is also identical to the Hispanic sample of the NSYR, which shows that 26% of Hispanic teens interviewed were living in blended households with step-parents and step-siblings or half-siblings, and 29% have never had a significant relationship with their biological fathers (Carrillo, 2007, p. 119).

Father absence has been considered as one of the profound social changes of this generation (Kinnaman, 2011). Today's kids are eight times more likely to have come into this world without married parents than five decades ago. "In the 1960s, 5% of births were from unmarried women; currently, the percentage is 42%" (p. 46). Fatherlessness

has influenced youth's understanding of what it means to be a family, how healthy families should function, what it means to have a good heavenly Father in their lives, and how they can find meaning, trust, and intimacy in peers, family, and romantic relationships (Kinnaman, 2011). Father absence has also been associated with lower self-esteem and early onset of sexual activity among adolescents (Hendricks et al., 2005).

Some studies have found a close relationship between fatherlessness, dysfunctional family environment, and at-risk behavior among high school students (Clark, 2011):

> The midadolescent students who struggle the most in nearly every category of adolescent development—for example, self-concept, sexual behavior, substance abuse, and true friends or authority figures—almost universally came from a family system in which the home was not a safe, supportive environment. . . . Those who had learned (or were learning) to use their bodies to find comfort and connection through sexual play were trying to prove to themselves and to the world that they were worthy of love. . . . Those who were the most desperate for affection were not receiving it at home. (p. 93)

Clark (2011) also found many healthy and involved parents in his study, but he found far more uninvolved, stressed-out, and stretched-thin parents in deteriorated family environments.

The quality of parental relationships with the adolescent was found as the most important religious infuence in favor or against the spiritual life of the teens (Barna, 2007; Dudley, 1977; Kangas, 1988). In a study among Adventist families in southern and central Finland, Kuusisto (2003) found that three out of the four most important factors transmitting religious values to the children were related to the parents: a democratic relationship between parents and children, parental example, and encouraging children to do their own thinking.

In a longitudinal study Dudley (2000) found eight predictors for whether or not a teenager will retain membership in the Adventist Church. Out of the eight predictors three had to do with the family: mother attends church regularly, father attends church regularly, and adolescent participates regularly in family worship. Dudley (2000) also found 18 significant predictors for dropping out of the Church. Again, close to half (7) of the predictors had to do with the family: father was a member of the church, mother was a member of the church, father attended church regularly, mother attended church regularly, whether the parents of the teen had a stable marriage or not, close relationship to the father, and close relationship to the mother.

The *Valugenesis*^{2} study (Gillespie et al., 2004) reported that the majority of Adventist youth, about 80%, perceive their families as happy, with a lot of love, getting along well with the parents, and having help and support whenever it is needed. The *Avance* study (Ramirez-Johnson & Hernández, 2003) found that the majority (75.4%) of Hispanic Adventist youth who reported loyalty to the church also reported having loving, bonded families (p. 76). The majority of youth (68%) stated that their families have a strong sense of family unity and like to spend time together. However, in the area of family separation and divorce among Hispanic Adventists, 51.9% of the youth were worried about the possibility of divorce in their parents, which suggests that while remaining intact, there is a lot of conflict and discord among Hispanic Adventist marriages.

In Puerto Rico, like in the United States, the influence of parents has been associated with Adventist youth's spiritual practices (Jiménez, 2009). The researcher concluded that:

> Typically, parents do not realize how influential they are in fostering spiritual growth in their children and are not aware of key influential factors that can motivate their children in practicing spiritual disciplines such as prayer, Bible reading, meditation, and church attendance. (p. 29)

Parental effectiveness is not accidental, but purpose driven, requiring priorities, maturity, clear boundaries, and leading children by example (Barna, 2007). Parental leadership does not guarantee that Adventist youth will have a strong religiosity, but it will provide young people with a healthy and caring home environment that will affirm Christian values through parental example.

Church Influence

John Westerhoff (1976) describes how during the first third of the 20th century American society had six institutions that provided a positive environment and that consciously engaged everyone's religious education. This "ecology" formed by the community, the family, the public school, the church, popular religious periodicals, and Sunday school, provided the appropriate ethos, where individuals were nurtured in their own homogeneous communities. The family was secure, extended, and stable, with few women working outside the home, few one-parent families, and almost no interfaith marriages. Public schools were Protestant parochial environments, where daily morning Bible reading, prayer, and textbooks were full of moral and religious lessons. The church was the community neighborhood congregation where all ages knew each other and people spent many hours, not only in worship, but also in many social activities. Popular religious periodicals "provided the major source of 'entertainment' and religious education in the home" (p. 12). The Sunday school completed this ecology by providing religious education, allowing for lay participation, where women could play a significant

leadership role, and there was a natural intergenerational setting. Westerhoff argues that this ecology does not exist anymore (pp. 11, 12). Now there is a "broken ecology" in which the church is left to do alone what six institutions did before.

A number of researchers have studied different factors in the church that influence youth's religiosity (Beagles, 2009; Dean, 2010; Dudley, 1977; Gane, 2005; Hoge & Petrillo, 1976; Kangas, 1988; Kim, 2001; Kinnaman, 2011; Laurent, 1986; Smith & Denton, 2005; Smith & Snell, 2009; Pearce & Denton, 2011; Tameifuna, 2008). Another group of researchers have included in their studies the effect of the church on the denominational loyalty of youth (Carlson, 1996; Dudley, 2000; Dudley & Gillespie, 1992; Gillespie et al., 2004; Hoge & O'Conner, 2004; Ramírez-Johnson & Hernández, 2003). Most studies have concluded that the church is a strong influence in the religious and spiritual life of youth.

The influence of church was found by Laurent (1986) to be the strongest predictor of the alienation from religion among Protestant adolescents. Four of the first five items that most elicited alienation from religion were related to the church. These are: unpleasant experiences with the church, lack of church participation, uninteresting sermons, and religious restrictions on lifestyle.

Smith and Denton (2005) coined the expression "Moralistic Therapeutic Deism" to describe the common religion in America today. Moralistic theurapeutic deism, in the first place, inculcates a moralistic approach to life, teaching that central to living a good and happy life is being a good, moral person. Second, it provides a therapeutic benefit to its adherents by making them feel good. Religion is about "attaining subjective well-being, being able to resolve problems, and getting along amiably with other people" (pp.

163-164). Third, it teaches the belief in a God who exists, created the world, and defines our general moral order, but is not personally involved in one's affairs. Dean (2010) defines moralistic therapeutic deism as a "dicey codependence between consumer-driven therapeutic individualism and religious pragmatism" (p. 5), which is forming "an imposter faith that poses as Christianity, but lacks the holy desire and missional clarity necessary for Christian discipleship" (p. 6). As a religious system, it maintains adolescents as passive consumers, incapable of articulating their beliefs, without a place to belong or a mission to live for.

However, Dean (2010) found some churches in the United States that are living and teaching their teenagers a "consequential faith," a trust-walk of Christian faith that takes root "in the rich relational soil of families, congregations, and mentor relationships where young people can see what faithful lives look like, and encounter the people who love them enacting a larger story of divine care and hope" (p. 11).

According to Dean (2010), the adolescents from these denominations had "four theological accents" in their personal lives: a creed to believe, a community to belong to, a call to live out, and a hope to hold onto (p. 42). These teens are an essential part of the churches and belong to a highly participatory and missional structure, because according to Dean "the church exists by mission as fire exists by burning" (p. 64). Furthermore, Pearce and Denton (2011) found that youth are drawn to congregations where they feel genuinely valued, loved, and cared for, and where the relevant concerns of their lives are taken seriously (p. 159).

Smith and Denton (2005) also found that the church in the United States occupies a weak and often losing position in the adolescent's life, competing against school, homework, television, other media, sports, romantic relationships, paid work, and more.

The Barna Group (Kinnaman, 2011) found that 59% of young people with a Christian background reported that they had "dropped out of attending church, after going regularly" (p. 23). He found six reasons given by the young and young adults for leaving the church. The church is: (a) overprotective, a creativity killer, demonizing everything outside the church, (b) shallow, boring, lacking a sense of calling to use their abilities and passions, (c) antiscience; the church's defensiveness gives the impression that faith and science are incompatible, (d) repressive; they perceive religious rules stifling to their lives, but not understanding their realities, (e) exclusive; they see Christianity as prejudiced and rigid about new ideas and forms, and (f) doubtless; they perceive the church as a place in which doubts cannot be expressed for fear of condemnation.

Youth-church relationships found in general Protestant studies are also found to some extent in Adventist studies. Among the Adventist researchers, Dudley (1977) found that the church was the second most important influence for the alienation from religion in Adventist youth.

In the large *Valuegenesis*[2] (Gillespie et al., 2004) study, based on over 16,000 respondents of Adventist youth, less than 50% of the youth responding said that their local church was open (48%), fair (40%), inclusive (34%), bright (43%), kind (47%), growing (37%), flexible (26%), organized (44%), warm (37%), and exciting (20%). When they were asked the question: "To feel comfortable bringing a friend to church,

what needs to happen?" The items that scored the highest were church climate issues: friendliness (76%), acceptance (65%), more people of your age (56%), more social events (56%), and no guilt trips (46%).

Specific areas of Adventist life and beliefs appear to strongly affect young people's commitment to remain within the church. These areas are: agreement with the church's standards, church's thinking climate and caring atmosphere, adult hypocrisy, and church participation. Agreement with the church's standards has been identified by a number of studies to have a strong effect on the denominational loyalty of Adventist youth (Case, 1996; Dudley, 1977, 2000; Dudley & Gillespie, 1992; Gillespie et al., 2004; Kangas, 1988). The Adventist Church faces a real dilemma in the area of traditional church standards such as not wearing jewelry, not using drinks with caffeine, not listening to rock music, not dancing, not watching movies in movie theaters and not wearing a wedding ring (Dudley & Gillespie, 1992, p. 148). The aforementioned standards are perceived as inconsistent, unreasonable, and not applicable to the life in the 21st century.

Adolescents and young adults are perceiving the Adventist church as behavior centered, while they are searching for sincerity and genuineness in relationships. Case (1996) agrees that "the process by which we understand and communicate Adventist standards must be reordered" (p. 12). The *Avance* study (Ramirez-Johnson & Hernández, 2003) found that the issue of Adventist standards "has been a heated battleground for parents and youth. Some of today's youth see church standards as irrelevant . . . and unimportant, arguing that what is inside the heart is what matters . . . not what is on the outside" (pp. 87-88).

The church's thinking climate and caring atmosphere have also been found by a number of studies to affect the faith maturity and denominational loyalty of Adventist youth (Carlson, 1996; Kim, 2001). The *Valuegenesis*[1] study (Dudley & Gillespie, 1992) found that only 27% of youth agreed to the statement, "Programs at my church make me think." In the area of church climate, Dudley's (2000) longitudinal study found that many of the dropouts described their churches as very "cold," "aloof," and "unfriendly." An adolescent stated that "I would rather spend Sabbath on my own than try to carve out a place in the ice" (p. 61). Dudley and Gillespie (1992) compared their findings in the church's thinking climate and church's atmosphere with five mainline denominations, and concluded that:

> At every grade level mainline youth were higher on perceiving a congregational climate of warmth and of ecouraging thinking. They found the religious education programs to be more interesting, the services provided for youth to be more adequate, and the adult leaders to be more caring. They were more than twice as likely to look forward to going to things at church. (pp. 47, 48)

It seems that Adventist youth feel they are being told what to believe and how to behave, and not encouraged to think or ask questions about their faith. In a society that gives youth access to infinite sources of information, the church could easily be perceived as oppressive, close minded, not relevant, and socially disfunctional.

However, the *Avance* study (Ramírez-Johnson & Hernández, 2003) found that the majority of the Adventist Hispanic youth, about 66%, said that "church encourages me to ask questions" (p. 201). Again, these percentages are similar to the results found among Protestant Hispanic youth by the NSYR (Hernández, 2007, p. 299). They found that 71% of youth stated that church makes them think about important things; 74% said that their church is a warm and welcoming place; and 78% stated that there is an adult in the

congregation (not family) with whom they enjoy talking and who gives them a lot of encouragement.

Various studies have found a significant relationship between adult hypocrisy and alienation from religion, and the religious commitment of Adventist youth (Dudley, 1978, 1986; Gillespie et al., 2004; Kangas, 1988). The *Valuegenesis*[2] (Gillespie et al., 2004) study found that 51% of Adventist youth perceived hypocrisy in adult church members. Adult hypocrisy has been associated with youth's disillusionment, since adults insist on certain rules or standards for younger Adventists that they do not observe themselves (Gillespie et al., 2004). Disillusionment destroys all the respect and motivation so necessary in the youth's life to pursue a Christ-like life, since it proves the inefficiency of the Gospel in the adult generation. Hypocrisy also produces hostility to religion by the youth who perceive the double standards that some church leaders show, demanding, condemning, but not living according to the truth they know (Kangas, 1988). Furthermore, Dudley (2000) found that youth are not disputing doctrines with the church, but are confused by the tension between the truth of Adventism and the way they see it being lived out by the older members of their congregations (p. 61). It seems that some young people move away from certain church environments, not as a sign of rebellion but out of wisdom, trying to protect themselves from a disfunctional and offensive religious environment.

Church participation has been found as one of the positive influential predictors for the youth to stay in the church (Kim, 2001; Laurent, 1986; Tameifuna, 2008). Religious socialization is defined as "the process by which the child learns the values, beliefs, and traditions of a religion, and ultimately becomes a fully participating member

of that religion" (Gillespie et al., 2004, p. 64). The *Valuegenesis*[2] study (Gillespie et al., 2004) found that 67% of students in Adventist education "claimed that youth and young adults regularly take a leading role in the worship services at their church" (p. 85). However, the study also found that Adventist youth experience an institutional alienation, since they feel put-off by the institutional forms of worship and practice of religion by adults (p. 179). The youth's participation is limited to established forms of worship and leadership, because their ideas, creativity, insights, and concerns seem not to be welcomed.

The studies mentioned above show how the church's environment and leaders' attitude can affect youth for good or bad in their faith walk with God. Churches that are effective with youth are intentionally inclusive of all ages, allow youth to participate in leadership and mission, and maintain a caring dialog with the youth. An excessive emphasis on rules and regulations can convey a message of a church that is behavior centered, not caring, and unfortunately not Christ centered. This emphasis on regulation seems to be linked with adult hypocrisy, which can also push young people away from the church.

School Influence

The school system is a powerful influence in adolescents' and young adults' lives. Sociologists Christian Smith and Melinda Lundquist Denton (2005) do an historical description of the public school system in the United States that reveals the pervasiveness of the school in the youth's life. They found that the lives of most youth in all but the most recent generations have generally been involved in productive activities supervised by the watchful eyes of adults. However, during the 1930s, triggered by the Great

Depression in United States, the decision was taken to remove youth from the labor force so they would not compete with adult men for the scarce jobs available.

> The majority of teenagers were for the first time in history gathered up together for most of the day, for most days of the week, in single buildings with masses of other boys and girls of their same age, with relatively few adults around to supervise and intervene into the details of their lives. Mass schooling was the perfect incubator for a new, distinctive youth culture, which blossomed in the following decades. The word "teen-ager" (its first spelling) was coined during World War II, and by 1945 "teenager" had become a widely used label naming a cultural reality newly come into being. (pp. 183, 184)

This educational environment has created a structural disconnection of youth's lives from the adult world. The peer group has become a significant source of knowledge, influence, and pressures in the life of the youth. School environment is now associated with adolescents' violence and disruptive behavior (Johnson, Burke, & Gielen, 2011). A number of schools in the United States face the problem of bullying, which has been associated with psychological distress, depressive symptoms, and suicide attempts of adolescent victims (Schneider, O'Donnell, Stueve, & Coulter, 2012). The school environment has even been found to influence teens' involvement in risk behaviors such as alcohol consumption and sexual involvement (Aspy et al., 2012).

The school plays a key role in the religious and social development of adolescents as well, structuring their lives and conveying a variety of skills, norms, and values (Pearce & Denton, 2011). Religious beliefs and behaviors are influenced systematically and observably by the type of religious climate within the school (Barrett, Pearson, Muller, & Frank, 2007). Smith and Denton (2005) found that only a minority (12%) of American teens reported expressing their faith a lot in school, and religious minority teens have been teased for wearing yarmulkes, keeping Kosher, and observing Sabbath

(p. 59). It is not difficult to imagine the Adventist adolescent and the different pressures they face on a daily basis because of their beliefs.

A chronological view of studies on Adventist education from 1977 to 2004 shows the limitations and benefits of Christian education. In the 1970s Dudley (1977) found that the school factors that elicited most alienation from Adventist students were: lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with the church's standards.

A decade later Kangas (1988) found that longer attendance at Adventist schools is the greatest influence on degree of agreement with the church's standards. In the 1990s Dudley and Gillespie (1992) identified the number of years in Adventist education as one of the important variables in determining the denominational loyalty of youth. This same study showed that the majority of the students in Adventist academies found them exciting and interesting. Adventist young people were notably 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. However, enrollment has kept declining in Adventist educational institutions, especially boarding academies. One of the reasons for this decline is the high cost of Adventist education, which is a major challenge for many Adventist families. The number of day academies is increasing because parents want to keep their teenagers at home (Dudley & Gillespie, 1992, pp. 7-8).

In the late 1990s in the United States, Carlson (1996) found that attendance of Adventist students at public or Adventist schools showed a significant difference in their

denominational loyalty.

In the early 2lst century, the *Valuegenesis*[2] study (Gillespie et al., 2004) also found high levels of student satisfaction in Adventist academies. It showed the benefits of Adventist education in areas like peer pressure and at-risk behaviors. The study concluded that Adventist education is an important spiritual influence in Adventist students. However, they also found that in some Adventist conferences, "as high as 70% of the school-age students attend public education rather than choosing an Adventist Christian school" (p. 38). Some of the reasons continue being financial considerations, location, perceived quality, and access.

The *Avance* study (Ramírez-Johnson & Henández, 2003) reported that the majority of Hispanic Adventist youth were enrolled in the public school system, due to the high cost of Adventist education and social distance. Adventist "students in public schools were more likely to feel that discipline was fair, that they had a say in how the school was run, and that teachers praised hard work" (pp. 120, 121). Hispanic students in Adventist schools felt that there was a school spirit at their school. Those with some Adventist education were six times more likely to go to graduate school than those who had never attended an Adventist school.

The aforementioned studies show the strong influence that any school system has on the adolescents' religious lives. Youth culture gains influence and strength through the school system, since adolescents are spending most of the day together. This educational environment intended to convey formal education is also a powerful informal source of education affecting values, attitudes, beliefs and dictating normalcy in social behaviors of adolescents. Public schools present a difficult environment for Christian adolescents to

develop their faith or even confess their belief in God. In spite of not being the perfect environment, Christian education offers adolescents a healthier environment for faith development and fewer risk effects in their lives.

Peer Influence

Peer influence has been found to have a significant influence on youth's religiosity (Dudley, 1977; Dudley & Gillespie, 1992; Laurent, 1986; Mueller, 2007; Smith & Denton, 2005). Some studies show that after parental influence, the second biggest influence affecting the religiosity of many American adolescents is friends and peers (Pearce & Denton, 2011; Smith & Denton, 2005). "Youth generally, do not believe that anything or anybody directly influences them, but that they are self-directed; thus, they may be significantly underestimating negative moral peer influences" (Smith & Denton, 2005, p. 58). Generally, teens spend the greater part of the week sorrounded by peers with a minimum of adult supervision. Thus, they are immersed in a world of peer influence, spending close to 8 hours in school together, talking, texting, watching TV, hanging out, etc. Clark (2011) describes the significance of the peer environment for many adolescents:

> A friendship cluster is more than just a circle of relationships. It is heart and soul of being young today. It is a place to belong. There is no formal membership. You are either in or you are not. Being in means you share many things: interests, experiences, intimate thoughts, problems, and triumphs of the day. Being in means you tune in to the same music, wear each other's sweaters, and generally just enjoy each other. (p. 60)

The study by Laurent (1986) found that peer pressure ranked seventh among the 10 strongest predictors that explained adolescents' alienation from religion. The peer group offers adolescents a world in which they may socialize in a climate where the

values that count are those that are set, not by adults, but by others of their own age. Laurent stated that "many youth seem to conform quickly to the values of their peers, often trading the values in which they were raised for acceptance and approval" (p. 10). The beliefs, practices, and pressures of close friends or significant others are likely to play some role in the contours and dynamics of adolescent religiosity (Pearce & Denton, 2011, p. 24).

Peer pressure has always been part of the youth experience, but "it reaches its zenith during the teenage years" (Mueller, 2007, p. 50). Peer pressure and influence can be positive, motivating teens to try harder, avoid mistakes, and make good choices, but it can be lethally negative. Teenagers are especially susceptible to negative peer pressure because of where they are in the process of developmental growth and change combined with confusion, challenge, media bombardment, family dysfunction, and a host of other stresses (p. 246). As adolescents search for security and acceptance, it is easier for peer influence to eclipse rational judgment in the decision-making process (p. 247). A walk through any high school will show how strong peer influcence is as adolescents look alike and sound alike and go out of their way to avoid being left out (p. 250).

Mueller (2007) mentions six specific areas of peer pressure: (a) having the "perfect" body, (b) having the right clothes and "look," (c) being socially linked with the right kids in the right activities, (d) drinking, smoking, and using drugs, (e) becoming sexually active, and (f) getting good (or bad) grades. Mueller said, "When I surveyed a group of teenagers active in their church youth groups and who professed faith in Christ, they told me drinking and drugs were their greatest pressures" (p. 261).

Peer influence among emerging adults (ages 18-23) has been linked to sexual

scripting (Regnerus & Uecker, 2011), a theory that states that our social experience and behavior are developed through social interaction with other people, by observing them and by learning from them, including their sexual conduct (p. 4).

> Indeed, a key motivator of human behavior is to enact the common scripts around us. We may or may not like our scripts, but we tend to stick to them. We might think "outside the box," but we don't often act outside of it. (p. 4)

According to Regnerus and Uecker (2011), religion plays an important role in the emerging adults' sexual behavior, but it does not prevent them from being sexually involved. They explain the extent to which religion makes a difference in the sexual behavior of emerging adults:

> Among those who do display religiosity, it's quite clear that faith plays a role in shaping their sexual decision-making. It doesn't mean that our religious interviewees were ubiquitously virgins; they weren't. But it does mean that their sexual behavior tends to be less prolific. More devoutly emerging adults tend to exhibit fewer partners and less sex. (p. 226)

In a culture of abandonment the need for affiliation, support, and security during midadolescence is fertile ground for intensely powerful peer relationships. In their need to belong and for security, the peer group seems to be the perfect place and only option adolescents feel they have (Clark, 2011, p. 65).

However, adolescents' religiosity can reduce the effect of peers on deliquency. Desmond, Soper, and Kraus (2011) found that peer attitudes, behaviors, and pressures have a weaker effect on religious adolescents. When religious youth were exposed to peers who encouraged substance use, religiosity served as a protective factor that reduced the effect of peers (p. 665).

Sociologist Elizabeth Conde-Frazier (2007) from the NSYR found that many religious Hispanic adolescents do not conduct themselves according to the norms they are

taught in church, or even what they say they believe, but choose from a range of behavioral scripts. They "behave as they are expected according to their role in the relationship—whether it be as a friend, a child, a gang member, or a romantic partner" (p. 195). Adolescents, whom their parents have not helped to cultivate the ability of moral reasoning, tend to transfer parental authority to their peers, making them more susceptible to peer pressure (p. 233). Religious Hispanic adolescents also were the most likely to say that they were pressured by both friends and dates to have sex (p. 207).

A number of secular studies have also found that peer influence and pressure have been associated with early dating, entrance into romantic relationships, and timing of first sexual intercourse (Sieving, Eisenberg, Pettingell, & Skay, 2006). It has also been associated with entrance into tobacco use, which has been proved to become a life habit for most users, due to its addictive power (Kotwal, Thakur, & Seth, 2005). Peer pressure is the strongest predictor of body dissatisfaction among adolescent girls (Dohnt & Tiggermann, 2005). Furthermore, among the various factors that people believe influence youth substance use, peer effects are identified as a critical determinant (Kawaguchi, 2004).

Therefore, the adolescents who are at a developmental period, moving from parental influence to potentially dangerous peer influence, can come out of this stage with problems of sociability, aggressiveness/disruptiveness, and sensitivity or isolation (Stiles & Raney, 2004). Fanning (2003), describing peer pressure persuasiveness stated,

> "Peer pressure really takes the place of rational judgment," says Dr. Charles Wibbelsman, chief of the teenage clinic of Kaiser Permanente, an HMO in San Francisco, California. . . . For many teens, the anxiety of being ridiculed or losing friends far outweighs any fears they have about engaging in risky behavior. (pp. 18-20)

Among the Adventist studies, Dudley and Gillespie (1992) found that the influence of peers was correlated with frequency of devotional behavior, satisfaction with enforcement of church standards, endorsement of standards, perceptions of a thinking climate in their congregations, frequency of personal prayer, perceptions of leaders and teacher in their churches as being warm and caring, and denominational loyalty. In addition, three of all the variables that predict the importance of religion in one's life have to do with peers. These are: religiousness of peers, frequency of talking with friends about God, number of close friends who are Adventist. Dudley and Gillespie conclude: "Apparently youth take the cue from their friends when deciding on the role of religion in their lives" (p. 77).

Gillespie et al. (2004) consider that it is difficult to overestimate the power of peers in Adventist youth. They found that the young people of their study—in the public or parochial school system—had many of the same values, interests, and attitudes toward their church and family. This commonality of thought seems to show the effects of the scripting theory in Adventist youth. Gillespie et al. concluded that adolescents "seem to be locked in an individualism that only gets satisfied by reliance on their peers. This is a dangerous aspect of adolescing because peers often do not have a broader and more circumspect perspective to share either" (p. 223).

Media Influence

The influence of media has been found to have a significant effect on youth's religiosity by a number of studies (Dean, 2010; Dudley & Gillespie, 1992; Garber, 1996; Gillespie et al., 2004; Laurent, 1986; Mueller, 2007; Smith & Denton, 2005; Smith, Christoffersen, Davidson, & Snell Herzog, 2011). The major conclusion of these studies

is that media is a pervasive influence capable of distorting and affecting Christian values in youth. A number of secular studies also show the effects of media on youth's and emerging adults' behaviors and attitudes (Clark, 2011; Henning & Vorderer, 2001; Jenkins, Clinton, Purushotma, Robison, & Weigel, 2009; Mesch, 2006; Rideout, Foehr, & Roberts, 2010; Sargent, Wills, Stoolmiller, Gibson, & Gibbons, 2006; Sarkar, 2011; Strasburger, 2006). The major conclusions of these studies are that media has both positive and negative effects on youth's behaviors and attitudes. However, the negative effects outweigh the positive effects.

At a time of life that youth need a psychological mirror that will help them define how to act, or respond to problems, one of the biggest sources to answer all their questions seems to be the media. It will dictate to youth what is of value, how to get respect from their peers, how to act with the opposite sex, what language is accepted, how to dress to look good, and many other standards (Garber, 1996). It is impossible to think that these secular influences do not affect the values and religiosity of the Christian adolescent. Specific religious studies, secular studies, and Adventist studies show the different effects of media in the life of youth.

Among the religious studies, Garber (1996) stated that media seeks to redefine in the person's life what is meant by religion, art, family, politics, history, truth, privacy, and intelligence, becoming in effect a "technopoly," the surrender of culture to an ever-changing technology (Postman, 1993).

Sociologists Smith and Denton (2005) found that the mass-consumer capitalist industry targets adolescents because of their purchasing power. American adolescents spend about $170 billion of their own money annually and influence their parents to

spend over $500 billion of their money annually as well. To move adolescents to buy their products, the advertising industry often stimulates the worst of human feelings in them, namely: “insecurity, envy, vanity, impulsiveness, pride, surface images and appearance, the sexual objectification of others, emotional impulses habitually trumping rational thought, short term gratification, and so on playing to the darker side of human nature” (p. 178). This kind of exposure is capable of dwarfing the religious influences that even the most active American adolescent might have. It also has the power of distorting their perceptions and expectations from church, parents, society, and God.

Media are immersing American teenagers in the official language of their commercial empire, and are successfully creating a self-serving image of Christianity that has no apparent purpose or social use, and no missional imagination to challenge the scripts supplied by its dominant culture (Dean, 2010, p. 138). In other words, in the presence of media Christianity is out of date and useless for youth’s lives.

Sociologist David Kinnaman (2011) found that “the next generation is living in a new technological, social, and spiritual reality that can be summed up in three words: *access, alienation and authority”* (p. 39). These three words are intimately related with the influence of media. Technology allows youth to have *access* to other people, their ideas, and worldviews instantaneously. It is also fueling a rapid *alienation* and disconnection between the young and the adult generation, creating a disruption between how previous and the new generations relate, work, think, and worship. Technology is also destroying the traditional *authority* that church, Christianity, and the Bible had, since emerging adults are relying on new influences and sources of information available through media.

Consistent new options and outlets of media "keep teenagers in touch with media and media in touch with them 24/7" (Mueller, 2007, p. 78), and is bombarding their senses at home, school, work, sporting events, malls and in the cars. "Media is not only at their fingertips; it's woven in and through the fabric of who they are" (p. 79). Social media are giving youth the ability to construct a personalized identity and accumulate friends within their own network even in their cell phones (Clark, 2011). Additionally, the average American teenager receives well over 2,000 text messages per month in their cell phones. "It is not the thrill of typing with one's thumb, but the capacity of staying connected to one's peers at every waking hour—and sometimes in the middle of the night" that makes it so valuable for youth (p. 161).

A comparison of media usage in two studies between the years 2004 and 2009 shows the increasing influence of media in youth's lives in 5 years. In 2004 the average youth was exposed to 8 hours and 33 minutes of media content per day, and they packed that time into less than 6 hours and 30 minutes, since they were multitasking—talking on the phone, instant messaging, watching TV, listening to music, or surfing the web, while they are doing homework (Mueller, 2007).

In contrast, by 2009, youth were packing 10 hours and 45 minutes worth of media content into 7 hours and 30 minutes per day, 7 days a week (Rideout et al., 2010). Kids 8 to 18 years old in the United States spend more time with media than in any other activity besides (maybe) sleeping. They also found that youth who spend more time with media report lower grades and lower levels of personal contentment. The groups of adolescents that stand out for their high levels of media consumption are 11- to 14-year-olds, averaging just under 9 hours a day of media use daily, and Hispanic and Black teens

averaging about 13 hours of media exposure daily (p. 5).

One of the magnetic powers of media is its capacity to provide adolescents and emerging adults a sense of belonging, value, and respect for their ideas and creativity. Jenkins et al. (2009) found that more than one-half of all teens who use the Internet have created media content, and roughly one-third of teens have shared content they produced. These teens are actively involved in what Jenkins et al. are calling "participatory cultures." They say "participatory culture" is

> a culture with relatively low barriers to artistic expression and civic engagement, strong support for creating and sharing one's creation, and some type of informal mentorship whereby what is known by the most experienced is passed along to novices. A participatory culture is also one in which members believe their contributions matter, and feel some degree of social connection with one another (at the least they care what other people think about what they have created). (p. 3)

This participatory culture is transforming youth culture, giving opportunities for "peer-to-peer learning, changing attitudes toward intellectual property, diversifying cultural expression, developing skills valued in the modern workplace, and empowering the conception of citizenship" (Jenkins et al., 2009, p. 3). It is also creating a new form of hidden curriculum, since youth learn these skills as they interact with popular culture. According to Jenkins et al., participatory culture is giving youth at least 11 new skills, each summarized here in one or two words: Play, performance, simulation, appropriation, multitasking, distributed cognition, collective intelligence, judgment, trans-media navigation, networking, and negotiation. However, Jenkins et al. see three potential problems with this participatory culture: (a) The Participation Gap—the unequal access to the opportunities, experiences, skills, and knowledge that will prepare youth for full participation in the world of tomorrow; (b) The Transparency Problem—the challenges

young people face in learning to see clearly the ways that media shape their perceptions of the world; and (c) The Ethics Challenge—the breakdown of traditional forms of professional training and socialization that might prepare young people for their increasingly public roles as media makers and community participants (p. 3).

This environment, which seems to give so much power, respect, importance, direction, and belonging to adolescents, must be highly attractive and addictive, since this is the stage in life that most parents, churches, and schools do not see a lot of potential in the adolescent's life. On the other hand, in the private worlds of their electronic equipment, with all the other dangers available to them, they feel trusted, valued, respected, belonging, accomplishing goals and having hope for their future. The church might not be valuing and leading them into their future, but the media are.

One of the negative effects of media is in the sexual conduct of adolescents and emerging adults. Pornography has become a strong and accessible attraction with over 420 million pages of pornographic material on the internet. The average age group that views internet pornography most frequently is between 12 to 17 years old (Mueller, 2007, p. 133). Other studies also confirm that media have become the leading sex educator among youth in the United States (Strasburger, 2006). In the year 2006, 75% of primetime shows had sexual content, but only 11% discussed the risks of sex. Moreover, Strasburger suggests that sexual content seems to be paralleling the amount of media violence in movies and advertisements (p. 1427).

The influence of media was the third strongest transmitter of sexual scripts among emerging adults 18 to 23 years old in United States (Regnerus & Uecker, 2011). Two out of three of the emerging adults used online pornography and considered it generally

accepted (p. 95). The survey also revealed that 86% of males said that they "interact" at least once a month with online pornography. Regnerus and Uecker found that pornography viewing creates four common norms in young people: men are sex driven, women are sex objects, appearance is paramount in dating, and dating is a game. Furthermore, overall exposure to mass media is a significant antecedent of youth's perceptions that media messages encourage sexual behaviors, and is a strong predictor in youth's self-reported sexual behaviors that are risky (Sarkar, 2011).

Recent studies have also found that teens' "sexting," the act of sending sexually explicit messages or photographs, primarily between mobile phones, is becoming popular in countries like the United Kingdom, United States, Australia, and Canada ("Sexting," 2012). In addition, one in five teen girls have electronically sent or posted online nude or semi-nude images of themselves in the United States (Houck et al., 2014). Caron (2011) states that teen girls who have sent or posted nude or semi-nude images of themselves are likely to experience psychological distress. These teens are not only more likely to report a suicide attempt, they also have twice the odds of reporting depressive symptoms, as their images are shared by people they never intended or thought would see them (p. 1).

More than 20 years ago, Dudley and Gillespie (1992) found that 47% of Adventist youth watch movies in the theaters regularly, 96% watch TV and played VCRs regularly, 83% listen to rock music regularly, and 63% of the youth look at sexually explicit videos or magazines. They concluded that "an erosion in behavioral standards is occurring; to some degree regarding chemical substances and to an overwhelming degree regarding entertainment choices" (p. 258).

Valuegenesis[2] (Gillespie et al., 2004) recognized that the most underestimated influence on youth's lives is their music. Music produces a life philosophy to consider and follow. It also "helps to develop cultural heroes and role models that mentor their lifestyles on a regular, almost heart-pounding basis" (p. 116). They also found that "Adventist students spend about a quarter of their time watching religious television or, more likely, listening to religious radio (probably Christian music)" (p. 115).

Ramirez-Johnson and Hernández (2003) found that 95% of Hispanic Adventist youth watched TV/videos regularly. They also mentioned that it was "not possible to determine how these variations affected every aspect of the children's lives, but some were found to have direct association with youth behavior" (p. 47). They did not mention the direct associations they found. Johnson-Mandragón (2007, p. 35) found that Hispanic adolescents in the United States tend to busy themselves with immediate gratification activities such as listening to music and watching television or movies. During this time they neglect studies and develop a culture of resistance to ideals of education, hard work, and individual achievement.

Media are increasingly becoming one of the strongest influences in youth's lives, providing values, social environments, different worldviews, peer influence, and creating needs in youth's lives. The current generation of youth are technology natives, which makes them more vulnerable to media influence in most areas of their lives, including religion. In a world of parental abandonment there is a symbiotic relationship that is taking place between youth and media. Youth need the media for guidance and to dictate normalcy, and the media need youth to survive financially (Schultze et al., 1991). The Christian church has an incredible challenge to keep the gospel relevant to a generation

that is exposed to every kind of imaginable information and social pressure, and understanding the pressures they face.

Popular Culture Influence and Adventist Culture

"Culture is transforming and transmissive. That is, it is constantly changing and is passed on from generation to the next by means of formal and non-formal education. Stated succinctly, culture is how one views reality" (Anthony, 2001, p. 187). The influence of popular culture has been found to be important on the religiosity of youth (Harper & Metzger, 2009; Mueller, 2007). Popular culture has been found to be a powerful influence in youth's attitudes and behaviors in some secular studies as well (Deschamps, 2002; Drake, 2010; Gosa, 2008; P. Harper, 2012; Negus, 1998; Schultze et al., 1991).

According to Schultze et al. (1991) American popular culture is characterized by a media-oriented world that criticizes maturity, tries to find happiness in the cash register, depends on electronic gadgets, and finds in leisure the reason for living. Harper (2012) considers that America's youth are a walking depiction of their worldview that is externally manifested through clothing, art, attitude, style, movement, music, video, television, film, language, and the Internet. She defines youth popular culture as: "How youth spend their time; what they value; their attitudes, styles, and behaviors; their concerns; and how they interact with mass mediated messages, their peers, and society-at-large" (p. 1). The culture dictates what becomes the shared norms that provide young people "with a deep sense of belonging and often with a strong preference for behaving in certain ways" (p. 1).

Sociologist Travis Lars Gosa (2008) found that some music genres powerfully influence Black popular culture and reconstruct racial-gender collective identities. Hip-hop music's anti-intellectual messages encourage Black youth to turn away from schooling, building distrust and labeling pro-schooling behaviors and attitudes as "inauthentic" or "acting white" (p. ii). Another study by Deschamps (2002) found that popular culture affects the private and public school environments, creating a milieu in which students function in. Popular culture has been associated with the social identity theory, creating a sense of belonging to a particular social group, and affecting the emotions and values of its members (Drake, 2010). Thus, elements of social belonging and ownership are transmitted through music, clothing, and other forms of art.

Popular culture is also directly affecting the Christian church environment as many places become rigidly defensive and protective of their standards, not even allowing for dialog between the adult and the young generations. Other church environments seem to move to the other extreme, and in search for relevancy toward the youth "churches go through youth pastors like fast-food restaurants go through cashiers and cooks. Trying to remain relevant and 'make a difference' in young lives, youth pastors simply burn themselves out" (Schultze et al., 1991, p. 4). Therefore, it is very difficult for the Christian church to stay relevant in front of a changing youth culture, heavily influenced by a postmodern mentality.

One of the religious areas affected directly by popular culture is the expression of worship. Popular culture symbols can be dangerous, but they also have the potential for a powerful and positive place of worship. The symbols of a popular culture can transmit the shared meanings by which people understand themselves, identify their longings, and

construct their world (B. Harper & Metzger, 2009). Tom Beaudoin (as cited in B. Harper & Metzger, 2009) contends that "we express our religious interests, dreams, fears, hopes, and desires through popular culture" (p. 33). Furthermore, God reveals himself through the common, like bread and the spoken word. Culture is the arena from and to which God speaks, but also one that can distort God's self-revelation (p. 33). This reality calls church leaders to live in the tension of appropriate expressions of worship, but not to throw away every contemporary expression as evil.

One of the distinctive aspects of the Adventist culture has been its emphasis on a conservative worship, moral standards and standards related to substance abuse, Adventist lifestyle, and popular culture. Apparently, for decades very few of the church's standards had been challenged by church members or youth. However, Dudley and Gillespie (1992) found in the *Valuegenesis* study that the church faces a real dilemma in the area of Adventist standards in relationship with popular culture.

> If traditional standards are abandoned, the community of faith loses its reason for existence and the distinction that sets it apart. But if standards are perceived as inconsistent and unreasonable—not applicable to life in the late twentieth century—young people leave the church and turn elsewhere. (pp. 49-50)

They found that the study uncovered more problems in this area than in any other. The majority of young people disagreed with Adventist standards related to guidelines on not wearing jewelry, not wearing a wedding ring, not using caffeinated drinks, not listening to rock music, not dancing, not participating in competitive sports, and not watching movies in theaters. Dudley and Gillespie expressed their concern about this topic with the following words: "Make no mistake. How we handle church standards is the crucial issue in the determination of whether or not we will retain the rising generation in the church" (p. 147).

In a related study about Adventist standards, Steve Case (1996) found that the Adventist church has a serious problem in the process of communicating standards to its young people (p. 12). When behaviors become central, the message of Jesus is lost, and the youth may judge the complete Adventist message as meaningless.

He also concluded that, as far as Adventist young people are concerned, Adventist cultural standards are not slipping, they are "gone" (p. 25). Instead of emphasizing standards, the author suggests a re-discovering of the biblical principles that emphasize a relationship with Christ Jesus and sustain a strong Christian lifestyle.

More than 10 years after the first study by Dudley and Gillespie in 1992, Gillespie et al. (2004) found in *Valuegenesis*[2] that popular culture standards continued to be a challenge for parents and leaders in schools and churches. "This particular area of obedience is the weakest and most vague regarding overall support" (Gillespie et al., 2004, p. 73). They found that popular cultural standards are the most debated topic, and compared to the 1992 report, the disagreement toward these standards increased in almost every category.

The *Avance* study (Ramírez-Johnson & Hernández, 2003) found that the majority of the Hispanic Adventist youth in the United States (63%) who were loyal to the Adventist Church followed Adventist standards. Additionally, they found that 70% of youth with a mature faith followed the church's standards. However, some of the youth saw the church's standards as irrelevant and unimportant, arguing that it is what is inside the heart that matters to God, not what is on the outside (p. 87).

Socio-Cultural Background of Puerto-Rican Youth, Family, and Education

Historic Overview

Puerto Rico was discovered in 1493 by Spaniards and continued under Spaniard dominion for 405 years, having one official religion, Catholicism, and one language, Spanish. In 1520 Spain started importing slaves to Puerto Rico, mainly from Sudan and Guinea. With them, new cultural and religious polytheistic elements were brought to the cultural roots of the island. The indigenous population was decimated as the total population during this time drew from Spain and the influx of African slaves (González Lamela, Mombille, Chaparro, Aponte, & Oquendo, 2010).

Formally ceded by the Treaty of Paris after the Spanish-American war, Puerto Rico became an American possession on December 10, 1898. By 1899 there were almost a million people inhabiting the island (Dávila Román, 2010), and a number of Protestant denominations started sending missionaries to establish churches in Puerto Rico (Pantojas García, 1974). In 1917, The Jones Act granted United States citizenship to Puerto Ricans (Montes, 2010).

The first Seventh-day Adventist presence in the island started with a soldier who came as a nurse with the American Army in 1898. In 1901, Pastor A. M. Fisher was sent by the Adventist church to work with a group of English-speaking Jamaicans in the town of Mayaguez, one of the three major cities of the island. He learned Spanish and started planting and pastoring Spanish-speaking churches as well (Union Puertorriqueña de los Adventistas del Séptimo Día, 2011).

The effects of the great depression that embattled the United States during the 1930s and 1940s had a strong impact on Puerto Rico. There was a mass exodus during

these two decades to the United States, particularly to New York City. The Puerto Rico Department of Labor's Migration Division also sponsored a program for agricultural workers, recruiting thousands who moved to Florida as seasonal workers. There was also a movement during this time of prominent families from Puerto Rico who bought large expanses of land in the Everglades region in Florida (Duany, 2010).

In 1948, Morris Siegel (1948) did a special research project under the auspices of the University of Puerto Rico, studying "the problem of Puerto Rico" using as a sample the town of Lajas in the west of the island. The study had two purposes: First, to create an accurate picture of the strengths and limitation of the socio-economic condition in the island; second, to help understand the reality of Puerto Ricans in New York, since by 1948 there were close to 250,000 Puerto Ricans living in New York City. Puerto Ricans in New York lived in a very low socio-economic environment with a number of health problems and were the minority least known and least understood by city leaders.

In his study, Siegel (1948) found that until the late 1940s Puerto Rico had an agricultural economy, in which about 91% of the population worked on the sugar cane fields. However, the importance of agriculture was diminishing rapidly due to a growth in manufacturing companies from United States, which forced many in the population to relocate in the metropolitan areas of the island.

Siegel (1948) also found that the island had a major health problem and educational limitations, with 90% of the people spending everything they made on food to sustain their families. A conservative mentality permeated the social, economic, and religious environments. Private education from Catholic and Protestant schools was available for those who could afford it. Consensual matrimony and fragility in

relationships were common in Puerto Rican couples, since they tended to get together or marry and have children very young. Siegel stated that "in the religious sphere, the town of Lajas manifests the failure of traditional Christian religions to maintain meaning in the lives of the inhabitants" (p. 290).

A report that gives insight into the financial situation of the island and the social nature of Puerto Ricans during the early 1940s was written by Jack Delano (1997), a photographer for the United State's Farm Security Administration:

> I was fascinated and disturbed by so much of what I saw. . . . I had seen plenty of poverty in my travels in the Deep South, but never anything like this. Yet people everywhere were cordial, hospitable, generous, kind and full of dignity and a sparkling sense of humor. Wherever we went, no matter how dire the poverty, we were welcomed into people's homes and offered coffee. . . . The warmth, cordiality, and generosity of everyone made an indelible impression on me. I didn't yet know that I would find the same characteristics everywhere on the island. (pp. 72, 73)

From the late 1940s, industrialization brought significant changes to the family life in Puerto Rico (Fernández-París, 2001). A large number of women became part of the working population of the island, mainly in the needle industry. Many males who used to work in agriculture were left behind with the industrial progress and became unemployed. A large number of males started leaving their families in search of job opportunities in agricultural plantations in the United States. As a result, the women of these families had to assume the roles and responsibilities normally taken by the husbands, and a generation of kids started growing up partially fatherless. All these factors came together and contributed to the rise of new forms of life within the family in Puerto Rico (pp. 69, 70).

By the 1960s industrialization and many other government efforts allowed Puerto Rico to move from the "poorhouse of the Caribbean" to a highly industrialized island

with the highest per capita income in the Caribbean (Delano, 1997, p. 189). However, all the progress that came with the hospitals, schools, highways, cars, factories and housing projects also brought with it acquisitiveness, commercialism, violence, drugs, and crime (p. 191).

It is estimated that between 1950 and 1959 a total of 460,829 Puerto Ricans migrated to the United States, and from 1980 to 1989, another wave of 288,274 Puerto Ricans moved to the United States. Vázquez Calzada (2010) asserts that every migratory movement has as its counterpart a current returning to the country of origin.

The census of 1970 showed that about 75,000 persons who had migrated to the United States before 1965 returned to Puerto Rico between 1965 and 1970. It also found that another 116,000 who had migrated between 1965 and 1970, and had lived in the United States for 6 months or more, returned to Puerto Rico before the census of 1970 (Vázquez Calzada, 2010, p. 1).

This movement back and forth between the island and the United States has never stopped, bringing back to Puerto Rico in each wave thousands of children of emigrants born in the United States. Vázquez Calzada (2010) concludes that "given its size, the group [young immigrants] has had a marked impact on Puerto Rican society, an impact so large that in Puerto Rico they have been called *newyorricans or neorricans"* (p. 1). Their high concentration in urban metropolitan areas makes them particularly noticeable. Almost two thirds of the immigrants were less than 15 years of age, which had an impact on the educational system and social environment.

Actually there are 4.7 million Puerto Ricans living in the United States throughout all 50 of the states. This number surpasses the number of Puerto Ricans living on the

island, 3,725,789 (U.S. Census Bureau, 2010). This is the first time in history that the number of Puerto Ricans living outside the island surpasses the number living in Puerto Rico. This is also the first time that the island's population has declined. It dropped from 3,808,610 in the 2000 Census to 3,725,789 in 2010, a total loss of nearly 83,000 in 10 years.

This consistent migratory movement has been referred to as "commuter migration, revolving door migration, back and forth migration, or circular migration" (Duany, 2002; Santiago, 2010, p. 1). It also creates a transforming dialog between the Hispanic environment of the big cities in the United States and Puerto Rico, exchanging values, struggles, ways to handle problems, ways to survive, etc. Thus, migration is transforming many areas of Puerto Rico into small mirrors of the cultures across the sea. Puerto Rico has become a "transnational nation," living in two territories, two languages, and two cultures (Duany, 2007, pp. 4, 5).

This movement back and forth is also affecting university graduates as they are searching for jobs and companies are searching for them. As early as 1985, the University of Puerto Rico in Mayaguez conducted a survey and found that over one third of their graduates in engineering started working immediately in the United States (Alameda & Ruiz Oliveras, 1985). The newspaper *Caribbean Business* reported on March 13, 2012:

> Recruiters for companies such as Boeing and Disney, NASA and other U.S. government agencies, schools districts and hospitals from Texas to Florida flock to career fairs in this industrial city on the island's western shores (The University of Puerto Rico in Mayaguez), *USA Today* reports. "They are aggressively courting the most coveted slice of the U.S. workforce: college grads trained in all the hot-button STEM (Science, Technology, Engineering, and Math) disciplines. ("USA Today Spotlights PR 'Brain Drain,'" 2012)

Sociologist Emilio Pantojas García (2006) describes how the global economy has moved and restructured the economy in the Caribbean, from a platform of manufacture and industries to one of tourist centers and entertainment. This international connection and new commercial venue has an effect on the social reality of Puerto Rico, since many of the activities in this new role are related to "sin industries" like prostitution, drugs, commercial and human smuggling, money laundering, and games. As can be seen, with all the progress there are many influences affecting the Puerto Rican social reality and youth.

The Family

The family is the foundation of the Puerto Rican social structure, characterized by close family connections and concerns for the well-being of each other. Interactions between family members and others are expected to be courteous, respectful and considerate, maintaining proper demeanor (Harwood & Lucca Irizarry, 1992; Serpa, 2005). Family honor is of primary importance for Puerto Ricans, and it is quite common to find three generations living under the same roof. Married couples tend to live near their parents. "Children are valued as the poor man's wealth, the caretakers of the old, and a symbol of fertility" (Serpa, 2005, p. 1). Adult children are generally expected to live at home until marriage, and it is unusual to place the elderly in nursing facilities.

Traditionally, Puerto Rican women were expected to marry at a young age and have many children, but that is not true in the present. There are more women being educated than men and the fertility rate has dropped as well. There has also been an increase in female-headed households and male joblessness. Thus, women are considered

as the stable element of the family and the backbone that keeps the family constant (Colón Warren, 2003).

Actually 45% of Puerto Rican families live under the federal poverty level, with 20% of the population enjoying 56% of the national wealth; while 20% of the poor sector have only 1.9% of the same wealth (Calderón, 2012). Furthermore, the middle 60% of the population own only 22% of the national wealth. The annual median income per family in 2006 in Puerto Rico was $20,435, and $10,538 per individual (Lobato, 2011). These numbers show that there are a lot of hard-working families making very little to sustain themselves.

In 1990, the majority (63%) of public high-school students in Puerto Rico lived with both parents, 20.6% lived with the mother and 6.7 % lived with reconstructed families (mother and stepfather or father and stepmother), and 2.3 % lived alone (Caballero Mercado, 1998a). In the area of family dynamics, in 1998 37% of the students perceived their family as highly functional, 38.6% perceived the family as moderately functional, and 24.4% perceived them as severally dysfunctional. The presence of both parents or the absence of one of them was related to the adolescent's perception of the functionality of the family (Caballero Mercado, 1998a). Domestic violence is a challenge for a number of Puerto Rican families, especially in lower socioeconomic levels (Colón Warren, 2009). A study among 208 university students ages 17 to 25 showed that 65.7% of them reported that there were verbal arguments between their parents, 65% of the students had emotional abuse, 26.1% had physical abuse, and 6.7% had sexual abuse (Guemárez, 1998).

Youth in Puerto Rico

In order to understand the lives of Puerto Rican youth, it is necessary to understand the island's criminality rate and other social trends. Type I crimes are understood to be violent crimes, homicides, thefts, aggressions, burglary, illegal appropriations, and car thefts. In 1960, Puerto Rico had 33,272 Type I crimes, which means that one of every 71 inhabitants in Puerto Rico was at risk of being the victim of a Type I crime. These statistics kept changing consistently for the worst. Three decades later, in 1990, one in every 29 inhabitants was at risk of becoming a victim of a Type I crime (L. Torres, 2010, p. 2). This is the decade in which the *Avance Puerto Rico* data were collected (1995), and as it can be seen, a very difficult time for the island and for young people in particular, since many of these crimes are committed by adolescents and young adults (A. Torres, 2002; Caballero Mercado, 1999).

Sociologist Lina Torres (2010) found that in the 2000s "Puerto Rican society has been criminalizing faster and alarmingly. In addition, detected criminal acts are more and more violent and are involving more and more young people, both as criminals and as victims" (p. 3). In 2006 homicide was the primary cause of death in Puerto Rico for young people between ages of 15 to 29, while it is the second most important cause of death in that age range in the United States.

This criminal behavior has been closely associated with low socioeconomic environment, broken families, dysfunctional family environment, school desertion, or poor academic achievement of adolescents (Caballero Mercado, 1999, p. 18; 1998a, p. 3). There are three social areas where violence occurs among Puerto Rican youth: the home, the school, and their communities (Lucca Irizarry & Rodríguez Colón, 2008, p. 13).

During 1997-98, alcohol was the drug most utilized by public school students in Puerto Rico. A total of 85% of high-school students, 58% of middle school, and 34.2% of elementary school students reported having used alcohol. A total of 45% of students used alcohol for the first time at age 11, 36.4% at age 10 and 5.3% as early as 9 years of age. The use of other drugs (marijuana, inhalants, cocaine, heroine or crack) among adolescent students increased from 10.5% in 1990-91 to 15.1% in 1997-98 (Caballero Mercado, 1998c).

In the area of sexual behavior, 72.5% of public school students 16 to 20 years-old were found to be sexually active two to three times a month (Caballero Mercado, 1998c, p. 15). Caballero Mercado concluded that juvenile delinquency, adolescent pregnancy, and school dropouts are having a strong negative effect on the social and economic development of the island. “Given the social pressures and the crisis in values that adolescents are facing, the function of parents as main models is fundamental” (p. 19).

In a survey among 1,625 Puerto Rican young people, ages 14 to 24, that was done just 2 years before the *Avance PR* survey, Collazo and Rodríguez-Roldán (1993) found that 67% of the young people had a pessimistic outlook about the future of the world (p. 214). They also described the future of Puerto Rico as “uneasy and unsafe” (p. 269). This sample of young people had two general concerns: the financial limitations and the criminality in the island (p. 267). They also had five personal concerns: personal financial limitations, bad grades, relationships with their parents, relationships with girlfriend or boyfriend, and lack of job opportunities (pp. 198, 199). In the area of use of time and recreation, the five activities Puerto Rican young people did the most, in order of importance were: watching television, listening to music, reading, going to the malls, and

watching videos (p. 219). In the area of relationships with parents, young people shared very few activities with their parents and much more time with their peers. In the area of parental support the respondents said that they received parental support, in order of importance: purchasing needed items, helping them solve personal problems, buying food they liked, visiting favorite places, and helping them with their homework (p. 158). These young people demonstrated a high level of academic aspirations. However, some of their self-reported behaviors, like time spent studying and reading, were incongruent with their aspirations (p. 263).

The aforementioned studies show that the prevalence of juvenile delinquency, alcohol use, drug use, and sexual activity among youth in Puerto Rico helps to give an understanding of the social and spiritual pressures that Adventist young people are facing on a daily basis. It also gives a glimpse of how the family and other social structures that are supposed to support adolescents in their development are "falling apart" (Marino, 2011). Consequently, Puerto Rican adolescents are growing in a "relative isolation—at a distance—from previous generations" (Fernández-París, 2001, p. 45). This isolation and distance is causing much of the youth to feel that they are living and growing in an empty spiritual world, without roots. This emptiness is producing a negative outlook of life, excessive dependence of media, consumerist behavior, and poor relationships with the parents.

Education

Is important to compare the enrollment in the public and private school system to see where Adventist education fits in the educational systems and the great contribution that private education is making to Puerto Rican society. From the school year 1994-95 to

2005, the percentage of students enrolled in Puerto Rico in the public and private systems stayed about the same: about 80% enrolled in the public school system and about 20% in the private school system (Caballero Mercado, 1998b; Tendenciaspr UPR, 2007). From the public schools 42% of the students graduated from high school. Out of those who graduated only 1% was accepted into a college or university in Puerto Rico and another 1% was accepted into a college or university in the United States.

From the private school system 99% graduated from high school. Out of those who graduated 100% were accepted into a college or university in Puerto Rico and 59% were accepted into a college or university in United States (National Center for Educational Statistics, 2003). Therefore, the academic population in colleges and universities in Puerto Rico is comprised in its majority by students from private education. Of the private school population, Adventist education makes up about 3% (4,466 students).

Summary

A combination of studies supports the framework of this study, which seeks to understand the influence of family, school, church, peers, media, and Adventist culture on the religiosity of Adventist youth in Puerto Rico.

The entrance into adolescence has been described as a time of stress and storm in human experience, due to the physical, cognitive, social, affective, moral, and spiritual changes taking place in teens' lives. The erosion of youth's support systems, new social trends, and fast cultural changes are adding up as disorienting forces in the emancipation process and the identity crisis that takes place in this stage.

Denominational loyalty has been a concern mostly for Adventist researchers, since very few studies were found in general Christian studies in this area. Parents have been found by most studies as the strongest influence in youth's religious and spiritual lives. However, most studies have found deterioration of the family through divorce, single parenting, dysfunctional families, abandonment, mobility, and the like, which suggests a weak positive influence or a negative influence on youth's religious lives.

Most studies found the church to be a strong influence, but it occupies a weak and often losing position because of the competition with peers, media, school, sports, and many other areas that are taking priority in youth's lives. Two extremes may also be posing a danger for the positive influence of the church: a moralistic therapeutic deism and lack of dialog with youth and their realities. Moralistic therapeutic deism is maintaining youth as passive church members, incapable of articulating their beliefs, without a mission, without a passion, and without a savior to live for. On the other hand, the great desire of the Christian church to maintain doctrinal purity seems to be giving an impression of a church that is overprotective, shallow, anti-science, repressive, exclusive, and intolerant of the youth's struggles and doubts. The Adventist Church seems to be having a struggle being relevant to youth's realities and struggles and giving a message of a behavior-centered religion, when youth are seeking honest relationships.

The school has been found by most of the studies to be a strong influence in the lives of youth through its formal and informal curriculum. The structural disconnect of the school environment creates "the perfect incubator" for a youth culture, and a source of peer influence and pressure. The school also plays a key role in the religious and social development of the adolescent, forming skills and creating norms and values. Studies on

Adventist education have found that the more Adventist education a student has, the greater the level of agreement with the church's standards and the greater the religiosity of Adventist youth. Adventist youth in Adventist schools have been less involved in at-risk behaviors compared to their counterparts in public schools. However, a number of Adventist students and the majority of Hispanic youth are not enrolled in Adventist education due to its high cost and social distance.

Friends and peers were found by most of the studies as the second strongest influence on the religiosity and spirituality of youth. Youth are immersed in a world of peer influence through media, school environment, and extracurricular activities. This peer influence has a direct impact on their values and beliefs. In a culture of abandonment, peers seem to be one of the influences taking the place of parents and providing youth with a sense of belonging and dictating normalcy in their lives. Peer pressure has also been associated with at-risk behaviors, problems of sociability, aggressiveness, and isolation. In Adventist studies peer influence was found to affect the religiosity, values, interests, and attitudes toward the church of youth.

Media influence is one of the areas that is growing exponentially as youth stay in touch with media and media in touch with them 24/7. There is also a symbiotic relationship between media and youth through mass consumer capitalism. Media need youth for their economic survival and youth need the media for guidance in a culture of abandonment. Media influence is capable of distorting youth's values, behaviors, and attitudes. Youth are spending more time exposed to media than any other activity in their lives with the exception of maybe sleeping. In the world of media Christianity is normally ridiculed, ignored, or seen as irrelevant and outdated. The groups that are

standing out for their consumption of media are Hispanic and Black teens, averaging about 13 hours a day of media exposure. Media is even creating a "participatory culture" that is highly magnetic, offering youth a place to belong, and growth through the development of skills through interaction. Media has also been found to affect sexual behavior among adolescents and emerging adults.

There is a close relationship between peer influence, media influence, and popular culture. Popular culture is externally manifested through clothing, art, attitude, style, music, video, television, film, internet and the like, affecting the values of youth. Popular culture is market driven, constantly changing, permeating the youth's world, entertaining and unifying. Therefore, it is hard for the young person to function independently in a world that expects uniformity. Popular culture is capable of dictating expected behaviors and attitudes in youth. The Christian church is having more and more to function in the midst of a secularized popular culture and to express the Christian message in words and ways that are relevant to youth realities and struggles. Total rejection of popular culture or total embracement of it are two opposite and dangerous actions for the Christian church, since God manifests himself through culture, but culture can distort God's message of truth. One of the greatest challenges for the Adventist church is related to Adventist cultural standards, since the majority of young people disagree and no longer hold these standards as part of Adventism.

An historic overview of the socioeconomic development of Puerto Rico shows the deep roots of poverty that still affect many Puerto Rican families. This economic reality has triggered a constant movement back and forth between Puerto Rico and the United States by a large number of families and has had an impact on Puerto Rican families and

youth due to the social and cultural influence that each migratory movement brings. Traditional values of cordiality, respect, generosity, and dignity are changing for the worst in the island. Puerto Rican youth are facing challenges in the area of at-risk behaviors, due to family deterioration, a secularized environment, and the rise of criminal acts that are being committed by adolescents and young adults.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study was to investigate the extent to which the influences of family, church, school, peers, media, and Adventist culture affect the level of denominational loyalty, Christian commitment, and religious behavior of youth attending Adventist academies and churches in Puerto Rico.

This chapter outlines the research design used to conduct the study, the sampling procedure, and instrumentation with information relating to the validity and reliability of the instrument and the scales used as variables in the study. The null hypotheses are listed and the statistical procedures used in the analysis are given.

Research Design

The present study is a secondary data analysis based on data from the *Avance PR* study conducted in 1995 in Puerto Rico. For the analysis, the sample was divided. When studying denominational loyalty, 704 baptized Adventist youth were used; when studying Christian commitment and religious behavior, 1,080 Adventist and non-Adventist youth were used. All subjects were single and never-married (43% males and 56% females). The present study was conducted using a correlational research design to study the relationship between denominational loyalty, Christian commitment, and religious

behavior of youth attending Adventist schools and churches in Puerto Rico and their experiences with the family, church, school, peers, media, and Adventist culture. This study attempted to test the working hypothesis that denominational loyalty, Christian commitment, and religious behavior among church-related youth ages 14 to 21 correlate with their relationships with family, the church, the school, peers, media, and Adventist culture. This study attempted to determine which variables in these categories are the strong predictors, analyzed separately and together.

The *Avance PR* study can be seen as a continuation of the *Avance* study conducted in the North American Division among Hispanic Adventist Churches. *Avance* represents the largest and most extensive research among Hispanics within any religious organization in the United States (Ramirez-Johnson & Hernández, 2003). The data for *Avance PR* were collected between March and October 1995 (Rivera, 2005).

Both *Avance* and *Avance PR* applied a survey based in part on the questionnaire used for the *Valuegenesis* study conducted in 1989 in the North American Division of the Adventist Church (Dudley & Gillespie, 1992). The *Avance* questionnaire included questions and scales developed by the *Avance* research team, the *Valuegenesis* research team, and Search Institute of Minneapolis, Minnesota (Dudley & Gillespie, 1992; Ramirez-Johnson & Hernández, 2003; Gane, 2005).

Sampling Procedures

At the present time, the Adventist church in Puerto Rico is divided into four areas: Eastern and Western conferences, and Northern and Southern missions. However, in 1995, only two conferences existed, Eastern and Western. Each conference comprised one-half of the island. The original intention of *Avance PR* was to include both

conferences, but the Eastern Puerto Rico Conference declined the invitation to participate. However, three of their academies agreed to be part of the study.

By 1995 the Western Puerto Rico Conference was comprised of 127 churches and mission groups (i.e., small congregations) with a total membership of 13,553 members (Hernández, 1995). A total of 36 churches were selected to participate in *Avance PR*. It was very important to ensure an adequate representation of both large and small churches and both urban and rural churches. It was also critical that the selected churches be distributed in such a way that they represent the composition of the whole conference. Therefore, the churches were first stratified by region and by size. Then the locations were randomly selected. Data were also collected at six schools in the Western Puerto Rico Conference. Furthermore, Antillean Adventist University in Mayagüez, Puerto Rico, and three schools in the Eastern Puerto Rico Conference of the Adventist Church participated in *Avance PR* (Rivera, 2005).

The final data collection effort resulted in a total sample of 2,064 respondents. The group was divided into youth (n = 1,406) and adults (n = 658). A sample of 2,064 (15%) is a strong representation of the Western Puerto Rico Conference, which has a total membership of 13,553 (Hernández, 1995). The present study uses youth ages 14 to 21 from the youth sample. To study the relationship between the independent variables and denomination loyalty, only baptized Adventist youth were included. To study the relationship between the independent variables and Christian commitment and religious behavior, all youth, Adventist and non-Adventist were used. There were 1,080 youth in the total sample, with 704 being baptized Adventists.

The participants of the *Avance PR* study were assured of the anonymity and

confidentiality of their responses. The survey was administered mainly on Friday nights during youth programs, known in Puerto Rico as “Sociedad de Jóvenes” (Youth Society). Normally, these youth programs are the second-best attended weekly church meetings, with a large number of adults participating with the young people. The pastors from the selected churches were previously contacted, and they coordinated and promoted the project at their sites. A trained survey administrator attended the designated Youth Society and proctored the administration of the survey to all the youths and adults who agreed to participate. Two different questionnaires were used in the study. One questionnaire was administered to single youth (ages 13 to 25 years) and another to married youth and adults (either married or single 26 years old and over). The participants were divided into these two groups and completed the appropriate questionnaire (Rivera, 2005). This study used the questionnaire for Adventist and non-Adventist single youths (ages 13 to 25 years).

Instrumentation

The lead researcher of the *Avance* project, Edwin Hernández, organized a group of eight Adventist scholars into the *Avance* research team (Ramírez-Johnson & Hernández, 2003). There was also a group of research consultants and assistants led by V. Bailey Gillespie, director of the *Valuegenesis* project (Hernández, 1995; Rivera, 2005).

In the original survey used for the Hispanic community in the United States, the items were presented in two columns: One column in English and the other in Spanish (see Appendix A). The very same survey used in the United States was used in Puerto Rico with a few changes on items that were not relevant to the Puerto Rican context (see

Appendix B).

The *Avance PR* survey has a total of 292 items, divided into 25 different categories. This present study looked only at denominational loyalty, Christian commitment, and religious behavior in relationship to a number of scales and items related to family, school, church, peers, media, and Adventist culture. Variables related to other categories were not evaluated.

Variables in the Study

After a careful study of the *Avance PR* instrument, there were 61 items selected as possible components for the dependent variables. A factor analysis identified three groups of scales, which were named: Denominational Loyalty, Christian Commitment, and Religious Behavior. Two of the scales for the dependent variables were modified from existing *Avance* scales and one scale was created.

Dependent Variables

Denominational Loyalty

In the *Valuegenesis/Avance* study the dependent variable Denominational Loyalty was made out of three items and had a Cronbach's Alpha of .740. This scale consisted of the following items: Q149—How important is it to you to attend a local church of the denomination you marked above? Q150—How satisfied are you with the denomination you marked in question 148? Q15—If you moved to another city that had many churches from which to choose, would you attend a church of the same denomination you now attend?

After a series of reliability tests, a group of five items gave the highest

Cronbach's Alpha with a reliability of .908 for Denominational Loyalty. The scale measures loyalty to the Adventist Church. This final Denominational Loyalty dependent variable was made out of the following items: Q58—The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the second coming of Christ. Q65—I am proud of being a Seventh-day Adventist. Q79—Indicate how important this goal is for you: To live according to Seventh-day Adventist standards. Q82—Indicate how important this goal is for you: To be active in the Adventist Church. Q238—When you are independent (have left home) do you think you will be active in the Adventist Church?

Christian Commitment

The second dependent variable, which is a modified scale from Faith Maturity in *Valuegenesis/Avance*, is called Christian Commitment in this study. In the *Avance* study, the scale of faith maturity contained 12 items that measured a horizontal faith and vertical faith. The modified scale in this study measures the commitment to Christianity and a Christian way of life. After a series of reliability tests a group of five items gave the strongest Cronbach's Alpha of .771 for Christian Commitment. The final Christian Commitment scale was made out of the following items: Q5—I feel God's presence in my relationships with other people, Q6—My life is filled with meaning and purpose, Q9—My life is committed to Jesus Christ, Q11—I have a real sense that God is guiding me, and Q12—I am spiritually moved by the beauty of God's creation.

Religious Behavior

The third dependent variable, Religious Behavior, is a modified scale from the

Avance PR study. In the *Avance PR* study, the scale contained five items. One of the items, Q26—Read the writings of Ellen White, was taken out because it was intended to measure a uniquely Adventist devotional practice, not a general Christian practice. After a series of reliability tests a group of seven items gave the strongest Cronbach's Alpha of .808 for Religious Behavior. The other four items in the original scale measured frequency of devotional practices, such as: prayer, watching religious programs, reading the Bible on their own, and reading religious literature. Three new items were added to the scale: Q1—Help others with religious questions and struggles, Q2—I seek out opportunities to help me grow spiritually, and Q10—I talk with other people about my faith.

Independent Variables

The independent variables were classified into six categories in this study: Family, Church, School, Peers, Media, and Adventist Culture. These independent variables consist of 21 scales and 13 separate items. All the items, the scales, and the items comprising the scales are listed in Appendix C. Six of the scales used in *Avance PR* were used in this research in their original form; 13 scales were modified, and two new scales were created. There are five control variables in this study, Gender, Age, Family Status, Years Lived in U.S., and Times Moved in Last Five Years. All the independent categories and control variables, including the unmodified scales, the modified or new scales, and the separate items are described below. The individual scale and the items comprising the scales are listed in Appendix C.

Family

There are 12 family variables, which are Family Unity, Parental Authoritarianism,

Parental Understanding, Parental Role Model, Family Limits, Parents Know Youth Activities, Meaningful Family Worship, Frequency of Family Worship, Worry Parents Stop Loving Me, Parents Enforce At-Risk Standards, Parents Enforce SDA Standards, and Parents Enforce Sabbath Standards. All the variables are numerical with the exception of Meaningful Family Worship, which is categorical.

Unmodified scales

The Family Unity scale measures the degree of cohesiveness among family members as perceived by youth. This scale has six items using a 5-point Likert scale ranging from 1 = "Strongly disagree" to 5 = "Strongly agree." A representative example of a Family Unity item is Q189—There is a lot of love in my family. Since all of the items were stated positively, high numbers indicate higher levels of family unity, and low numbers indicate low levels of family unity. This scale has a Cronbach's Alpha of .885.

The Parental Understanding scale measures how well parents understand their children as perceived by the youth. This scale is formed by two items using a 5-point Likert scale ranging from 1 = "Strongly disagree" to 5 = "Strongly agree." The items are Q200—My parents don't understand my problems, and Q201—Sometimes I feel that my parents have forgotten what it means to be young. Both items were stated negatively; therefore, both items were reverse-coded. Thus, high numbers indicate high levels of parental understanding and low numbers indicate low levels of parental understanding. This scale has a Cronbach's Alpha of .654.

The Parental Role Model scale measures how positive or negative the parent's Christian example is as perceived by the youth. This scale is composed of three items using a 5-point Likert scale ranging from 1 = "Strongly disagree" to 5 = "Strongly

agree." A representative example of a Parental Role Model item is Q202—My parents are good examples of the Christian life. Since all the items were stated positively, high numbers indicate high parental role modeling, and low numbers, low parental role modeling. This scale has a Cronbach's Alpha of .849.

The Family Limits scale measures the limits set by the parents in the areas of media exposure and friends. This scale is made of three items using a 5-point Likert scale ranging from 1 = "Does not apply" to 5 = "Very often." The question that precedes the three items reads: "How often do your parents do the following?" A representative example of a Family Limits item is Q206—Limit the amount of time you can spend watching TV. Lower numbers indicate lower family limits by parents and higher numbers indicate higher family limits by parents. This Family Limits scale has a Cronbach's Alpha of .643.

Modified scales

Parental Authoritarianism measures the type of parental style as perceived by the respondent. This scale was originally made for *Valuegenesis/Avance,* and consisted of six items, with a Cronbach's Alpha of .544. Item Q194 had a very low correlation with the rest of the items, and item Q198 had a negative correlation with the rest of the items. Taking these two items out raised the Cronbach's Alpha of the scale to .707. The modified scale of Parental Authoritarianism is made of four items using a 5-point Likert scale that ranges from 1 = "Strongly disagree" to 5 = "Strongly agree." A representative example of a Parental Authoritarianism item is Q95—I don't have much participation in the decisions of my home. The higher the number, the more authoritarian the parents were perceived to be.

The original *Valuegenesis/Avance* scale of Parents Enforce Standards was modified using factor analysis, which suggested three groups out of the original 18-item scale. One group of items was taken out because it contained statements for which there is not a clear consensus in the Adventist Church. For example, one of these removed items (Q138) reads: "One should not engage in competitive sports." Competitive sports have been used in the Adventist educational system in Puerto Rico for many years without any objection. From the original Parents Enforce Standards scale, two new scales formed: Parents Enforce At-Risk Standards and Parents Enforce SDA Standards.

Parents Enforce At-Risk Standards measures how strictly parents enforce standards against at-risk behaviors, such as, use of tobacco, drinking beer or liquor, using drugs, and premarital sex. The Parents Enforce At-Risk Standards is measured by four items using a 5-point Likert scale ranging from 1= "Not at all strictly enforced" to 5 = "Very strictly enforced." The statement leading into the items reads: "For each of the following standards, indicate how strictly they are enforced by your family." A representative example of a Parents Enforce At-Risk Standards item is Q126—One should not use tobacco. Lower numbers indicated lower enforcement of at-risk standards and higher numbers indicate higher enforcement of at-risk standards. This scale has a Cronbach's Alpha of .785.

Parents Enforce SDA Standards measures how strictly parents enforce Adventist culture standards, such as, use of jewelry, rock music, dancing, attending movie theaters, and using caffeinated drinks. The Parents Enforce SDA Standards scale has six items using a 5-point Likert scale ranging from 1 = "Not at all strictly enforced" to 5 = "Very strictly enforced." The statement leading into the items reads: "For each of the following

standards, indicate how strictly they are enforced by your family." A representative example of a Parents Enforce SDA Standards item is Q128—One should not wear jewelry (chains, rings, earrings, etc.). Lower numbers indicate lower enforcement of Adventist standards and higher numbers indicate higher enforcement of Adventist standards. This scale has a Cronbach's Alpha of .909.

Parents Know Youth Activities measures how much parents know about the different aspects of youth's activities. This scale was originally made of six items in *Valuegenesis/Avance.* However, the item which reads: "Does not apply; don't live with parents," was removed because only respondents who lived with their parents were considered. The modified Parents Know Youth Activities scale has five items using a 3-point Likert scale that ranges from 1 = "Don't Know" to 3 = "Know a Lot." The items were preceded by a statement that reads: "How much do your parents REALLY know . . ." A representative example of a Parents Know Youth Activities item is Q212—who your friends are? Higher numbers indicate more parental knowledge of youth's activities and lower numbers indicate less parental knowledge of youth's activities. This modified scale has a Cronbach's Alpha of .837.

Separate items

In the Family category there were four separate items: Meaningful Family Worship, Frequency of Family Worship, Worry Parents Stop Loving Me, and Parents Enforce Sabbath Standards.

Meaningful Family Worship measures the youth's perception of whether or not family worship is meaningful. The original variable in *ValuegenesisAvance* was named "Quality of Family Worship," and the original responses read: 1 = "Does not apply (we

don't have worship)," 2 = "A waste of time," 3 = "Meaningful/spiritual." In this study Meaningful Family Worship was re-coded uniting responses 1 and 2. The re-coded answers read: 1 = "No" and 2 = "Yes."

Frequency of Family Worship was re-named from its original version in *Valuegenesis/Avance* Family Worship (Quantity). The item measures the frequency of family worship as perceived by youth. This item Q213, which uses a 7-point Likert scale ranging from 1 = "Never" to 7 = "More than once a day," states: "How often does your family worship (prayers or religious devotions) away from church services?"

Worry Parents Stop Loving Me measures parental acceptance as perceived by the youth. This item uses a 5-point Likert scale that ranges from 1 = "Not at all" to 5 = "Very much." The item was introduced by the statement: "This section asks you to tell how much you worry about different things in your life. I worry . . ." Item Q268 reads: "That my parents might stop loving me if I disappoint them." Low numbers indicate lower concern about parental acceptance and high numbers indicate higher concern about parental acceptance.

Parents Enforce Sabbath Standards measures how strictly the parents enforce Sabbath observance on the youth. This item uses a 5-point Likert scale that ranges from 1 = "Not at all strictly enforced" to 5 = "Very strictly enforced." The statement leading into the item reads: "For each of the following standards, indicate how <u>strictly</u> they are enforced by your family." Item Q136 reads: "One should observe the Sabbath." Lower numbers indicate low enforcement of Sabbath standards by the parents and higher numbers indicate high enforcement of Sabbath standards by the parents.

Church

The church category is composed of seven variables: Warm Church, Youth Programs Quality, Sermon Quality, Thinking Church, Church Participation, Pastoral Relationships, and Interesting Church. There were three unmodified scales, two modified scales, a new scale, and a separate item.

Unmodified scales

The Warm Church scale from *Valuegenesis/Avance* measures how warm and friendly the church environment is as perceived by youth. This scale is composed of two items using a 5-point Likert scale that ranges from 1 = "Strongly disagree" to 5 "Strongly agree." The statement leading into the items reads: "How much do you agree or disagree with each of these statements?" The two items are Q64—My teachers or adult leaders know me very well, and Q66— The leaders at my church are warm and friendly toward the youth. Lower numbers indicate a colder church environment and higher numbers indicate a warmer church environment as perceived by the teen. This scale has a Cronbach's Alpha of .561.

The Youth Programs Quality scale from *Valuegenesis/Avance* measures the quality of youth programs as perceived by the youth. This scale is composed of seven items using a 5-point Likert scale ranging from 1 = "Strongly disagree" to 5 = "Strongly agree." A representative example of a Youth Program Quality item is Q276—The youth society programs are relevant to youth needs. Lower numbers indicate a lower quality of programs and higher numbers indicated higher quality of youth programs perceived by the teen. This scale has a Cronbach's Alpha of .860.

Sermon Quality is an unmodified, but re-named scale from *Valuegenesis/Avance.*

The original scale is named Evaluation of Worship Experience. It was re-named Sermon Quality because the items deal specifically with the quality of sermons and no other aspect of worship is mentioned. Sermon Quality measures the quality of sermons as perceived by the youth. This scale is made of three items using a 5-point Likert scale ranging from 1 = "Strongly disagree" to 5 = "Strongly agree." A representative example of a Sermon Quality item is Q284—I enjoy listening to my pastor preach. Lower numbers indicate lower quality of sermons and higher numbers indicate higher quality of sermons perceived by youth. This scale has a Cronbach's Alpha of .765.

Modified scales

The Thinking Church scale measures how much the church environment allows and stimulates a thinking atmosphere. The *Avance* original scale "Church Climate: Thinking" consisted of 10 items, but only two items were relevant to the topic of "thinking environment or thinking church." The modified Thinking Church scale is made of the two relevant items which use a 5-point Likert scale ranging from 1 = "Strongly disagree," to 5 = "Strongly agree." The lead-in statement to the items reads: "How much do you agree or disagree with each of these statements? The two Thinking Church items are: Q63—Programs at my church make me think, and Q72—It encourages me to ask questions. Lower numbers indicate a lower thinking environment and higher numbers indicated a higher thinking environment perceived by the youth. The Thinking Church scale has a Cronbach's Alpha of .703.

The original *Valuegenesis/Avance* Pastoral Relationships scale, which consisted of six items, measured the type of relationship that the pastor has with the youth in areas like: friendship, identifying with youth, listening, etc. For this study, item Q248 was

taken out to make it part of the Church Participation scale. The new scale, made of five items, uses a 5-point Likert scale ranging from 1 = “Strongly disagree” to 5 = “Strongly agree.” A representative example of a Pastoral Relationships scale is item Q247–I consider my pastor my friend. Since all the items were stated positively, lower numbers indicate a more negative relationship with the pastor, and higher numbers indicate a more positive relationship of the pastor perceived by youth. This scale has a Cronbach’s Alpha of .878.

New scale

The Church Participation scale measures how much young people are allowed to participate and make decisions in the local church. The scale, consisting of three items, uses a 5-point Likert scale ranging from 1 = “Strongly disagree,” to 5 = “Strongly agree.” A representative example of a Church Participation scale is item Q248—My pastor allows young people to participate in worship services. Since all the items were stated positively, higher numbers indicate that the church allows its youth to participate more. This scale has a Cronbach’s Alpha of .619.

Separate item

Interesting Church measures the youth’s perception of how interesting are the church programs. The Interesting Church item uses a 5-point Likert scale ranging from 1 = “Strongly disagree” to 5 = “Strongly agree.” The lead-in statement to the item reads: “How much do you agree or disagree with each of these statements?” The item reads: Q62—Programs at my church are interesting. Since the item was stated positively, higher numbers indicate more interesting church programs perceived by the youth.

School

The School area consists of one modified scale from *Avance*, the Teacher-Student Relationships scale, and two separate items.

Modified scale

The Teacher-Student Relationships original scale from *Avance* used 10 items. Five items were taken out of the scale because they were not relevant to the Puerto Rican setting. These removed items express a relationship between the teacher and the student from an American cultural perspective. For example, one item expresses rejection by teachers because the student speaks Spanish; another indicates having been put down by the teacher for being Latino. The Teacher-Student Relationship modified scale, consisting of five items, uses a 5-point Likert scale ranging from 1 = "Never" to 5 = "All the time." A representative example of a Teacher-Student Relationships scale is item Q225—Teachers listen to what their students say. Since all the items were stated positively, higher numbers indicate a more positive relationship with the teacher as perceived by the student. This scale has a Cronbach's Alpha of .813.

Separate items

There were also two separate items used in the School area. The first item measures whether the adolescent or young adult is studying in an Adventist or non-Adventist school or college. The item was re-coded and reads: Q15—What type of school are you attending? Possible responses were 1 = "Non-Adventist," 2 = "Adventist."

The second item deals with Years of Adventist Education: Q17—How many years of Adventist education have you had? Possible answers ranged from 1 = "None," 2

= “1 to 4,” 3 = “5 to 8,” 4 = “9 to 12,” 5 = “13 to 16,” and 6 = “Over 16.”

Peers

The Peers area was made out of a new scale, Peer Influence scale, and two separate items: Best Friends Adventists and Best Friends Religiosity.

New scale

The Peer Influence scale measures the amount of peer pressure perceived by youth in areas like acceptance, at-risk behaviors, and others. The scale has six items using a 5-point Likert scale ranging from 1 = “Not at all” to 5 = “Very much.” The lead-in statement to the items reads: “I worry . . .” A representative example of a Peer Influence item is Q255—About how my friends treat me. Since all the items are stated positively, the higher numbers indicate more peer pressure perceived by youth. This scale has a Cronbach’s Alpha of .727.

Separate items

The first item, Best Friends Adventists, measures the amount of Adventist and non-Adventist influence on the teen: Q14—If you had a birthday party and invited your 5 best friends (excluding relatives), how many would be people who are Adventist? The alternatives ranged from 0 to 5. The lower the number in the answer, the lower the Adventist peer influence on the teen, and the higher the number, the higher the Adventist peer influence on the teen.

The second item, Best Friends Religiosity, measures religious and non-religious peer influence over the teen: Q179—How religious are your best friends? There are three possible answers that range from: 1 = “Not at all religious” to 3 = “Very religious.”

Media

In the Media Influence area there are three separate items. The first two items are listed under the same response scale. The lead-in statement to these items reads: "How many times, during the last 12 months did you do each of the following?" A representative example of a Media Influence scale is item Q150—Watch TV or videos in your home. The answers ranged from 1 = "Never" to 8 = "More than once a day." The higher the number, the more exposed the teen was to media influence.

The third item measured specifically the number of hours the teen was exposed to TV: Q239—On the average week, about how many hours do you watch TV? The answers ranged from 1 = "Don't watch TV" to 6 = "7 hours or more." The higher the number of hours, the more influence the media has over the teen.

Adventist Culture

The Adventist Culture area includes four scales: Agreement on At-Risk Standards, Agreement on SDA Standards, Conduct on At-Risk Standards, Conduct on SDA Standards. The first two scales were modified from *Valuegenesis/Avance* and the last two listed scales were created specifically for this study from *Avance PR* using factor analysis followed by a series of reliability tests. The Adventist Culture area also includes two separate items: Agreement on Sabbath Standards, and Conduct on Sabbath Standards.

Modified scales

The Agreement on At-Risk Standards scale measures the attitude the Adventist youth have toward Adventist standards against at-risk behaviors. This modified scale is

made of four items using a 5-point Likert scale ranging from 1 = “I definitely disagree” to 5 = “I definitely agree.” The lead-in statement reads: “As an Adventist, how much do you agree or disagree with the following practices?” The first three items describe negative behaviors, and the fourth item describes a positive behavior: Q115—Having sex only in marriage. Therefore, the first three items were reverse coded to allow comparisons. A representative example of a reversed-scored item is Q108r—Smoke or chew tobacco. With the reverse coding of these items, the higher numbers indicate more agreement with Adventist standards and lower numbers, less agreement. This scale has a Cronbach’s Alpha of .837.

The scale Agreement on SDA Standards measures the attitude of Adventist youth toward Adventist distinctive standards in such areas as wearing jewelry, listening to rock music, dancing, and others. This scale is made of five items and uses a 5-point Likert scale ranging from 1 = “I definitely disagree” to 5 = “I definitely agree.” The lead-in statement reads: “As an Adventist, how much do you agree or disagree with the following practices?” A representative example of an Agreement on SDA Standards scale is item Q110—Wearing jewelry (chains, rings, earrings, etc.). All the items were reverse coded, therefore, higher numbers indicate more agreement with the SDA standards, and lower numbers indicate less agreement with SDA standards. This scale has a Cronbach’s Alpha of .866.

Created scales

The scale Conduct on At-Risk Standards measures the actual practices of Adventist youth in four at-risk behaviors: drinking alcohol, smoking or chewing tobacco, using illegal drugs, and engaging in premarital sex. This scale consists of four items using

an 8-point Likert scale ranging from 1 = “Never” to 8 = “More than once a day.” The lead-in statement reads, “How many times, during the last 12 months did you do each of the following?” A representative example of a Conduct on At-Risk Standards item is Q144—Drink alcohol (beer, liquor, wine, etc.). Higher numbers indicate more at-risk behavior conduct by the teen and lower numbers indicate less at-risk behavior conduct by the teen. This scale has a Cronbach’s Alpha of .743.

The scale Conduct on SDA Standards measures the actual practices of Adventist youth in the area of Adventist distinctive standards in such areas as, wearing jewelry, listening to rock music, dancing, going to movie theaters, and using caffeinated drinks. This scale consists of five items using an 8-point Likert scale ranging from 1 = “Never” to 8 = “More than once a day.” The lead-in statement to the items reads: “How many times, during the last 12 months did you do each of the following?” A representative example of a Conduct on SDA Standards item is Q146—Wear jewelry (chains, rings, earrings, etc.). The higher the number the more violations of SDA standards there were by the teen. This scale has a Cronbach Alpha of .803.

Separate items

The first separate item in this Adventist Culture area is Agreement on Sabbath Standards, which measures how much the young person agrees or disagrees with the Sabbath standards set by the Adventist Church. The item uses a 5-point Likert scale ranging from 1 = “I definitely disagree” to 5 = “I definitely agree.” The lead-in statement reads, “As an Adventist, how much do you agree or disagree with the following practices?” Item 118 reads: “Observing the Sabbath.” Lower numbers indicate less agreement with Sabbath’s standards and higher numbers indicate more agreement with

Sabbath's standards.

The second separate item, Conduct on Sabbath Standards, measures the actual practices of Adventist youth on Sabbath, breaking or observing the Sabbath. The item uses an 8-point Likert scale ranging from 1 = "Never" to 8 = "More than once a day." The lead-in statement to the item reads, "How many times, during the last 12 months did you do each of the following?" Item 159 reads: "Attend Friday night or Saturday secular activities." The item was reverse coded so higher numbers indicate more obedience of the Sabbath standards and lower numbers, more disregard of the Sabbath standards.

Control Variables

There are five control variables chosen for the study: Gender, Age, Family Status, Long Lived in U.S., and Times Moved in 5 Years.

Gender was measured by item Q13, which reads: "Are you male or female?" The possible responses were: 1 = "male," 2 = "female."

Age was measured by item Q77, which reads: "How old are you?" The possible responses in the *Avance PR* survey ranged from: 1 = "13 or younger" to 15 = "66 and over." The subjects in this study were selected based on their reported ages. The two age groups selected for this study are 2 = "14 to 17" years old, and 3 = "18 to 21" years old.

Family Status was measured by item Q187—What is your family status? The original responses in *Valuegenesis/Avance* for this item were: 1 = "Both parents live together," 2 = "My parents are separated," and 3 = "My parents are divorced." The items were re-coded uniting responses 2 and 3. The recoded answers are: 1 = Family Intact, 2 = Family Not Intact.

Long Lived in U.S., item Q106, measures the number of years that the young

person has lived in United States. Possible responses are 1 = “Less than a year,” 2 = “1 to 5 years,” 3 = “6 to 20 years,” and 4 = “I was born in U.S.”

Times Moved in 5 Years, item Q107, measures the number of times the young person has moved in the last 5 years. Possible responses are 0 = “None,” 1 = “Once or twice,” and 2 = “Three or more.”

Null Hypotheses

The hypotheses, stated in null form, are given here.

1. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with youth’s perception of these family experiences:

    a. Family unity
    b. Authoritarianism versus democracy in their parents’ behavior
    c. Parental understanding
    d. The genuineness and relationship with God, living up to the standards of the Adventist Church
    e. The limits set by parents in areas like use of media and time with friends
    f. Parents know youth’s activities
    g. Frequency of family worship at home
    h. Meaningful family worship
    i. Perceptions of parental acceptance or rejection
    j. Parental enforcement of at-risk behavior standards
    k. Parental enforcement of distinctive SDA standards
    l. Parental enforcement of Sabbath standards.

2. Denominational Loyalty, Christian Commitment, and Religious Behavior are

not correlated with youth's perceptions of these church experiences:

a. A thinking environment

b. A warm and accepting environment

c. Interesting programs in the church

d. The quality of youth programs

e. The opportunity for church involvement and leadership

f. The quality of sermons

g. How much pastors personally care about youth.

3. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with youth's perceptions of these school experiences:

a. Whether the adolescent studies in an Adventist academy or public education

b. Whether the young adult studies in an Adventist college or non-Adventist college

c. Authoritarianism versus democracy in their school teachers

d. How many years have been spent in Adventist education systems.

4. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with youth's perceptions of these peer experiences:

a. Pressure perceived from peers

b. The number of Adventist friends the youth has

c. How religious the youth's best friends are.

5. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with youth's perceptions of these media experiences:

a. Frequency of TV and video exposure at home

b. Frequency of watching sex explicit videos

c. The number of hours spent watching TV.

6. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with youth's perceptions of these Adventist culture areas:

a. How much the youth agrees with at-risk behavior standards

b. The youth's conduct on at-risk behavior

c. How much the youth agrees with distinctive Adventist standards

d. The youth's conduct on distinctive Adventist standards

e. How much the youth agrees with Sabbath standards

f. The youth's conduct on Sabbath standards.

7. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with all the independent variables together.

8. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with a small number of independent variables.

9. Denominational Loyalty, Christian Commitment, and Religious Behavior are not correlated with any of the independent variables controlling for selected demographic variables, such as, gender, age, family status, how long the person has lived in the U. S., and how many times the person has moved in the last 5 years.

Statistical Analysis

The relationship between Denominational Loyalty, Christian Commitment, Religious Behavior, and all the categorical family and education influence variables was analyzed using ANOVA. The relationship between Denominational Loyalty, Christian

Commitment, Religious Behavior, and all the quantitative Family, Church, School, Peers, and Adventist Culture variables was analyzed using correlation. The relationship between Denominational Loyalty, Christian Commitment, Religious Behavior, and a combination of family, church, education, peers, and Adventist culture variables was analyzed using multiple regression. The relationship between Denominational Loyalty, Christian Commitment, Religious Behavior, and the family, church, education, peers, and Adventist culture variables controlled for selected demographic variables was analyzed using multiple regression.

CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

The purpose of this study was to determine the extent to which the influences of family, church, school, peers, media, and Adventist culture affect the level of denominational loyalty, Christian commitment, and religious behavior of Adventist young people in Puerto Rico. The first three chapters led us through the rationale and purpose of the study, the theoretical framework on which it is based, some of the findings of major studies that have overlapped with this research, and the methodology for looking at the research questions. This chapter presents a description of the youth sample of the *Avance PR* study and the results of testing the null hypotheses.

Demographics

The sample for this study includes all single, never-married, 14- to 21-year-old respondents of the *Avance PR* study, a total of 1,080 respondents.

Age and Gender

The youth sample in this study was divided into two age groups: 71.9% (n = 776) were adolescents (14-17 years old), and 28.1% (n = 304) were young adults (18-21 years old). Of the subjects selected for this study, 42.6% (n = 460) were males, and 55.9% (n = 604) were females. Sixteen subjects did not indicate their gender.

Family Status

The family status of the respondents was divided into two groups, those whose families were "intact," meaning that the respondents live with both parents, and "Family not intact," meaning that the respondent's parents were separated, divorced, or one of them was deceased. A total of 69.5% (n = 751) of the respondents said that they live in intact families, 28.8% (n = 304) said that their families were not intact, and 2.3% (n = 25) did not specify the family status.

Family Earnings

The family earnings of the respondents per year is divided as follows: 13.4% (n = 145) earned less than $5,000, 13.6% ($n$ = 147) earned between $5,000 and $9,999; 12.9% ($n$ = 139) earned between $10,000 and $14,999; 14.2% ($n$ = 153) earned between $15,000 and $24,999; 11.2% (122) earned between $25,000 and $32,999; 6.5% earned between $35,000 and $49,000; 5.7% earned between $50,000 and $74,999; 8.8% earned more than $75,000; and 13.6% did not specify their family earnings.

Times Moved

To the question of Times Moved ("How many times the family has moved in the last 5 years"), 0.6% (n = 6) of the respondents said that they did not move at all in the last 5 years, 73.5% (n = 794) had moved once or twice, 25.5% (n = 275) had moved three or more times, and 0.5% (n = 5) did not respond the question. This question did not specify if the moving was within Puerto Rico or between Puerto Rico and United States.

Years Lived in U.S.

To the question of "How long have you lived in the U.S.?," 49.2% (n = 531) said that they lived less than a year in the U.S., 15.2% (n = 164) lived from 1 to 5 years in the U.S., 9.4% (n = 101) lived 6 to 20 years, 6.7% (n = 72) were born in the U.S., and 19.6% (n =212) did not answer the question.

Statistical Analysis for Hypothesis Testing

Nine null hypotheses were tested in this study. The categorical independent variables were tested using one-way ANOVA and the quantitative independent variables were tested using the Pearson correlation coefficient, multiple regression, and stepwise regression. Hypothesis 1 was tested by using two different procedures, ANOVA and the Pearson correlation coefficient. Hypothesis 2 was tested by using Pearson correlation. Hypothesis 3 was tested by using one-way ANOVA and Pearson correlation. Hypothesis 4 was tested by using Pearson correlation. Hypothesis 5 was tested by using Pearson correlation. Hypothesis 6 was tested by using Pearson correlation. Hypothesis 7 was tested using multiple regression. Hypothesis 8 was tested by using forward stepwise regression and backward stepwise regression. Hypothesis 9 was tested by using Pearson correlation and multiple regression.

Hypothesis 1

Hypothesis 1: There is no correlation between each of the family variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Family Categorical Variable and Denominational Loyalty, Christian Commitment, and Religious Behavior

Hypothesis 1 was tested for the one variable using ANOVA.

Meaningful Family Worship

Meaningful Family Worship was significantly (p<.05) related to Denominational Loyalty, Christian Commitment, and Religious Behavior. The relationships between Meaningful Family Worship and the three dependent variables are found in Table 2.

There was a significant difference between two groups of Meaningful Family Worship on Denominational Loyalty (p = .000). Youth who found family worship meaningful were higher (4.42) on Denominational Loyalty than were youth who did not find family worship meaningful (3.90).

There was a significant difference between two groups of Meaningful Family Worship on Christian Commitment (p = .000). Youth who found family worship meaningful were higher (4.30) on Christian Commitment than were youth who did not find family worship meaningful (3.99).

There was a significant difference between two groups of Meaningful Family Worship on Religious Behavior (p = .000). Youth who found family worship meaningful were higher (3.24) on Religious Behavior than were youth who did not find family worship meaningful (2.74). Based on these results the null hypothesis related to Meaningful Family Worship was rejected for the three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. Meaningful Family Worship showed much larger differences for Denominational Loyalty than for Christian Commitment and Religious Behavior.

Table 2

Analysis of Variance Results for the Relationships Between Meaningful Family Worship and Denominational Loyalty, Christian Commitment, and Religious Behavior

Meaningful Family Worship	*n*	*M*	*SD*	Mean Diff.	*df*	*F*	Sig.
			Denominational Loyalty				
No	299	3.90	1.01				
Yes	384	4.42	.61				
Total	683	4.19	.85	0.52	1,681	67.806	0.000
			Christian Commitment				
No	565	3.99	0.82				
Yes	481	4.30	0.60				
Total	1046	4.13	0.74	0.31	1,1044	48.423	0.000
			Religious Behavior				
No	565	2.74	0.80				
Yes	481	3.24	0.71				
Total	1046	2.97	0.80	0.50	1,1044	111.559	0.000

Family Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

A Pearson correlation coefficient was calculated between numerical Family variables individually and Denominational Loyalty, Christian Commitment, and Religious Behavior. There were 35 items related to the family. These items were combined into 11 scales. The correlations between these items and these scales with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Tables 3, 4, and 5.

Table 3

Correlations of Family Variables With Denominational Loyalty

Scale/Item	Correlation		Sig.
	Scale	Item	
Parents Enforce Sabbath Standards (Single item)	0.363		0.000
Parents Enforce SDA Standards	0.342		0.000
One should not wear jewelry		0.327	0.000
One should not dance		0.327	0.000
One should not listen to rock music		0.296	0.000
One should not attend movie theaters		0.256	0.000
One should not use caffeine drinks		0.183	0.000
Parental Role Model	0.255		0.000
Parents participate in church life		0.220	0.000
Parents are good examples of Christian life		0.195	0.000
Parents live up to church standards		0.193	0.000
Family Unity	0.238		0.000
I get along well with my parents		0.182	0.000
A lot of love in my family		0.177	0.000
Parents give me help support when needed		0.172	0.000
Cherish moments when whole family together		0.168	0.000
Family life is happy		0.164	0.000
Parents often tell me they love me		0.132	0.001
Parental Authoritarianism	-0.222		0.000
Parents push religious convictions on me		-0.193	0.000
Parent are harsh and unfair in discipline		-0.191	
Disagree with parents on what is important at home		-0.140	0.021
Don't participate in decisions of my home		-0.071	0.105
Parents Enforce At-Risk Standards	0.215		0.000
Sex should only occur in marriage		0.207	0.000
One should not use tobacco		0.163	0.000
One should not drink alcohol		0.152	0.000
One should not use illegal drugs		0.120	0.000
Frequency of Family Worship (Single item)	0.204		0.000
Parental Knowledge of Youth Activities	0.191		0.000
Parents know how I spend my money		0.168	0.000
Parents know what I do with free time		0.158	0.000
Parents know where I go at night		0.147	0.000
Parents know who my friends are		0.139	0.000
Parents know where I am after school		0.118	0.001
Parental Understanding	0.105		0.006
Parents don’t understand my problems		0.120	0.003
Parents have forgotten what it means to be young		0.078	0.005
Worry Parents Stop Loving Me (Single item)	0.077		0.049
Family Limits	0.023		0.540
Parents limit the type of music I listen to		0.054	0.106
Parents limit amount of TV I watch		0.039	0.233
Parents limit amount of time with friends on school nights		-0.042	0.200

Table 4

Correlations of Family Variables With Christian Commitment

Scale/Item	Correlation		Sig.
	Scale	Item	
Family Unity	0.353		0.000
I get along well with my parents		0.151	0.000
Parents give me help support when needed		0.141	0.000
Family life is happy		0.117	0.000
A lot of love in my family		0.105	0.000
Cherish moments when whole family is together		0.105	0.000
Parents often tell me they love me		0.088	0.001
Parental Knowledge of Youth Activities	0.278		0.000
Parents know who my friends are		0.102	0.000
Parents know what I do with free time		0.099	0.000
Parents know how I spend my money		0.096	0.001
Parents know where I go at night		0.089	0.001
Parents know where I am after school		0.068	0.015
Parental Role Model	0.262		0.000
Parents participate in church life		0.274	0.000
Parents live up to church standards		0.228	0.000
Parents are good examples of Christian life		0.173	0.000
Parents Enforce SDA Standards	0.239		0.000
One should not listen to rock music		0.249	0.000
One should not wear jewelry		0.198	0.000
One should not dance		0.196	0.000
One should not attend movie theaters		0.181	0.000
One should not use caffeine drinks		0.168	0.000
Parents Enforce At-Risk Standards	0.227		0.000
Sex should only occur in marriage		0.190	0.000
One should not drink alcohol		0.171	0.000
One should not use tobacco		0.153	0.000
One should not use illegal drugs		0.117	0.000
Parents Enforce Sabbath Standards (Single item)	0.194		0.000
Family Worship (Frequency) (Single item)	0.186		0.000
Parental Authoritarianism	-0.177		0.000
Parent are harsh and unfair in discipline		-0.120	0.000
Disagree with parents on what is important at home		-0.082	0.002
Parents push religious convictions on me		-0.062	0.021
Don't participate in decisions of my home		-0.044	0.105
Worry Parents Stop Loving Me (Single item)	0.159		0.000
Parental Understanding	0.157		0.000
Parents have forgotten what it means to be young		0.079	0.003
Parents don’t understand my problems		0.075	0.005
Family Limits	0.030		0.327
Parents limit amount of TV I watch		0.141	0.000
Parents limit type of music I listen to		0.112	0.000
Parents limit time with friends on school nights		-0.018	0.491

Table 5

Correlations of Family Variables With Religious Behavior

Scale/Item	Correlation		Sig.
	Scale	Item	
Parents Enforce SDA Standards	0.346		0.000
One should not listen to rock music		0.334	0.000
One should not wear jewelry		0.315	0.000
One should not dance		0.315	0.000
One should not attend movie theaters		0.286	0.000
One should not use caffeine drinks		0.243	0.000
Frequency of Family Worship (Single item)	0.341		0.000
Parents Enforce Sabbath Standards (Single item)	0.296		0.000
Parents Enforce At-Risk Standards	0.246		0.000
Sex should only occur in marriage		0.223	0.000
One should not drink alcohol		0.195	0.000
One should not use tobacco		0.183	0.000
One should not use illegal drugs		0.131	0.000
Parental Role Model	0.244		0.000
Parents participate in church life		0.223	0.000
Parents live up to standards of church		0.211	0.000
Parents good examples of Christian life		0.203	0.000
Parent Knowledge Youth Activities	0.219		0.000
Parents know who your friend are		0.204	0.000
Parents know how you spend your money		0.196	0.000
Parents know where you go at night		0.174	0.000
Parents know what you do w free time		0.150	0.000
Parents know where you are after school		0.140	0.000
Family Unity	0.185		0.000
Cherish moments when whole family together		0.193	0.000
Parents give me help support when needed		0.178	0.000
I get along well with my parents		0.167	0.000
Parents often tell me they love me		0.151	0.000
Family life is happy		0.127	0.000
A lot of love in my family		0.122	0.000
Parental Authoritarianism	-0.156		0.000
Seems what parents think more important than what I think		-0.096	0.000
Don't have much participation in decisions of my home		-0.111	0.000
Parent are harsh and unfair in discipline		-0.132	0.000
Parents push religious convictions on me		-0.167	0.000
Parental Understanding	0.080		0.008
My parents don't understand my problems		0.113	0.000
Parents have forgotten what it means to be young		0.074	0.006
Worry Parents Stop Loving Me (Single item)	0.060		0.058
Family Limits	0.059		0.052
Parents limit amount of TV I watch		0.104	0.000
Parents limit type of music I listen to		0.077	0.004
Parents limit amount of time w friends on school nights		-0.027	0.320

Ten of the 11 Family scales were significantly correlated with Denominational Loyalty. Seven of the scales had a correlation above .200 with Denominational Loyalty: Parents Enforce Sabbath Standards, Parents Enforce SDA Standards, Parental Role Model, Family Unity, Parental Authoritarianism, Parents Enforce At-Risk Standards, and Frequency of Family Worship. Six of the items from these seven scales had a correlation above .200 with Denominational Loyalty. Two scales had the highest correlations with Denominational Loyalty, both on enforcing standards: Parents Enforce Sabbath Standards had a correlation of .363 and Parents Enforce SDA Standards had a correlation of .342.

Ten of the 11 Family scales were significantly correlated with Christian Commitment. Five of the scales had a correlation above .200 with Christian Commitment: Family Unity, Parents Know Youth Activities, Parental Role Model, Parents Enforce SDA Standards, and Parents Enforce At-Risk Standards. Three of the items from these five scales had a correlation above .200 with Christian Commitment. The highest correlation was .353 between Family Unity and Christian Commitment.

Nine of the 11 Family scales were significantly correlated with Religious Behavior. Six of the scales had a correlation above .200 with Religious Behavior: Parents Enforce SDA Standards, Frequency of Family Worship, Parents Enforce Sabbath Standards, Parents Enforce At-Risk Standards, Parental Role Model, and Parents Know Youth Activities. Twelve of the items in these six scales had a correlation above .200 with Religious Behavior. The two scales with the highest correlations with Religious Behavior were: Parents Enforce SDA Standards with a correlation of .346 and Frequency of Family Worship with a correlation of .341.

Hypothesis 2: There is no correlation between each of the church variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Church Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were 23 items related to the church. These items were combined into seven scales. The correlations between these items and these scales with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Tables 6, 7, and 8.

All seven church scales were significantly correlated with Denominational Loyalty. All seven scales also had a correlation above .200 with Denominational Loyalty: Sermon Quality, Thinking Church, Youth Programs Quality, Warm Church, Church Participation, Interesting Church, and Pastoral Relationships. Eighteen of the items from these seven scales had a correlation above .200. Three scales had the highest correlation with Denominational Loyalty: Sermon Quality had a correlation of .475, Thinking Church had a correlation of .438, and Youth Programs Quality had a correlation of .436. One item, "Look forward to attending youth programs," from the scale Youth Programs Quality had the highest correlation (.529) with Denominational Loyalty.

The seven church scales significantly correlated with Christian Commitment. All the scales had a correlation above .200 with Christian Commitment: Sermon Quality, Thinking Church, Youth Programs Quality, Warm Church Environment, Interesting Church, Church Participation, and Pastoral Relationships. Twenty-two of the 23 items in these scales had a correlation above .200 with Christian Commitment. Four scales had the highest correlation with Christian Commitment: Sermon Quality had a correlation of

.422, Thinking Church had a correlation of .406, Youth Programs Quality had a correlation of .389, and Warm Church Environment had a correlation of .360.

Table 6

Correlations of Church With Denominational Loyalty

	Correlation		
Scale/Item	Scale	Item	Sig.
Sermons Quality	0.475		0.000
Sermons help relate beliefs to problems of todays world		0.383	0.000
Sermons preached at my church are Christ centered		0.381	0.000
Enjoy listening to pastor preach		0.358	0.000
Thinking Church	0.438		0.000
Church encourages me to ask questions		0.423	0.000
Programs at my church make me think		0.352	0.000
Youth Programs Quality	0.436		0.000
Look forward to attending youth programs		0.529	0.000
Youth programs are faith affirming inspirational		0.362	0.000
Youth programs challenge me to think		0.355	0.000
Youth programs relevant to youth needs		0.311	0.000
Church youth attend youth society programs		0.232	0.000
Church organizes recreational social activities for youth		0.163	0.000
Youth programs are creative imaginative		0.159	0.000
Warm Church Environment	0.373		0.000
My teachers or adult leaders know me very well		0.322	0.000
Leaders at my church are warm and friendly toward youth		0.262	0.000
Church Participation	0.364		0.000
Youth programs organized directed by church youth		0.336	0.000
Pastor allows young people to participate in worship service		0.334	0.000
Youth have a voice in church decision making		0.168	0.000
Interesting Church (Single item)	0.312		0.000
Pastoral Relationships	0.281		0.000
Pastor emphasizes need for Christian education		0.290	0.000
Pastor participates in young peoples activities		0.242	0.000
Pastor is sensitive to needs of youth		0.224	0.002
Consider pastor my friend		0.213	0.000
Feel comfortable speaking to pastor about problems		0.133	0.000

Table 7

Correlations of Church Variables With Christian Commitment

Scale/Item	Correlation		Sig.
	Scale	Item	
Sermons Quality	0.422		0.000
Sermons help relate beliefs to problems of todays world		0.399	0.000
Enjoy listening to pastor preach		0.384	0.000
Sermons preached at my church are Christ centered		0.302	0.000
Thinking Church	0.406		0.000
Programs at my church make me think		0.386	0.000
Church encourages me to ask questions		0.360	0.000
Youth Programs Quality	0.389		0.000
Youth programs are faith affirming inspirational		0.356	0.000
Youth programs challenge me to think		0.346	0.000
Look forward to attending youth programs		0.340	0.000
Youth programs relevant to youth needs		0.291	0.000
Church organizes recreational social activities for youth		0.251	0.000
Youth programs are creative imaginative		0.236	0.000
Church youth attend youth society programs		0.210	0.000
Warm Church Environment	0.360		0.000
Leaders at my church are warm and friendly toward youth		0.321	0.000
My teachers or adult leaders know me very well		0.285	0.000
Interesting Church (Single item)	0.335		0.000
Church Participation	0.321		0.000
Pastor allows young people to participate in worship service		0.284	0.000
Youth have a voice in church decision making		0.246	0.000
Youth programs organized directed by church youth		0.240	0.000
Pastoral Relationships	0.293		0.000
Pastor emphasizes need for Christian education		0.274	0.000
Consider pastor my friend		0.257	0.000
Pastor participates in young peoples activities		0.253	0.000
Pastor is sensitive to needs of youth		0.247	0.000
Feel comfortable speaking to pastor about problems		0.191	0.000

All seven Church scales were significantly correlated with Religious Behavior. All the scales had a correlation above .300 with Religious Behavior: Sermon Quality, Thinking Church, Youth Programs Quality, Church Participation, Interesting Church, Warm Church Environment, and Pastoral Relationships. All 23 items in these seven scales had a correlation above .200 with Religious Behavior. Four scales had the highest

correlation with Religious Behavior: Sermon Quality had a correlation of .472, Thinking Church had a correlation of .460, Youth Programs Quality had a correlation of .405, and Church Participation had a correlation of .365.

Table 8

Correlations of Church Variables With Religious Behavior

	Correlation		
Scale/Item	Scale	Item	Sig.
Sermons Quality	0.472		0.000
Sermons help relate beliefs to problems of todays world		0.400	0.000
Enjoy listening to pastor preach		0.391	0.000
Sermons preached at my church are Christ centered		0.372	0.000
Thinking Church	0.460		0.000
Church encourages me to ask questions		0.424	0.000
Programs at my church make me think		0.384	0.000
Youth Programs Quality	0.405		0.000
Look forward to attending youth programs		0.459	0.000
Youth programs are faith affirming inspirational		0.390	0.000
Youth programs challenge me to think		0.343	0.000
Youth programs are creative imaginative		0.259	0.000
Youth programs relevant to youth needs		0.258	0.000
Church youth attend youth society programs		0.228	0.000
Church organizes recreational social activities for youth		0.211	0.000
Church Participation	0.365		0.000
Pastor allows young people to participate in worship service		0.329	0.000
Youth programs organized directed by church youth		0.312	0.000
Youth have a voice in church decision making		0.206	0.000
Interesting Church (Single item)	0.352		0.000
Warm Church Environment	0.345		0.000
My teachers or adult leaders know me very well		0.309	0.000
Leaders at my church are warm and friendly toward youth		0.239	0.000
Pastoral Relationships	0.321		0.000
Pastor emphasizes need for Christian education		0.301	0.000
Pastor participates in young peoples activities		0.298	0.000
Consider pastor my friend		0.296	0.000
Pastor is sensitive to needs of youth		0.246	0.000
Feel comfortable speaking to pastor about problems		0.206	0.000

Hypothesis 3

Hypothesis 3: There is no correlation between each of the school variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

School Categorical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were three School categorical items: Attends Adventist School, High School Type, and College Type.

Attends Adventist School

A one-way ANOVA was conducted to test the relationships between Attends Adventist School and the dependent variables Denominational Loyalty, Christian Commitment, and Religious Behavior. Attends Adventist School was significantly (p<.05) related to Denominational Loyalty and Religious Behavior. The relationships between Attends Adventist School and Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Table 9.

There was a significant difference between two groups of Attends Adventist School on Denominational Loyalty (p = .002). Youth who did not attend Adventist Schools were higher (4.39) on Denominational Loyalty than were youth who did attend Adventist schools (4.15).

There was a significant difference between two groups of Attends Adventist School on Religious Behavior (p = .000). Youth who did not attend Adventist schools were higher (3.18) on Religious Behavior than were youth who did attend Adventist schools (2.94). Youth who did not attend Adventist schools showed much larger

Table 9

Analysis of Variance Results for the Relationships Between Attends Adventist School and Denominational Loyalty, Christian Commitment, and Religious Behavior

Attends Adventist* School	*n*	*M*	*SD*	Mean Diff.	*df*	*F*	Sig.
			Denominational Loyalty				
No	149	4.39	0.55				
Yes	494	4.15	0.88				
Total	649	4.21	0.82	0.24	1,641	10.065	0.002
			Christian Commitment				
No	169	4.20	0.66				
Yes	818	4.11	0.77				
Total	987	4.12	0.75	0.09	1,985	2.015	0.156
			Religious Behavior				
No	169	3.18	0.72				
Yes	818	2.94	0.81				
Total	987	2.98	0.80	0.24	1,985	13.235	0.000

* Includes both high school and college students.

differences for Denominational Loyalty than for Religious Behavior and no difference on Christian Commitment.

High School Type

A one-way ANOVA was conducted to test the relationships between High School Type variable and the dependent variables Denominational Loyalty, Christian Commitment, and Religious Behavior. High School Type was significantly ($p<.05$) related to Denominational Loyalty and Religious Behavior. The relationships between High School Type and the dependent variables are found in Table 10.

Table 10

Analysis of Variance Results for the Relationships Between High School Type and Denominational Loyalty, Christian Commitment, and Religious Behavior

High School Type	*n*	*M*	*SD*	Mean Diff.	*df*	*F*	Sig.
			Denominational Loyalty				
Non-Adventist	82	4.32	0.60				
Adventist	354	4.01	0.96				
Total	436	4.07	0.92	0.31	1,434	7.834	0.005
			Christian Commitment				
Non-Adventist	100	4.20	0.64				
Adventist	653	4.05	0.79				
Total	753	4.07	0.78	0.15	1,750	3.195	0.074
			Religious Behavior				
Non-Adventist	100	3.09	0.75				
Adventist	653	2.84	0.80				
Total	753	2.88	0.80	0.25	1,750	8.49	0.004

There was a significant difference between two groups of High School Type on Denominational Loyalty (p = .000). Youth who attended Non-Adventist High Schools were higher (4.32) on Denominational Loyalty than were youth who attended Adventist High Schools (4.01).

There was a significant difference between two groups of High School Type on Religious Behavior (p = .004). Youth who attended Non-Adventist High Schools were higher (3.09) on Religious Behavior than were youth who did attend Adventist High Schools (2.84). High School Type showed much larger differences for Denominational Loyalty than for Religious Behavior, and no difference on Christian Commitment.

College Type

A one-way ANOVA was conducted to test the relationships between College Type variable and the dependent variables Denominational Loyalty, Christian Commitment, and Religious Behavior. College Type was not significantly (p<.05) related to any of the variables. The relationships between College Type and the dependent variables are found in Table 11.

Table 11

Analysis of Variance Results for the Relationships Between College Type and Denominational Loyalty, Christian Commitment, and Religious Behavior

College Type	*n*	*M*	*SD*	Mean Diff.	*df*	*F*	Sig.
			Denominational Loyalty				
Non-Adventist	67	4.48	0.47				
Adventist	140	4.50	0.45				
Total	207	4.49	0.46	0.02	1,205	0.127	0.722
			Christian Commitment				
Non-Adventist	69	4.20	0.68				
Adventist	165	4.35	0.59				
Total	234	4.31	0.62	0.15	1,232	2.801	0.096
			Religious Behavior				
Non-Adventist	69	3.31	0.65				
Adventist	165	3.31	0.74				
Total	234	3.31	0.72	0.00	1,232	0.001	0.975

School Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were two variables related to the school. These variables were combined into one scale and one item. The correlations between this scale and this item with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Table 12.

The two school variables were significantly correlated with Denominational Loyalty. Teacher-Student Relationships had a correlation above .200 with Denominational Loyalty. The highest correlation was .221 between Teacher Student Relationships and Denominational Loyalty. One of the items in the Teacher-Student Relationships scale had a correlation above .200 with Denominational Loyalty.

One of the school variables was significantly correlated with Christian Commitment. Teacher-Student Relationships had a correlation above .200 with Christian Commitment. The highest correlation was .220 between Teacher-Student Relationships and Christian Commitment. Two of the items in the Teacher-Student Relationships scale had a correlation above .200 with Christian Commitment.

One of the School variables was significantly correlated with Religious Behavior. Teacher-Student Relationships had a correlation above .200 with Religious Behavior. The highest correlation was .224 between Teacher-Student Relationships and Religious Behavior. Two of the items in the Teacher-Student Relationships scale had a correlation above .200 with Religious Behavior.

Table 12

Correlations of School Variables With Denominational Loyalty, Christian Commitment, and Religious Behavior

Scale/Item	Correlation		Sig.
	Scale	Item	
Denominational Loyalty			
Teacher-Student Relationships	0.221		0.000
Teaching is good		0.256	0.000
Teachers are interested in students		0.182	0.000
Discipline is fair		0.154	0.000
Teachers praise students hard work		0.147	0.000
Teachers listen to students		0.144	0.000
Years of Adventist Education	0.103		0.006
Christian Commitment			
Teacher-Student Relationships	0.220		0.000
Teaching is good		0.220	0.000
Teachers listen to students		0.213	0.000
Teachers praise students hard work		0.173	0.000
Discipline is fair		0.172	0.000
Teachers are interested in students		0.154	0.000
Years of Adventist Education	0.059		0.053
Religious Behavior			
Teacher-Student Relationships	0.224		0.000
Teaching is good		0.254	0.000
Teachers listen to students		0.202	0.000
Teachers praise students hard work		0.197	0.000
Discipline is fair		0.162	0.000
Teachers are interested in students		0.157	0.000
Years of Adventist Education	0.056		0.068

Hypothesis 4

Hypothesis 4: There is no correlation between each of the peer variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Peers Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were three variables related to the peers. These variables were combined into one scale and two items. The correlations between this scale and these items with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Table 13.

Two of the peer variables were significantly correlated with Denominational Loyalty. Two of the variables had a correlation above .200 with Denominational Loyalty: Best Friends Religiosity and Best Friends Adventists. The highest correlation was .307 between Best Friends Religiosity and Denominational Loyalty.

The three peer variables were significantly correlated with Christian Commitment. Two of the variables had a correlation above .200 with Christian Commitment: Best Friends Religiosity and Best Friends Adventist. The highest correlation was .293 between Best Friends Religiosity and Christian Commitment.

The three peer variables were significantly correlated with Religious Behavior. Two of the variables had a correlation above .200 with Religious Behavior: Best Friends Religiosity and Best Friends Adventist. Two variables had the highest correlations with Religious Behavior: Best Friends Religiosity had a correlation of .366 and Best Friends Adventist had a correlation of .363.

Table 13

Correlations of Peer Variables With Denominational Loyalty, Christian Commitment, and Religious Behavior

Scale/Item	Correlation		Sig.
	Scale	Item	
Denominational Loyalty			
Best Friends Religiosity	0.307		0.000
Best Friends Adventist	0.296		0.000
Peer Influence	0.039		0.212
Worry that I might lose best friend		0.090	0.008
Worry that friends will get me in trouble		0.089	0.009
Worry about drugs and drinking around me		0.053	0.122
Worry about how friends treat me		0.034	0.319
Worry I might be forced to do sexual things		0.020	0.552
Worry about how well others like me		0.010	0.759
Christian Commitment			
Best Friends Religiosity	0.293		0.000
Best Friends Adventist	0.229		0.000
Peer Influence	0.084		0.007
Worry about drugs and drinking around me		0.097	0.000
Worry I might be forced to do sexual things		0.092	0.001
Worry that friends will get me in trouble		0.058	0.034
Worry that I might lose best friend		0.038	0.166
Worry about how friends treat me		0.031	0.254
Worry about how well others like me		0.010	0.721
Religious Behavior			
Best Friends Religiosity	0.366		0.000
Best Friends Adventist	0.363		0.000
Peer Influence	0.097		0.002
Worry that friends will get me in trouble		0.081	0.003
Worry about how friends treat me		0.075	0.006
Worry about drugs and drinking around me		0.076	0.006
Worry I might be forced to do sexual things		0.057	0.038
Worry that I might lose best friend		0.057	0.038
Worry about how well others like me		0.020	0.478

Hypothesis 5

Hypothesis 5: There is no correlation between each of the media variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Media Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were three variables related to media, which were three single items. The correlations between these items with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Table 14.

Table 14

Correlations of Media Variables With Denominational Loyalty, Christian Commitment, and Religious Behavior

	Correlation	
Item	Item	Sig.
Denominational Loyalty		
Sex Explicit Videos Frequency	-0.221	0.000
TV/Videos Frequency	-0.044	0.246
Hours of TV	-0.022	0.563
Christian Commitment		
Sex Explicit Videos Frequency	-0.196	0.000
Hours of TV	-0.062	0.046
TV/Videos Frequency	0.010	0.733
Religious Behavior		
Sex Explicit Videos Frequency	-0.249	0.000
TV/Videos Frequency	-0.127	0.000
Hours of TV	-0.094	0.003

One media item had a significant negative correlation with Denominational Loyalty: Sex Explicit Videos Frequency. The correlation between Sex Explicit Videos Frequency and Denominational Loyalty was -.197.

Two of the media items had a significant negative correlation with Christian Commitment. The highest negative correlation was -.196 between Sex Explicit Videos and Christian Commitment.

The three media items had a significant negative correlation with Religious Behavior. The highest negative correlation was -.249 between Sex Explicit Videos Frequency and Religious Behavior.

Hypothesis 6

Hypothesis 6: There is no correlation between each of the Adventist culture variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Adventist Culture Numerical Variables and Denominational Loyalty, Christian Commitment, and Religious Behavior

There were six variables related to the Adventist Culture. These variables were combined into four scales and two items. The correlations between these scales and these items with Denominational Loyalty, Christian Commitment, and Religious Behavior are found in Table 15, 16, and 17.

All six Adventist culture variables were significantly correlated with Denominational Loyalty. All the variables had a correlation above .200 with Denominational Loyalty: Agreement on SDA Standards, Agreement on Sabbath

Standards, Conduct on SDA Standards, Agreement on At-Risk Standards, Conduct on At-Risk Standards and Conduct on Sabbath Standards. Thirteen of the 19 items from these six scales had a correlation above .200 with Denominational Loyalty. Three of the scales had the highest correlation with Denominational Loyalty: Agreement on SDA Standards (r = .578), Agreement on Sabbath Standards (r = .536), and Conduct on SDA Standards (r = .486). All five items from the scale Agreement on SDA Standards had a significant positive correlation with Denominational Loyalty, ranging from .555 to .369. However, all five items from the scale Conduct on SDA Standards had a significant negative correlation with Denominational Loyalty, ranging from -.458 to -.261. All three items from the scale Agreement on At-Risk Standards had a significant positive correlation with Denominational Loyalty, ranging from .314 to .172. Nevertheless, all four items from the scale Conduct on At-Risk Standards had a significant negative correlation with Denominational Loyalty, ranging from -.278 to -.113.

All six Adventist Culture scales showed significant correlation with Christian Commitment. Five of the six scales had a correlation above .200 with Christian Commitment: Agreement on SDA Standards, Conduct on At-Risk Standards, Agreement on At-Risk Standards, Agreement on Sabbath Standards, Conduct on SDA Standards and Conduct on Sabbath Standards. Ten of the 19 items had a correlation above .200 with Christian Commitment. Two scales had the highest correlation with Christian Commitment, Agreement on SDA Standards (r = .284), and Conduct on At-Risk Standards (r = .267). All five items from the scale Agreement on SDA Standards had a positive correlation with Christian Commitment, ranging from .282 to .219. However, all five items from the scale Conduct on SDA Standards had a significant negative

Table 15

Correlations of Adventist Culture Variables With Denominational Loyalty

Scale/Item	Correlation		Sig.
	Scale	Item	
Agreement on SDA Standards	0.578		0.000
Wearing jewelry (chains, rings, earrings, etc.)		0.555	0.000
Dancing		0.495	0.000
Listening to rock music		0.441	0.000
Attending movie theaters		0.419	0.000
Using drinks that contain caffeine		0.369	0.000
Agreement on Sabbath Standard	0.536		0.000
Conduct on SDA Standards	0.486		0.000
How often Wear jewelry		-0.458	0.000
How often-Dancing		-0.414	0.000
How often-See a movie in a movie theater		-0.374	0.000
How often-Listen to rock music		-0.286	0.000
How often-Drink caffeinated drinks		-0.261	0.000
Agreement on At-Risk Standards	0.261		0.000
Drink alcohol (beer, liquor, wine, etc.)		0.314	0.000
Smoke or chew tobacco		0.250	0.000
Using illegal drugs (marijuana, cocaine, etc.)		0.172	0.000
Conduct on At-Risk Standards	0.244		0.000
How often-Drink alcohol		-0.278	0.000
How often-Smoke or chew tobacco		-0.187	0.000
How often-Have premarital sex or outside of marriage		-0.127	0.000
How often-Use an illegal drug		-0.113	0.000
Conduct Sabbath Standard	0.238		0.000

correlation with Christian Commitment, ranging from -.275 to -.130. All three items from the scale Agreement on At-Risk Standards had a positive correlation with Christian Commitment, ranging from .246 to .182. Nevertheless, all four items from the scale Conduct on At-Risk Standards had a significant negative correlation with Christian Commitment, ranging from -.272 to -106.

Table 16

Correlations of Adventist Culture Variables With Christian Commitment

Scale/Item	Correlation		Sig.
	Scale	Item	
Agreement on SDA Standards	0.284		0.000
Listening to rock music		0.282	0.000
Dancing		0.249	0.000
Wearing jewelry (chains, rings, earrings, etc.)		0.233	0.000
Using drinks that contain caffeine		0.232	0.000
Attending movie theaters		0.219	0.000
Conduct on At-Risk Standards	0.267		0.000
How often-Drink alcohol		-0.272	0.000
How often-Smoke or chew tobacco		-0.175	0.000
How often-Have premarital sex or outside of marriage		-0.167	0.000
How often-Use an illegal drug		-0.106	0.000
Agreement on At-Risk Standards	0.247		0.000
Drink alcohol (beer, liquor, wine, etc.)		0.246	0.000
Smoke or chew tobacco		0.223	0.000
Using illegal drugs (marijuana, cocaine, etc.)		0.182	0.000
Agreement on Sabbath Standards	0.239		0.000
Conduct on SDA Standards	0.238		0.000
How often-Listen to rock music		-0.275	0.000
How often-Wear jewelry		-0.186	0.000
How often-Dancing		-0.177	0.000
How often-Drink caffeinated drinks		-0.147	0.000
How often-See a movie in a movie theater		-0.130	0.000
Conduct Sabbath Standards	0.084		0.006

All six Adventist Culture scales showed significant correlation with Religious Behavior. All six scales had a correlation above .200 with Religious Behavior: Agreement on SDA Standards, Conduct on SDA Standards, Agreement on Sabbath Standards, Agreement on At-Risk Standards, Conduct on At-Risk Standards, and Conduct on Sabbath Standards. Fifteen of the 19 items in these scales had a correlation

Table 17

Correlations of Popular Culture Variables With Religious Behavior

Scale/Item	Correlation		Sig.
	Scale	Item	
Attitude on SDA Standards	0.488		0.000
Wearing jewelry (chains, rings, earrings, etc.)		0.414	0.000
Dancing		0.412	0.000
Attending movie theaters		0.376	0.000
Listening to rock music		0.372	0.000
Using drinks that contain caffeine		0.370	0.000
Conduct on SDA Standards	0.451		0.000
How often-Wear jewelry		-0.375	0.000
How often-Dancing		-0.338	0.000
How often-Listen to rock music		-0.332	0.000
How often-Drink caffeinated drinks		-0.330	0.000
How often-See a movie in a movie theater		-0.327	0.000
Attitude on Sabbath Standards	0.390		0.000
Attitude on At-Risk Standards	0.321		0.000
Drink alcohol (beer, liquor, wine, etc.)		0.325	0.000
Smoke or chew tobacco		0.256	0.000
Using illegal drugs (marijuana, cocaine, etc.)		0.172	0.000
Conduct on At-Risk Standards	0.287		0.000
How often-Drink alcohol		-0.329	0.000
How often-Have premarital sex or outside of marriage		-0.181	0.000
How often-Smoke or chew tobacco		-0.173	0.000
How often-Use an illegal drug		-0.099	0.000
Conduct on Sabbath Standards	0.224		0.000

above .200 with Religious Behavior. Two scales had the highest correlation with Christian Commitment: Agreement on SDA Standards (r = .488) and Conduct on SDA Standards (r = .451). All five items from the scale Agreement on SDA Standards had a positive correlation with Religious Behavior, ranging from .414 to .370. However, all five items from the scale Conduct on SDA Standards had a significant negative

correlation with Religious Behavior, ranging from -.375 to -.327. All three items from the scale Agreement on At-Risk Standards had a positive correlation with Religious Behavior, ranging from .325 to .172. Nevertheless, all four items from the scale Conduct on At-Risk Standards had a significant negative correlation with Religious Behavior, ranging from -.329 to -099.

Hypothesis 7

Hypothesis 7: There is no correlation between family, church, school, peers, media, and Adventist Culture variables together and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Multiple regression was used to examine the relationships between all of the independent variables together and Denominational Loyalty, Christian Commitment, and Religious Behavior. The results are given in Tables 18, 19, and 20.

All variables together explain 62% of the variance of Denominational Loyalty (R^2 = .617). Thirteen of the 34 variables were significant in this model. Three of the variables uniquely explained more than 1% of the variance of Denominational Loyalty (Part r^2 > .010/Part r > .100). When the listwise deletion method of dealing with missing data was used, the R^2 = .645, but the number of cases used were 435 (out of a total of 704 subjects). When the pairwise deletion method was used it was not possible to get a R^2 value. Therefore, the mean substitution method was used to deal with missing data. Using the mean substitution method the R^2 = .617. The variables in the model that uniquely explained more than 1% of the variance in Denominational Loyalty were Agreement on Sabbath Standards (Part r = .203), Agreement on SDA Standards (Part r = .171), Best Friends Adventist (Part r = .100), and Thinking Church (Part r = .117). Two

Table 18

Relationship Between the Combination of All Independent Variables and Denominational Loyalty

Category/Variable	*B*	*t*	p	Part *r*
Denominational Loyalty (R^2 = .617)				
Family				
Parents Enforce Sabbath Standards	0.088	4.073	0.000	0.097
Meaningful Family Worship	0.190	3.006	0.003	0.072
Parental Understanding	-0.054	-2.439	0.015	-0.058
Parental Authoritarianism	-0.063	-2.362	0.018	-0.056
Parents Enforce SDA Standards	-0.062	-2.355	0.019	-0.056
Parents Know Youth Activities	-0.099	-1.846	0.065	-0.044
Frequency of Family Worship	-0.013	-0.907	0.365	-0.022
Parental Role Model	0.022	0.859	0.391	0.021
Worry Parents Stop Loving Me	-0.007	-0.467	0.640	-0.011
Family Unity	0.015	0.414	0.679	0.010
Family Limits	-0.006	-0.244	0.807	-0.006
Parents Enforce At-Risk Standards	0.005	0.191	0.849	0.005
Church				
Thinking Church	0.157	4.909	0.000	0.117
Sermon Quality	0.139	4.136	0.000	0.099
Warm Church	0.086	3.318	0.001	0.079
Pastoral Relationships	-0.053	-1.828	0.068	-0.044
Youth Programs Quality	0.052	1.227	0.220	0.029
Church Participation	0.038	0.985	0.325	0.024
Interesting Church	-0.024	-0.815	0.415	-0.019
School				
Attends Adventist School	-0.153	-2.594	0.010	-0.062
Years of Adventist Education	0.030	1.737	0.083	0.042
Teacher-Student Relationships	-0.030	-1.060	0.290	-0.025
Peers				
Best Friends Religiosity	0.161	3.852	0.000	0.092
Best Friends Adventist	0.033	2.202	0.028	0.053
Peer Influence	0.030	1.125	0.261	0.027
Media				
Hours of TV	0.024	1.661	0.097	0.040
Sex Explicit Videos Frequency	-0.014	-0.880	0.379	-0.021
Hours of TV	-0.003	-0.228	0.820	-0.005
Popular Culture				
Agreement on SDA Standards	0.227	7.150	0.000	0.171
Agreement on Sabbath Standards	0.213	8.508	0.000	0.203
Conduct on SDA Standards	0.038	1.892	0.059	0.045
Agreement on At-Risk Standards	-0.041	-1.414	0.158	-0.034
Conduct on At-Risk Standards	0.015	0.512	0.609	0.012
Conduct on Sabbath Standards	0.005	0.476	0.634	0.011

Table 19

Relationship Between the Combination of All Independent Variables and Christian Commitment

Category/Variable	*B*	*t*	*p*	Part *r*
Christian Commitment (R^2 = .341)				
Family				
Family Unity	0.126	4.292	0.000	0.108
Worry Parents Stop Loving	0.045	3.161	0.002	0.079
Parents Enforce SDA Standards	0.035	1.546	0.122	0.039
Parent Know Youth Activities	0.071	1.447	0.148	0.036
Parents Enforce At-Risk Standards	0.021	0.943	0.346	0.024
Parental Role Model	0.011	0.481	0.630	0.012
Frequency of Family Worship	0.005	0.353	0.724	0.009
Parental Understanding	0.002	0.093	0.926	0.002
Parents Enforce Sabbath Standard	-0.004	-0.205	0.838	-0.005
Parental Authoritarianism	-0.019	-0.765	0.445	-0.019
Meaningful Family Worship	-0.048	-0.819	0.413	-0.021
Family Limits	-0.025	-1.110	0.267	-0.028
Church				
Thinking Church	0.109	3.724	0.000	0.094
Sermon Quality	0.114	3.705	0.000	0.093
Warm Church	0.078	3.225	0.001	0.081
Youth Programs Quality	0.049	1.304	0.192	0.033
Interesting Church	0.011	0.415	0.678	0.010
Pastoral Relationships	0.004	0.143	0.886	0.004
Church Participation	-0.048	-1.342	0.180	-0.034
School				
Attends Adventist School	0.036	0.594	0.553	0.015
Teacher-Student Relationships	0.013	0.510	0.610	0.013
Years of Adventist Education	0.005	0.309	0.758	0.008
Peers				
Best Friends Religiosity	0.142	3.635	0.000	0.091
Best Friends Adventist	0.011	0.799	0.425	0.020
Peer Influence	-0.029	-1.134	0.257	-0.028
Media				
TV/Videos Frequency	0.018	1.516	0.130	0.038
Sex Explicit Videos Frequency	-0.003	-0.238	0.812	-0.006
Hours of TV	-0.025	-1.875	0.061	-0.047
Adventist Culture				
Agreement on Sabbath Standard	0.039	2.089	0.037	0.052
Conduct on At-Risk Standards	0.050	2.009	0.045	0.050
Agreement on SDA Standards	0.025	0.950	0.342	0.024
Agreement on At-Risk Standards	0.014	0.542	0.588	0.014
Conduct on SDA Standards	-0.008	-0.445	0.656	-0.011
Conduct on Sabbath Standard	-0.018	-1.940	0.053	-0.049

Table 20

Relationship Between the Combination of All Independent Variables and Religious Behavior

Category/Variable	*B*	*t*	*p*	Part *r*
Religious Behavior (R^2 = .477)				
Family				
Frequency of Family Worship	0.061	4.596	0.000	0.103
Parental Understanding	-0.032	-1.667	0.096	-0.037
Parents Enforce At-Risk Standards	0.026	1.237	0.216	0.028
Parents Know Youth Activities	0.054	1.177	0.240	0.026
Family Unity	-0.031	-1.136	0.256	-0.025
Parents Enforce Sabbath Standards	-0.017	-0.974	0.330	-0.022
Parental Authoritarianism	-0.022	-0.941	0.347	-0.021
Worry Parents Stop Loving	-0.012	-0.893	0.372	-0.020
Meaningful Family Worship	-0.041	-0.738	0.461	-0.017
Family Limits	-0.010	-0.491	0.624	-0.011
Parents Enforce SDA Standards	-0.007	-0.341	0.733	-0.008
Parental Role Model	0.002	0.093	0.926	0.002
Church				
Thinking Church	0.186	6.769	0.000	0.151
Sermon Quality	0.128	4.440	0.000	0.099
Warm Church	0.037	1.600	0.110	0.036
Church Participation	-0.021	-0.639	0.523	-0.014
Interesting Church	0.008	0.319	0.750	0.007
Youth Programs Quality	-0.005	-0.151	0.880	-0.003
Pastoral Relationships	0.003	0.099	0.921	0.002
School				
Years of Adventist Education	-0.019	-1.223	0.222	-0.027
Teacher/Student Relationships	-0.012	-0.512	0.609	-0.011
Attends Adventist School	0.023	0.403	0.687	0.009
Peers				
Best Friends Religiosity	0.214	5.806	0.000	0.130
Best Friends Adventist	0.042	3.346	0.001	0.075
Peer Influence	0.037	1.581	0.114	0.035
Media				
TV/Videos Frequency	-0.017	-1.475	0.140	-0.033
Sex Explicit Videos Frequency	-0.012	-0.905	0.366	-0.020
Hours of TV	0.001	0.050	0.960	0.001
Adventist Culture				
Agreement on SDA Standards	0.099	4.048	0.000	0.091
Agreement on Sabbath Standards	0.063	3.616	0.000	0.081
Conduct on SDA Standards	0.045	2.696	0.007	0.060
Agreement on At-Risk Standards	0.038	1.588	0.112	0.036
Conduct on Sabbath Standard	-0.008	-0.935	0.350	-0.021
Conduct on At-Risk Standards	-0.019	-0.792	0.428	-0.018

of the four variables that uniquely explain more than 1% of the variance of Denominational Loyalty were from Adventist culture, and one from church.

All variables together explain 34% of the variance of Christian Commitment (R^2 = .341). Eight of the 34 variables were significant in this model. One of these variables uniquely explained more than 1% of the variance of Christian Commitment (Part r > .100). The variable in the model that uniquely explained more than 1% of the variance in Christian Commitment was Family Unity (Part r = .108). The only variable that uniquely explains more than 1% of the variance for Christian Commitment was from the family category.

All variables together explain 48% of the variance of Religious Behavior (R^2 = .477). Eight of the 34 variables were significant in this model. Three of these variables uniquely explained more than 1% of the variance of Religious Behavior (Part r^2 > .100). The variables in the model that uniquely explained more than 1% of the variance in Religious Behavior were Frequency of Family Worship (Part r = .103), Thinking Church (Part r = .151), and Best Friends Religiosity (Part r = .130). One of the three items that uniquely explained more than 1% of the variance for Religious Behavior was from the family category, one from church, and one from peers.

Hypothesis 8

Hypothesis 8: There is no correlation between a small set of variables and Denominational Loyalty, Christian Commitment, and Religious Behavior.

Forward stepwise regression and backward stepwise regression were performed to determine if there is a small set of variables that can adequately predict Denominational Loyalty, Christian Commitment, and Religious Behavior. The results are given in Tables

21, 22, and 23.

In selecting a small model that would adequately predict Denominational Loyalty, Christian Commitment, and Religious Behavior, the following five criteria were used: (a) All variables in the model should have a *p* value of .05 or less; (b) All variables in the model should uniquely explain at least one half of a percent of the variance (Part r^2 > .005); (c) All variables in the model would have the same sign (positive/negative) for the coefficients in the model as was found with the correlation of the variable when considered alone; (d) Variables were found in models suggested by both the forward stepwise and backward stepwise methods; (e) When more than one model with the same number of variables that met the above criteria was suggested by the forward stepwise or backward stepwise method, the model with the variables with the larger zero-order correlation with religiosity and/or the model that included a larger number of the six independent and met the above criteria was used.

Table 21

Prediction Models for Denominational Loyalty

Category/Variable		*B*	*t*	Sig.	Part *r*
	Denominational Loyalty (R^2 = .583)				
Family	Parents Enforce Sabbath Standards	0.086	5.068	0.000	0.124
Church	Thinking Church	0.163	5.976	0.000	0.146
	Sermon Quality	0.153	5.228	0.000	0.128
	Warm Church	0.084	3.330	0.001	0.082
Peers	Best Friends Religiosity	0.186	4.719	0.000	0.116
Adventist Culture	Agreement on SDA Standards	0.245	10.599	0.000	0.259
	Agreement on Sabbath Standards	0.239	9.656	0.000	0.236

A model with seven variables was chosen for Denominational Loyalty. The model with seven variables explained 58% of the variance of Denominational Loyalty (R^2 = .583).

Six of these variables uniquely explained more than 1% of the variance on Denominational Loyalty (Part r > .100): Parents Enforce Sabbath Standards, Thinking Church, Sermon Quality, Best Friends Religiosity, Agreement on SDA Standards and Agreement on Sabbath Standards. In the seven variables model there was at least one variable from family, church, peers, and Adventist culture groups, but no variable from school and media.

A model with seven variables was chosen for Christian Commitment. The model with seven variables explained 32% of the variance of Christian Commitment (R^2 = .315). Four of these variables uniquely explained about 1% of the variance on Christian

Table 22

Small Set Model for Christian Commitment

Category/Variable		*B*	*t*	Sig.	Part *r*
	Christian Commitment (R^2 = .315)				
Family	Family Unity	0.166	7.034	0.000	0.178
Church	Thinking Church	0.119	4.819	0.000	0.122
	Warm Church	0.090	3.832	0.000	0.097
	Sermon Quality	0.128	5.021	0.000	0.127
Peers	Best Friends Religiosity	0.170	4.595	0.000	0.116
Adventist Culture	Agreement on Sabbath Standards	0.052	3.691	0.000	0.093
	Conduct on At-Risk Standards	0.064	3.251	0.001	0.082

Commitment (Part r > .100): Family Unity, Thinking Church, Sermon Quality, and Best Friends Religiosity. In the seven variables model there was at least one variable from family, church, peers, and Adventist culture categories, but no variable from school or media categories.

A model with seven variables was chosen for Religious Behavior. The model with seven variables explained 46% of the variance of Religious Behavior (R^2 = .460). Five of these variables uniquely explained more than 1% of the variance on Religious Behavior (Part r > .100): Frequency of Family Worship, Thinking Church, Sermon Quality, Best Friends Religiosity, and Agreement with SDA Standards. In the seven variables model there was at least one variable from family, church, peers, and Adventist culture categories, but no variable from school or media categories.

Table 23

Prediction Models for Religious Behavior

Category/Variable		*B*	*t*	Sig.	Part *r*
	Religious Behavior (R^2 = .460)				
Family	Frequency of Family Worship	0.052	5.666	0.000	0.127
Church	Thinking Church	0.207	9.989	0.000	0.224
	Sermon Quality	0.135	5.743	0.000	0.129
Peers	Best Friends Adventist	0.041	3.314	0.001	0.074
	Best Friends Religiosity	0.217	6.079	0.000	0.136
Adventist Culture	Agreement on SDA Standards	0.146	7.774	0.000	0.174
	Agreement on Sabbath Standards	0.059	3.922	0.000	0.088

Hypothesis 9

Hypothesis 9: There is no correlation between the independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior, when controlling for Gender, Age, Family Status, Years Lived in the U.S., and Times Moved.

Hypothesis 9 was tested in two ways. First, the relationship between each of the independent variables individually and Denominational Loyalty, Christian Commitment, and Religious Behavior when controlled for Gender, Age, Family Status, Years in U.S., and Times Moved was examined. Secondly, the models composed of small sets of independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior when controlling for subgroups for Gender, Age, Family Status, Years in U.S., and Times Moved were examined. The first three of the five criteria used for selecting the prediction models for all subjects were used to select the models for the subgroups.

Relationships for Independent Variables Individually Controlled for Gender

A correlation was computed between each of the 34 independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior separately for males and females. The results are given in Tables 24, 25, and 26.

One variable (Agreement on Sabbath Standards) was a better predictor ($r^2_{diff} > 0.100$) of Denominational Loyalty for females than for males. The variable was from Adventist culture.

Three variables (Interesting Church, Church Participation, and Sermon Quality) were better predictors ($r^2_{diff} > 0.100$) of Christian Commitment for males than for

Table 24

Squared Correlations Between Independent Variables and Denominational Loyalty by Gender

	Gender		
Category/Variable	Males	Females	Diff.
Family			
Worry Parents Stop Loving Me	0.033	0.001	0.033
Frequency of Family Worship	0.034	0.048	0.014
Meaningful Family Worship	0.069	0.097	0.028
Family Unity	0.060	0.045	0.015
Parental Authoritarianism	0.043	0.056	0.013
Parental Understanding	0.007	0.017	0.010
Parental Role Model	0.039	0.071	0.032
Family Limits	0.000	0.001	0.001
Parents Know Youth Activities	0.057	0.022	0.034
Parents Enforce At-Risk Standards	0.063	0.044	0.019
Parents Enforce SDA Standards	0.086	0.154	0.069
Parents Enforce Sabbath Standards	0.116	0.143	0.027
Church			
Interesting Church	0.118	0.084	0.034
Thinking Church	0.185	0.187	0.002
Warm Church	0.125	0.149	0.024
Youth Programs Quality	0.216	0.173	0.043
Church Participation	0.141	0.132	0.009
Sermon Quality	0.179	0.253	0.074
Pastoral Relationships	0.077	0.085	0.008
School			
Years of Adventist Education	0.010	0.014	0.004
Attends Adventist School	0.010	0.018	0.008
Teacher-Student Relationships	0.030	0.057	0.027
Peers			
Best Friends Adventist	0.097	0.078	0.020
Best Friends Religiosity	0.051	0.143	0.092
Peer Influence	0.059	0.000	0.059
Media			
TV/Videos Frequency	0.000	0.008	0.008
Sex Explicit Videos Frequency	0.064	0.060	0.004
Hours of TV	0.000	0.000	0.000
Adventist Culture			
Agreement on At-Risk Standards	0.101	0.051	0.050
Conduct on At-Risk Standards	0.070	0.065	0.005
Agreement on SDA Standards	0.301	0.352	0.050
Conduct on SDA Standards	0.221	0.256	0.035
Agreement on Sabbath Standards	0.230	0.349	**-0.119**
Conduct on Sabbath Standards	0.064	0.056	0.008

Note: The difference column (Diff.) is the difference between the squared correlations. Numbers in bold face indicate a difference of .10 or higher between Gender squared correlations.

Table 25

Squared Correlations Between Independent Variables and Christian Commitment by Gender

	Gender		
Category/Variable	Males	Females	Diff.
Family			
Worry Parents Stop Loving Me	0.033	0.018	0.015
Frequency of Family Worship	0.054	0.021	0.033
Meaningful Family Worship	0.051	0.038	0.013
Family Unity	0.145	0.113	0.032
Parental Authoritarianism	0.018	0.048	-0.029
Parental Understanding	0.005	0.060	-0.054
Parental Role Model	0.072	0.073	-0.001
Family Limits	0.000	0.001	-0.001
Parents Know Youth Activities	0.087	0.053	0.034
Parents Enforce At-Risk Standards	0.071	0.029	0.043
Parents Enforce SDA Standards	0.070	0.046	0.023
Parents Enforce Sabbath Standards	0.070	0.014	0.057
Church			
Interesting Church	0.182	0.052	**0.131**
Thinking Church	0.207	0.130	0.077
Warm Church	0.155	0.120	0.035
Youth Programs Quality	0.190	0.117	0.073
Church Participation	0.171	0.050	**0.121**
Sermon Quality	0.242	0.132	**0.110**
Pastoral Relationships	0.124	0.063	0.061
School			
Years of Adventist Education	0.002	0.006	-0.004
Attends Adventist School	0.004	0.000	0.003
Teacher-Student Relationships	0.073	0.026	0.047
Peers			
Best Friends Adventist	0.066	0.039	0.027
Best Friends Religiosity	0.101	0.080	0.021
Peer Influence	0.025	0.000	0.025
Media			
TV/Videos Frequency	0.000	0.000	0.000
Sex Explicit Videos Frequency	0.042	0.019	0.023
Hours of TV	0.002	0.005	-0.004
Adventist Culture			
Agreement on At-Risk Standards	0.066	0.040	0.026
Conduct on At-Risk Standards	0.067	0.053	0.014
Agreement on SDA Standards	0.085	0.066	0.019
Conduct on SDA Standards	0.058	0.054	0.003
Agreement on Sabbath Standards	0.110	0.017	0.093
Conduct on Sabbath Standards	0.013	0.001	0.012

Note: The difference column (Diff.) is the difference between the squared correlations.
Numbers in bold face indicate a difference of .10 or higher between Gender squared correlations.

Table 26

Squared Correlations Between Independent Variables and Religious Behavior by Gender

	Gender		
Category/Variable	Males	Females	Diff.
Family			
Worry Parents Stop Loving Me	0.007	0.001	0.006
Frequency of Family Worship	0.138	0.100	0.037
Meaningful Family Worship	0.095	0.102	-0.007
Family Unity	0.050	0.026	0.023
Parental Authoritarianism	0.015	0.032	-0.017
Parental Understanding	0.003	0.010	-0.007
Parental Role Model	0.082	0.046	0.036
Family Limits	0.002	0.006	-0.005
Parents Know Youth Activities	0.050	0.035	0.014
Parents Enforce At-Risk Standards	0.107	0.020	0.087
Parents Enforce SDA Standards	0.165	0.084	0.081
Parents Enforce Sabbath Standards	0.139	0.049	0.090
Church			
Interesting Church	0.181	0.075	**0.106**
Thinking Church	0.279	0.161	**0.118**
Warm Church	0.143	0.111	0.032
Youth Programs Quality	0.203	0.134	0.069
Church Participation	0.186	0.099	0.087
Sermon Quality	0.242	0.215	0.027
Pastoral Relationships	0.119	0.104	0.015
School			
Years of Adventist Education	0.006	0.001	0.006
Attends Adventist School	0.013	0.012	0.001
Teacher-Student Relationship	0.055	0.042	0.014
Peers			
Best Friends Adventist	0.184	0.091	0.093
Best Friends Religiosity	0.144	0.123	0.020
Peer Influence	0.019	0.001	0.018
Media			
TV/Videos Frequency	0.005	0.035	-0.029
Sex Explicit Videos Frequency	0.091	0.019	0.072
Hours of TV	0.004	0.013	-0.009
Adventist Culture			
Agreement on At-Risk Standards	0.143	0.060	0.083
Conduct on At-Risk Standards	0.097	0.054	0.043
Agreement on SDA Standards	0.253	0.225	0.028
Conduct on SDA Standards	0.197	0.203	-0.005
Agreement on Sabbath Standards	0.186	0.118	0.067
Conduct on Sabbath Standards	0.084	0.020	0.064

Note: The difference column (Diff.) is the difference between the squared correlations.
Numbers in bold face indicate a difference of .10 or higher between Gender squared correlations.

females. All three variables were from church. No variable was a better predictor among females of Christian Commitment.

Two variables (Interesting Church, and Thinking Church) were better predictors ($r^2_{diff} > 0.100$) of Religious Behavior for males than for females. Both variables were from church. No variable was a better predictor among females of Religious Behavior.

Relationships for Independent Variables Individually Controlled for Age

A correlation was computed between each of the 34 independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior separately for youth ages 14 to 17 and 18 to 21. The results are given in Tables 27, 28, and 29.

Four variables (Parents Enforce Sabbath Standards, Youth Programs Quality, Conduct on SDA Standards and Agreement on Sabbath Standards) were better predictors ($r^2_{diff} > 0.100$) of Denominational Loyalty for ages 14 to 17 than for ages 18 to 21. Two variables were from Adventist Culture, one from family, and one from church. No variable was a better predictor of Denominational Loyalty for ages 18 to 21 than for 14 to 17.

Three variables (Interesting Church, Youth Programs Quality, and Sermon Quality) were better predictors ($r^2_{diff} > 0.100$) of Christian Commitment for ages 14 to 17 than for ages 18 to 21. All three variables were from church. One variable (Conduct on SDA Standards) was a better predictor ($r^2_{diff} > 0.100$) of Christian Commitment among ages 18 to 21 than for ages 14 to 17. The variable was from Adventist culture.

Two variables (Thinking Church, and Youth Programs Quality) were better predictors ($r^2_{diff} > 0.100$) of Religious Behavior for ages 14 to 17 than for ages 18 to 21.

Table 27

Squared Correlations Between Independent Variables and Denominational Loyalty by Age

	Age		
Category/Variable	14 to 17	18 to 21	Diff.
Family			
Worry Parents Stop Loving Me	0.008	0.002	0.006
Frequency of Family Worship	0.056	0.026	0.030
Meaningful Family Worship	0.132	0.035	0.097
Family Unity	0.048	0.076	0.028
Parental Authoritarianism	0.031	0.051	0.020
Parental Understanding	0.002	0.016	0.014
Parental Role Model	0.078	0.032	0.046
Family Limits	0.011	0.000	0.011
Parents Know Youth Activities	0.037	0.043	0.006
Parents Enforce At-Risk Standards	0.057	0.002	0.056
Parents Enforce SDA Standards	0.137	0.043	0.094
Parents Enforce Sabbath Standards	0.176	0.031	**0.145**
Church			
Interesting Church	0.111	0.106	0.005
Thinking Church	0.213	0.163	0.049
Warm Church	0.141	0.154	0.012
Youth Programs Quality	0.237	0.128	**0.109**
Church Participation	0.149	0.109	0.040
Sermon Quality	0.206	0.249	0.043
Pastoral Relationships	0.092	0.065	0.028
School			
Years of Adventist Education	0.007	0.012	0.005
Attends Adventist School	0.022	0.000	0.022
Teacher-Student Relationships	0.035	0.055	0.019
Peers			
Best Friends Adventist	0.105	0.028	0.077
Best Friends Religiosity	0.089	0.083	0.006
Peer Influence	0.012	0.005	0.007
Media			
TV/Videos Frequency	0.000	0.000	0.000
Sex Explicit Videos Frequency	0.041	0.032	0.009
Hours of TV	0.010	0.013	0.003
Adventist Culture			
Agreement on At-Risk Standards	0.068	0.051	0.017
Conduct on At-Risk Standards	0.058	0.067	0.009
Agreement on SDA Standards	0.370	0.160	0.210
Conduct on SDA Standards	0.266	0.091	**0.175**
Agreement on Sabbath Standards	0.281	0.176	**0.105**
Conduct on Sabbath Standards	0.054	0.017	0.037

Note: The difference column (Diff.) is the difference between the squared correlations. Numbers in bold face indicate a difference of .10 or higher between Age squared correlations.

Table 28

Squared Correlations Between Independent Variables and Christian Commitment by Age

Category/Variable	Age 14 to 17	Age 18 to 21	Diff.
Family			
Worry Parents Stop Loving Me	0.048	0.000	0.048
Frequency of Family Worship	0.036	0.025	0.011
Meaningful Family Worship	0.056	0.016	0.040
Family Unity	0.127	0.102	0.024
Parental Authoritarianism	0.026	0.025	0.001
Parental Understanding	0.020	0.023	-0.004
Parental Role Model	0.080	0.031	0.049
Family Limits	0.003	0.000	0.003
Parents Know Youth Activities	0.091	0.048	0.042
Parents Enforce At-Risk Standards	0.047	0.047	0.000
Parents Enforce SDA Standards	0.041	0.083	-0.042
Parents Enforce Sabbath Standards	0.030	0.039	-0.009
Church			
Interesting Church	0.144	0.036	**0.108**
Thinking Church	0.213	0.048	**0.165**
Warm Church	0.155	0.061	0.094
Youth Programs Quality	0.183	0.072	**0.111**
Church Participation	0.126	0.038	0.088
Sermon Quality	0.198	0.095	**0.103**
Pastoral Relationships	0.095	0.061	0.035
School			
Years of Adventist Education	0.001	0.010	-0.010
Attends Adventist School	0.004	0.001	0.003
Teacher-Student Relationships	0.046	0.043	0.003
Peers			
Best Friends Adventist	0.040	0.072	-0.032
Best Friends Religiosity	0.090	0.062	0.028
Peer Influence	0.013	0.000	0.013
Media			
TV/Videos Frequency	0.007	0.010	-0.003
Sex Explicit Videos Frequency	0.031	0.059	-0.027
Hours of TV	0.000	0.014	-0.014
Adventist Culture			
Agreement on At-Risk Standards	0.068	0.025	0.043
Conduct on At-Risk Standards	0.059	0.116	-0.057
Agreement on SDA Standards	0.064	0.103	-0.040
Conduct on SDA Standards	0.031	0.142	**-0.111**
Agreement on Sabbath Standards	0.054	0.034	0.020
Conduct on Sabbath Standards	0.002	0.023	-0.021

Note: The difference column (Diff.) is the difference between the squared correlations. Numbers in bold face indicate a difference of .10 or higher between Age squared correlations.

Table 29

Squared Correlations Between Independent Variables and Religious Behavior by Age

Category/Variable	Age 14 to 17	Age 18 to 21	Diff.
Family			
Worry Parents Stop Loving Me	0.008	0.000	0.008
Frequency of Family Worship	0.123	0.081	0.042
Meaningful Family Worship	0.112	0.053	0.059
Family Unity	0.048	0.001	0.047
Parental Authoritarianism	0.020	0.004	0.016
Parental Understanding	0.003	0.002	0.001
Parental Role Model	0.078	0.007	0.072
Family Limits	0.015	0.000	0.015
Parents Know Youth Activities	0.063	0.020	0.042
Parents Enforce At-Risk Standards	0.058	0.031	0.027
Parents Enforce SDA Standards	0.098	0.111	-0.013
Parents Enforce Sabbath Standards	0.082	0.044	0.038
Church			
Interesting Church	0.142	0.096	0.046
Thinking Church	0.250	0.118	**0.132**
Warm Church	0.130	0.091	0.039
Youth Programs Quality	0.199	0.085	**0.114**
Church Participation	0.154	0.066	0.088
Sermon Quality	0.224	0.163	0.061
Pastoral Relationships	0.120	0.069	0.051
School			
Years of Adventist Education	0.000	0.005	-0.004
Attends Adventist School	0.013	0.002	0.012
Teacher-Student Relationships	0.039	0.060	-0.021
Peers			
Best Friends Adventist	0.116	0.132	-0.015
Best Friends Religiosity	0.127	0.127	0.001
Peer Influence	0.019	0.000	0.019
Media			
TV/Videos Frequency	0.002	0.059	-0.057
Sex Explicit Videos Frequency	0.056	0.043	0.012
Hours of TV	0.001	0.061	-0.060
Adventist Culture			
Agreement on At-Risk Standards	0.102	0.064	0.038
Conduct on At-Risk Standards	0.070	0.116	-0.046
Agreement on SDA Standards	0.199	0.256	-0.057
Conduct on SDA Standards	0.160	0.261	**-0.101**
Agreement on Sabbath Standards	0.135	0.103	0.032
Conduct on Sabbath Standards	0.033	0.054	-0.021

Note: The difference column (Diff.) is the difference between the squared correlations
Numbers in bold face indicate a difference of .10 or higher between Age squared correlations.

The two variables were from church. One variable (Conduct on SDA Standards) was a better predictor ($r^2_{diff} > 0.100$) of Religious Behavior for ages 18 to 21 than for ages 14 to 17. The variable was from Adventist culture.

Relationships for Independent Variables Individually Controlled for Family Status

A correlation was computed between each of the 34 independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior separately for youth from intact families and not-intact families. The results are given in Tables 30, 31, and 32.

Five variables (Thinking Church, Sermon Quality, Teacher-Student Relationships, Agreement on SDA Standards, Conduct on Sabbath Standards) were better predictors ($r^2_{diff} > 0.100$) of Denominational Loyalty for youth with non-intact families than for youth with intact families. Two variables were from church, two from Adventist culture and one from school. The variables were from church, peers, and Adventist culture. No variable was a better predictor among youth with intact families than for youth with non-intact families.

Four variables (Thinking Church, Youth Programs Quality, Sermon Quality, and Teacher-Student Relationships) were better predictors ($r^2_{diff} > 0.100$) of Christian Commitment for youth with not-intact families than for youth with intact families. Three of the variables were from church and one from school. No variable was a better predictor among youth from intact families.

Two variables (Sermon Quality, and Agreement on Sabbath Standards) were better predictors ($r^2_{diff} > 0.100$) of Religious Behavior for youth from not-intact families

Table 30

Squared Correlations Between Independent Variables and Denominational Loyalty by Family Status

	Family Status		
Category/Variable	Intact	Not Intact	Diff.
Family			
Worry Parents Stop Loving Me	0.009	0.000	0.009
Frequency of Family Worship	0.060	0.004	0.056
Meaningful Family Worship	0.111	0.032	0.079
Family Unity	0.059	0.036	0.023
Parental Authoritarianism	0.064	0.026	0.038
Parental Understanding	0.033	0.006	0.028
Parental Role Model	0.073	0.038	0.035
Family Limits	0.000	0.000	0.000
Parents Know Youth Activities	0.034	0.033	0.001
Parents Enforce At-Risk Standards	0.036	0.054	0.017
Parents Enforce SDA Standards	0.116	0.097	0.019
Parents Enforce Sabbath Standards	0.123	0.131	0.009
Church			
Interesting Church	0.072	0.171	0.099
Thinking Church	0.163	0.267	**-0.104**
Warm Church	0.130	0.159	0.030
Youth Programs Quality	0.169	0.214	0.045
Church Participation	0.127	0.121	0.006
Sermon Quality	0.188	0.341	**-0.153**
Pastoral Relationships	0.064	0.108	0.044
School			
Years of Adventist Education	0.031	0.018	0.013
Attends Adventist School	0.009	0.045	0.036
Teacher-Student Relationships	0.023	0.135	**-0.113**
Peers			
Best Friends Adventist	0.118	0.047	0.071
Best Friends Religiosity	0.088	0.108	0.020
Peer Influence	0.006	0.008	0.003
Media			
TV/Videos Frequency	0.004	0.000	0.004
Sex Explicit Videos Frequency	0.033	0.082	0.050
Hours of TV	0.001	0.000	0.000
Adventist Culture			
Agreement on At-Risk Standards	0.098	0.025	0.073
Conduct on At-Risk Standards	0.059	0.056	0.003
Agreement on SDA Standards	0.292	0.446	**-0.155**
Conduct on SDA Standards	0.201	0.306	**-0.105**
Agreement on Sabbath Standards	0.269	0.347	0.078
Conduct on Sabbath Standards	0.037	0.085	0.047

Note: The difference column (Diff.) is the difference between the squared correlations.
Numbers in bold face indicate a difference of .10 or higher between Family Status squared correlations.

Table 31

Squared Correlations Between Independent Variables and Christian Commitment by Family Status

	Family Status		
Category/Variable	Intact	Not Intact	Diff.
Family			
Worry Parents Stop Loving Me	0.025	0.020	0.005
Frequency of Family Worship	0.026	0.051	0.024
Meaningful Family Worship	0.036	0.052	0.015
Family Unity	0.096	0.154	0.058
Parental Authoritarianism	0.042	0.006	0.035
Parental Understanding	0.036	0.002	0.034
Parental Role Model	0.062	0.057	0.005
Family Limits	0.000	0.008	0.008
Parents Know Youth Activities	0.083	0.042	0.041
Parents Enforce At-Risk Standards	0.045	0.058	0.013
Parents Enforce SDA Standards	0.043	0.079	0.036
Parents Enforce Sabbath Standards	0.030	0.049	0.019
Church			
Interesting Church	0.081	0.179	0.098
Thinking Church	0.130	0.238	**-0.109**
Warm Church	0.109	0.163	0.054
Youth Programs Quality	0.114	0.238	**-0.124**
Church Participation	0.083	0.127	0.044
Sermon Quality	0.147	0.256	**-0.109**
Pastoral Relationships	0.065	0.127	0.062
School			
Years of Adventist Education	0.008	0.002	0.006
Attends Adventist School	0.000	0.024	0.024
Teacher-Student Relationships	0.021	0.144	**-0.123**
Peers			
Best Friends Adventist	0.050	0.043	0.006
Best Friends Religiosity	0.075	0.099	0.024
Peer Influence	0.001	0.030	0.029
Media			
TV/Videos Frequency	0.000	0.009	0.009
Sex Explicit Videos Frequency	0.042	0.020	0.022
Hours of TV	0.008	0.000	0.008
Adventist Culture			
Agreement on At-Risk Standards	0.076	0.020	0.056
Conduct on At-Risk Standards	0.078	0.028	0.051
Agreement on SDA Standards	0.090	0.046	0.044
Conduct on SDA Standards	0.046	0.067	0.020
Agreement on Sabbath Standards	0.040	0.086	0.045
Conduct on Sabbath Standards	0.003	0.016	0.013

Note: The difference column (Diff.) is the difference between the squared correlations.
Numbers in bold face indicate a difference of .10 or higher between Family Status squared correlations.

Table 32

Squared Correlations Between Independent Variables and Religious Behavior by Family Status

	Family Status		
Category/Variable	Intact	Not Intact	Diff.
Family			
Worry Parents Stop Loving Me	0.003	0.002	0.002
Frequency of Family Worship	0.116	0.110	0.007
Meaningful Family Worship	0.098	0.084	0.014
Family Unity	0.036	0.019	0.017
Parental Authoritarianism	0.038	0.003	0.036
Parental Understanding	0.020	0.006	0.013
Parental Role Model	0.076	0.023	0.053
Family Limits	0.003	0.002	0.001
Parents Know Youth Activities	0.062	0.018	0.044
Parents Enforce At-Risk Standards	0.068	0.044	0.024
Parents Enforce SDA Standards	0.114	0.114	0.001
Parents Enforce Sabbath Standards	0.071	0.117	0.046
Church			
Interesting Church	0.091	0.188	0.097
Thinking Church	0.181	0.270	0.089
Warm Church	0.107	0.121	0.014
Youth Programs Quality	0.152	0.190	0.038
Church Participation	0.115	0.159	0.044
Sermon Quality	0.189	0.304	**-0.114**
Pastoral Relationships	0.089	0.121	0.032
School			
Years of Adventist Education	0.013	0.010	0.003
Attends Adventist School	0.003	0.061	0.058
Teacher-Student Relationships	0.033	0.099	0.065
Peers			
Best Friends Adventist	0.131	0.122	0.009
Best Friends Religiosity	0.132	0.137	0.005
Peer Influence	0.003	0.040	0.037
Media			
TV/Videos Frequency	0.027	0.001	0.026
Sex Explicit Videos Frequency	0.083	0.023	0.060
Hours of TV	0.010	0.009	0.001
Adventist Culture			
Agreement on At-Risk Standards	0.125	0.048	0.077
Conduct on At-Risk Standards	0.083	0.061	0.022
Agreement on SDA Standards	0.246	0.208	0.038
Conduct on SDA Standards	0.199	0.203	0.004
Agreement on Sabbath Standards	0.118	0.230	**-0.113**
Conduct on Sabbath Standards	0.051	0.039	0.012

Note: The difference column (Diff.) is the difference between the squared correlations.
Numbers in bold face indicate a difference of .10 or higher between Family Status squared correlations.

than for youth from intact families. One variable was from church, and one from Adventist culture. No variable was a better predictor among youth from intact families.

Relationships for Independent Variables Individually Controlled for Years Lived in U.S.

A correlation was computed between each of the 34 independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior separately for youth who lived in the U.S. less than a year, 1 to 5 years, 6 to 20 years, or born in U.S. The difference that will be reported is the difference between less than a year and born in the U.S. The complete results are given in Tables 33, 34, and 35.

Three variables (Parents Enforce SDA Standards, Parents Enforce Sabbath Standards, and Agreement on Sabbath Standards) were better predictors ($r^2_{diff} > 0.100$) of Denominational Loyalty for youth who lived in the U.S. less than a year than for youth who were born in the U.S. Two of the variables were from family and one was from Adventist culture. Two variables (Family Unity, and Agreement on At-Risk Standards) were better predictors ($r^2_{diff} > 0.100$) for youth who were born in the U.S. than for youth who lived in the U.S. less than a year. One variable was from family, and one from Adventist culture.

Eight variables (Worry Parents Stop Loving Me, Family Unity, Parents Know Youth Activities, Parents Enforce At-Risk Standards, Warm Church, Pastoral Relationships, Years of Adventist Education, and TV/Videos Frequency) were better predictors ($r^2_{diff} > 0.100$) of Christian Commitment for youth who were born in the U.S. than for youth who lived in the U.S. less than a year. Four variables were from family, two from church, one from school, and one from media. No variable was a better

Table 33

Squared Correlation Between Independent Variables and Denominational Loyalty by Years Lived in U.S.

	Years Lived in U.S.				
Category/Variable	Less than 1	1 to 5	6 to 20	Born/U.S.	Diff.
Family					
Worry Parents Stop Loving Me	0.001	0.121	-0.016	0.053	0.052
Frequency of Family Worship	0.061	0.213	0.060	0.007	0.054
Meaningful Family Worship	0.101	0.229	0.245	0.027	0.075
Family Unity	0.025	0.146	0.298	0.137	**-0.112**
Parental Authoritarianism	0.069	-0.282	-0.383	0.052	0.017
Parental Understanding	0.032	0.074	0.053	0.009	0.023
Parental Role Model	0.063	0.217	0.109	0.010	0.053
Family Limits	0.001	-0.042	-0.183	0.089	0.088
Parents Know Youth Activities	0.031	0.028	0.301	0.099	0.068
Parents Enforce At-Risk Standards	0.019	0.383	0.354	0.034	0.015
Parents Enforce SDA Standards	0.140	0.204	0.339	0.039	**0.101**
Parents Enforce Sabbath Standards	0.185	0.208	0.316	0.002	**0.183**
Church					
Interesting Church	0.091	0.247	0.480	0.139	0.048
Thinking Church	0.159	0.503	0.569	0.072	0.087
Warm Church	0.148	0.242	0.355	0.053	0.095
Youth Programs Quality	0.171	0.458	0.622	0.102	0.069
Church Participation	0.086	0.523	0.596	0.067	0.019
Sermon Quality	0.219	0.543	0.555	0.128	0.091
Pastoral Relationships	0.093	0.220	0.359	0.146	0.053
School					
Years of Adventist Education	0.010	0.073	0.213	0.027	0.017
Attends Adventist School	0.013	-0.142	0.112	0.012	0.001
Teacher-Student Relationships	0.025	0.304	0.148	0.110	0.085
Peers					
Best Friends Adventist	0.091	0.220	0.240	0.038	0.053
Best Friends Religiosity	0.075	0.318	0.372	0.065	0.010
Peer Influence	0.000	0.134	0.170	0.000	0.000
Media					
TV/Videos Frequency	0.002	-0.173	-0.003	0.000	0.002
Sex Explicit Videos Frequency	0.051	-0.142	-0.246	0.127	0.076
Hours of TV	0.003	-0.256	0.072	0.002	0.000
Adventist Culture					
Agreement on At-Risk Standards	0.061	0.245	0.226	0.361	**-0.301**
Conduct on At-Risk Standards	0.052	0.432	0.172	0.058	0.006
Agreement on SDA Standards	0.331	0.589	0.575	0.368	0.038
Conduct on SDA Standards	0.256	0.561	0.322	0.158	0.098
Agreement on Sabbath Standards	0.393	0.353	0.350	0.004	**0.389**
Conduct on Sabbath Standards	0.052	0.514	0.032	0.001	0.051

Note: Numbers in bold face indicate a difference of .10 or higher between the squared correlations. The difference column (Diff.) is the difference between "Less than 1" and "Born in U.S." squared correlations.

Table 34

Squared Correlation Between Independent Variables and Christian Commitment by Years Lived in U.S.

	Years Lived in U.S.				
Category/Variable	Less than 1	1 to 5	6 to 20	Born/U.S.	Diff.
Family					
Worry Parents Stop Loving Me	0.010	0.004	0.034	0.220	**-0.210**
Family Worship (Frequency)	0.042	0.061	0.004	0.032	0.010
Meaningful Family Worship	0.054	0.045	0.027	0.023	0.032
Family Unity	0.108	0.094	0.229	0.208	**-0.100**
Parental Authoritarianism	0.029	0.029	0.078	0.051	0.021
Parental Understanding	0.031	0.005	0.106	0.005	0.026
Parental Role Model	0.061	0.047	0.053	0.136	0.076
Family Limits	0.002	0.001	0.015	0.047	0.045
Parents Know Youth Activities	0.045	0.066	0.116	0.235	**-0.190**
Parents Enforce At-Risk Standards	0.036	0.098	0.006	0.138	**-0.102**
Parents Enforce SDA Standards	0.059	0.054	0.029	0.077	0.018
Parents Enforce Sabbath Standards	0.032	0.020	0.021	0.121	0.089
Church					
Interesting Church	0.118	0.067	0.191	0.178	0.060
Thinking Church	0.184	0.158	0.221	0.090	0.094
Warm Church	0.108	0.088	0.151	0.308	**-0.200**
Youth Programs Quality	0.149	0.115	0.266	0.118	0.031
Church Participation	0.116	0.073	0.204	0.099	0.018
Sermon Quality	0.153	0.239	0.255	0.213	0.060
Pastoral Relationships	0.079	0.059	0.210	0.184	**-0.105**
School					
Years of Adventist Education	0.036	0.025	0.042	0.286	**-0.251**
Attends Adventist School	0.000	0.042	0.018	0.000	0.000
Teacher-Student Relationships	0.003	0.003	0.002	0.001	0.001
Peers					
Best Friends Adventist	0.045	0.055	0.108	0.050	0.005
Best Friends Religiosity	0.099	0.097	0.062	0.068	0.032
Peer Influence	0.000	0.007	0.037	0.086	0.086
Media					
TV/Videos Frequency	0.004	0.022	0.027	0.135	**-0.131**
Sex Explicit Videos Frequency	0.043	0.043	0.038	0.008	0.035
Hours of TV	0.000	0.027	0.048	0.007	0.007
Adventist Culture					
Agreement on At-Risk Standards	0.048	0.022	0.027	0.108	0.060
Conduct on At-Risk Standards	0.072	0.092	0.061	0.008	0.065
Agreement on SDA Standards	0.071	0.052	0.144	0.081	0.010
Conduct on SDA Standards	0.057	0.080	0.084	0.003	0.054
Agreement on Sabbath Standards	0.035	0.061	0.065	0.080	0.045
Conduct on Sabbath Standards	0.012	0.012	0.006	0.007	0.005

Note: Numbers in bold face indicate a difference of .10 or higher between the squared correlations. The difference column (Diff.) is the difference between "Less than 1" and "Born in U.S." squared correlations.

Table 35

Squared Correlation Between Independent Variables and Religious Behavior by Years Lived in U.S.

	Years Lived in U.S.				
Category/Variable	Less than 1	1 to 5	6 to 20	Born/U.S.	Diff.
Family					
Worry Parents Stop Loving Me	0.000	0.014	0.002	0.094	0.094
Family Worship (Frequency)	0.138	0.081	0.025	0.067	0.071
Meaningful Family Worship	0.115	0.077	0.040	0.073	0.041
Family Unity	0.021	0.002	0.138	0.116	0.096
Parental Authoritarianism	0.011	0.020	0.127	0.074	0.063
Parental Understanding	0.003	0.001	0.077	0.059	0.056
Parental Role Model	0.048	0.022	0.025	0.075	0.027
Family Limits	0.002	0.001	0.005	0.005	0.003
Parents Know Youth Activities	0.050	0.004	0.070	0.188	**-0.138**
Parents Enforce At-Risk Standards	0.045	0.082	0.001	0.258	**-0.213**
Parents Enforce SDA Standards	0.106	0.086	0.032	0.181	0.075
Parents Enforce Sabbath Standards	0.082	0.043	0.095	0.130	0.048
Church					
Interesting Church	0.125	0.153	0.172	0.177	0.052
Thinking Church	0.218	0.217	0.203	0.136	0.082
Warm Church	0.102	0.086	0.098	0.192	0.089
Youth Programs Quality	0.133	0.256	0.206	0.177	0.044
Church Participation	0.120	0.158	0.295	0.141	0.022
Sermon Quality	0.192	0.283	0.316	0.345	**-0.153**
Pastoral Relationships	0.109	0.066	0.164	0.194	0.085
School					
Years of Adventist Education	0.000	0.011	0.022	0.002	0.002
Attends Adventist School	0.014	0.006	0.012	0.040	0.026
Teacher-Student Relationships	0.025	0.055	0.048	0.376	**-0.350**
Peers					
Best Friends Adventist	0.113	0.065	0.195	0.181	0.069
Best Friends Religiosity	0.123	0.168	0.110	0.088	0.034
Peer Influence	0.003	0.037	0.005	0.144	**-0.141**
Media					
TV/Videos Frequency	0.006	0.079	0.031	0.025	0.019
Sex Explicit Videos Frequency	0.052	0.028	0.075	0.131	0.080
Hours of TV	0.001	0.052	0.064	0.001	0.000
Adventist Culture					
Agreement on At-Risk Standards	0.091	0.044	0.125	0.152	0.061
Conduct on At-Risk Standards	0.072	0.080	0.091	0.052	0.019
Agreement on SDA Standards	0.218	0.212	0.285	0.306	0.088
Conduct on SDA Standards	0.188	0.244	0.213	0.089	0.099
Agreement on Sabbath Standards	0.130	0.152	0.187	0.194	0.064
Conduct on Sabbath Standards	0.062	0.030	0.081	0.000	0.061

Note: Numbers in bold face indicate a difference of .10 or higher between the squared correlations. The difference column (Diff.) is the difference between "Less than 1" and "Born in U.S." squared correlations.

predictor among youth who lived in the U.S. less than a year.

Five variables (Parents Know Youth Activities, Parents Enforce At-Risk Standards, Sermon Quality, Teacher-Student Relationships, and Peer Influence) were better predictors ($r^2_{diff} > 0.100$) of Religious Behavior for youth who were born in the U.S. than for youth who lived in the U.S. less than a year. Two variables were from family, one from church, one from school, and one from peers. No variable was a better predictor among youth who lived in the U.S. less than a year.

Relationships for Independent Variables Individually Controlled for Times Moved in Last Five Years

A correlation was computed between each of the 34 independent variables and Denominational Loyalty, Christian Commitment, and Religious Behavior separately for youth who had moved one to two times in the last 5 years, or three times or more in the last 5 years. The difference with the group that did not move at all will not be reported because only six respondents did not move at all in the last 5 years. The results are given in Tables 36, 37, and 38.

Four variables (Parents Enforce At-Risk Standards, Church Participation, Sermon Quality, Best Friends Religiosity) were better predictors ($r^2_{diff} > 0.100$) of Denominational Loyalty for youth who had moved three or more times than for youth who had moved one to two times in the last 5 years. Two variables were from church, one was from family, and one was from peers. One variable (Agreement on Sabbath Standards) was a better predictor ($r^2_{diff} > 0.100$) of Denominational Loyalty for youth who had moved one to two times than for youth who had moved three or more times in the last 5 years. The variable was from Adventist culture.

Table 36

Correlation Between Independent Variables and Denominational Loyalty by Times Moved

	Moved in 5 Years		
Category/Variable	1 to 2	3 or more	Diff.
Family			
Worry Parents Stop Loving Me	0.011	0.001	0.010
Frequency of Family Worship	0.039	0.041	0.002
Meaningful Family Worship	0.085	0.099	0.015
Family Unity	0.047	0.090	0.043
Parental Authoritarianism	0.040	0.075	0.035
Parental Understanding	0.008	0.020	0.012
Parental Role Model	0.050	0.113	0.063
Family Limits	0.007	0.019	0.012
Parents Know Youth Activities	0.045	0.017	0.028
Parents Enforce At-Risk Standards	0.024	0.139	**-0.115**
Parents Enforce SDA Standards	0.108	0.134	0.026
Parents Enforce Sabbath Standards	0.139	0.086	0.053
Church			
Interesting Church	0.089	0.157	0.068
Thinking Church	0.179	0.251	0.072
Warm Church	0.128	0.139	0.011
Youth Programs Quality	0.166	0.257	0.091
Church Participation	0.092	0.282	**-0.190**
Sermon Quality	0.209	0.314	**-0.105**
Pastoral Relationships	0.056	0.145	0.089
School			
Years of Adventist Education	0.006	0.028	0.023
Attends Adventist School	0.022	0.004	0.018
Teacher-Student Relationships	0.053	0.021	0.033
Peers			
Best Friends Adventist	0.088	0.068	0.020
Best Friends Religiosity	0.067	0.169	**-0.102**
Peer Influence	0.019	0.000	0.018
Media			
TV/Videos Frequency	0.000	0.018	0.018
Sex Explicit Videos Frequency	0.045	0.078	0.033
Hours of TV	0.000	0.006	0.006
Adventist Culture			
Agreement on At-Risk Standards	0.060	0.081	0.021
Conduct on At-Risk Standards	0.049	0.057	0.008
Agreement on SDA Standards	0.332	0.347	0.015
Conduct on SDA Standards	0.213	0.294	0.080
Agreement on Sabbath Standards	0.316	0.154	**0.161**
Conduct on Sabbath Standards	0.054	0.076	0.022

Note: The difference column (Diff.) is the difference between squared the squared correlations. Numbers in bold face indicate a difference of .10 or higher between squared correlations.

Table 37

Correlation Between Independent Variables and Christian Commitment by Times Moved

	Moved in 5 Years		
Category/Variable	1 to 2	3 or more	Diff.
Family			
Worry Parents Stop Loving Me	0.031	0.009	0.022
Frequency of Family Worship	0.024	0.070	0.046
Meaningful Family Worship	0.032	0.086	0.054
Family Unity	0.122	0.127	0.006
Parental Authoritarianism	0.019	0.070	0.051
Parental Understanding	0.018	0.043	0.025
Parental Role Model	0.057	0.110	0.052
Family Limits	0.005	0.004	0.001
Parents Know Youth Activities	0.075	0.081	0.007
Parents Enforce At-Risk Standards	0.030	0.118	0.087
Parents Enforce SDA Standards	0.042	0.106	0.064
Parents Enforce Sabbath Standards	0.027	0.071	0.044
Church			
Interesting Church	0.104	0.123	0.019
Thinking Church	0.157	0.167	0.010
Warm Church	0.114	0.166	0.052
Youth Programs Quality	0.141	0.176	0.034
Church Participation	0.089	0.141	0.053
Sermon Quality	0.155	0.229	0.074
Pastoral Relationships	0.076	0.116	0.040
School			
Years of Adventist Education	0.000	0.045	0.045
Attends Adventist School	0.003	0.000	0.003
Teacher-Student Relationships	0.049	0.033	0.017
Peers			
Best Friends Adventist	0.050	0.065	0.015
Best Friends Religiosity	0.080	0.111	0.031
Peer Influence	0.009	0.004	0.005
Media			
TV/Videos Frequency	0.002	0.005	0.003
Sex Explicit Videos Frequency	0.032	0.053	0.022
Hours of TV	0.002	0.016	0.014
Adventist Culture			
Agreement on At-Risk Standards	0.053	0.076	0.023
Conduct on At-Risk Standards	0.071	0.069	0.002
Agreement on SDA Standards	0.075	0.102	0.027
Conduct on SDA Standards	0.046	0.081	0.035
Agreement on Sabbath Standards	0.049	0.077	0.028
Conduct on Sabbath Standards	0.003	0.023	0.020

Note: The difference column (Diff.) is the difference between the squared correlations. Numbers in bold face indicate a difference of .10 or higher between squared correlations.

Table 38

Correlation Between Independent Variables and Religious Behavior by Times Moved

	Moved in 5 Years		
Category/Variable	1 to 2	3 or more	Diff.
Family			
Worry Parents Stop Loving Me	0.004	0.004	0.000
Frequency of Family Worship	0.093	0.163	0.070
Meaningful Family Worship	0.081	0.122	0.041
Family Unity	0.019	0.081	0.062
Parental Authoritarianism	0.018	0.036	0.018
Parental Understanding	0.002	0.021	0.019
Parental Role Model	0.045	0.097	0.051
Family Limits	0.015	0.007	0.008
Parents Know Youth Activities	0.034	0.098	0.064
Parents Enforce At-Risk Standards	0.036	0.130	0.093
Parents Enforce SDA Standards	0.109	0.133	0.024
Parents Enforce Sabbath Standards	0.073	0.111	0.037
Church			
Interesting Church	0.108	0.166	0.057
Thinking Church	0.203	0.227	0.023
Warm Church	0.088	0.201	**-0.113**
Youth Programs Quality	0.139	0.223	0.084
Church Participation	0.109	0.195	0.086
Sermon Quality	0.199	0.285	0.086
Pastoral Relationships	0.091	0.136	0.045
School			
Years of Adventist Education	0.000	0.038	0.038
Attends Adventist School	0.018	0.005	0.014
Teacher-Student Relationships	0.049	0.036	0.013
Peers			
Best Friends Adventist	0.116	0.176	0.059
Best Friends Religiosity	0.123	0.158	0.035
Peer Influence	0.011	0.015	0.004
Media			
TV/Videos Frequency	0.008	0.038	0.030
Sex Explicit Videos Frequency	0.053	0.083	0.030
Hours of TV	0.001	0.046	0.045
Adventist Culture			
Agreement on At-Risk Standards	0.102	0.102	0.000
Conduct on At-Risk Standards	0.078	0.088	0.010
Agreement on SDA Standards	0.232	0.267	0.035
Conduct on SDA Standards	0.181	0.255	0.074
Agreement on Sabbath Standards	0.135	0.183	0.048
Conduct on Sabbath Standards	0.037	0.092	0.055

Note: The difference column (Diff.) is the difference between the squared correlations. Numbers in bold face indicate a difference of .10 or higher between squared correlations.

One variable (Warm Church) was a better predictor ($r^2_{diff} > 0.100$) of Religious Behavior for youth who had moved three or more times in the last 5 years than for youth who moved one to two times in the last 5 years. The variable was from church.

Small Set Models Controlling for Gender

Prediction models for Denominational Loyalty for a small set of variables were selected separately for male subjects and for female subjects. These two models were compared to the model selected using all subjects. The results are given in Table 39.

Table 39

Small Set Models for Denominational Loyalty by Gender

Category/Variable	All Subjects (R^2 = .583)	Males (R^2 = .534)	Females (R^2 = .620)
Family			
Parents Enforce Sabbath Standards	X	X	X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
Warm Church	X		X
Youth Programs Quality		X	
School			
Peers			
Best Friends Religiosity	X		X
Media			
Adventist Culture			
Agreement on SDA Standards	X	X	X
Agreement on Sabbath Standards	X	X	X

Note: The X's in the table indicate the variables found in the model.

When all subjects were included, a model of seven variables explained 58% of the variance (R^2 = .583). When only males were included, a model of six variables explained 53% of the variance (R^2 = .534). When only females were included, a model of seven variables explained 62% of the variance (R^2 = .620). In the model for each of the groups (all, males, and females) there was at least one variable representing family, church, peers, and Adventist culture, but no variable from school and media.

In the models for all subjects and males, five of the eight variables were the same. In the models for all subjects and females, all seven variables were the same. In the models for males and females, five of the eight variables were the same. The variable that is part of the males model only when compared with the females model is: Youth Programs Quality. The two variables that are part of the females model only when compared with the males model are: Warm Church and Best Friends Religiosity.

Prediction models for Christian Commitment for a small set of variables were selected separately for male subjects and for female subjects. These two models were compared to the model selected using all subjects. The results are given in Table 40. When all subjects were included, a model of seven variables explained 32% of the variance (R^2 = .315). When only males were included, a model of eight variables explained 40% of the variance (R^2 = .396). When only females were included, a model of eight variables explained 28% of the variance (R^2 = .283). In the model for each of the groups (all, males, and females) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school and media.

In the models for all subjects and males, six of the nine variables were the same. In the models for all subjects and females, five of the ten variables were the same. In the

models for males and females, six of the eight variables were the same. The variables that are part of the males model only when compared with the females model are: Family Limits, and Agreement on Sabbath Standards. The variables that are part of the females model only when compared with the males model are: Worry Parents Stop Loving Me, and Parental Understanding.

Table 40

Small Set Models for Christian Commitment by Gender

Category/Variable	All Subjects (R^2 = .315)	Males (R^2 = .396)	Females (R^2 = .283)
Family			
Worry Parents Stop Loving Me			X
Family Unity	X	X	X
Family Limits		X	
Parents Enforce SDA Standards		X	X
Parental Understanding			X
Church			
Thinking Church	X	X	X
Warm Church	X	X	X
Sermon Quality	X	X	X
School			
Peers			
Best Friends Religiosity	X	X	X
Media			
Adventist Culture			
Agreement on SDA Standards			
Conduct on At-Risk Standards	X		
Agreement on Sabbath Standards	X	X	

Note: The X's in the table indicate the variables found in the model.

Prediction models for Religious Behavior for a small set of variables were selected separately for male subjects and for female subjects. These two models were compared to the model selected using all subjects. The results are given in Table 41. When all subjects were included, a model of seven variables explained 46% of the variance (R^2 = .460). When only males were included, a model of seven variables explained 54% of the variance (R^2 = .538). When only females were included, a model of seven variables explained 41% of the variance (R^2 = .406). In the model for each of the groups (all, males, and females) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from media and school.

Table 41

Small Set Models for Religious Behavior by Gender

Category/Variable	All Subjects (R^2 = .460)	Males (R^2 = .538)	Females (R^2 = .406)
Family			
Frequency of Family Worship	X	X	X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
School			
Peers			
Best Friends Religiosity	X	X	X
Best Friends Adventist	X	X	
Media			
Adventist Culture			
Agreement on SDA Standards	X	X	X
Conduct on SDA Standards		X	X
Agreement on Sabbath Standards	X		

Note: The X's in the table indicate the variables found in the model.

In the models for all subjects and males, six of the eight variables were the same. In the models for all subjects and females, five of the eight variables were the same. In the models for males and females, six of the seven variables were the same. The variable that is part of the males model only when compared with the females model is: Best Friends Adventist. There is no variable that is part of the females model only when compared to males.

Small Set Models Controlling for Age

Prediction models for Denominational Loyalty for a small set of variables were selected separately for 14- to 17-year-old subjects and for 18- to 21-year-old subjects. These two models were compared to the model selected using all subjects. The results are given in Table 42. When all subjects were included, a model of seven variables explained 58% of the variance (R^2 = .583). When only 14- to 17-year-old subjects were included, a model of eight variables explained 62% of the variance (R^2 = .624). When only 18- to 21-year-olds were included, a model of seven variables explained 46% of the variance (R^2 = .457). In the model for each of the groups (all, 14 to 17 years old, and 18 to 21 years old) there was at least one variable representing family, church, peers, media, and Adventist culture, but no variable from school.

In the models for all subjects 14 to 17 years old, five of the nine variables were the same. In the models for all subjects 18 to 21 years old, five of the nine variables were the same. In the models for subjects 14 to 17 years old and 18 to 21 years old, three of the 12 variables were the same. The five variables that are part of the 14- to 17-years-old model only when compared with the 18- to 21-years-old model are: Parents Enforce Sabbath Standards, Meaningful Family Worship, Thinking Church, Youth Programs

Quality, and Hours of TV. The four variables that are part of the 18- to 21-years-old model only when compared with the 14- to 17-years-old model are: Family Unity, Warm Church, Sermon Quality, and Conduct on At-Risk Standards.

Table 42

Small Set Models for Denominational Loyalty by Age

Category/Variable	All Subjects (R^2 = .583)	14 to 17 (R^2 = .624)	18 to 21 (R^2 = .457)
Family			
Parents Enforce Sabbath Standards	X	X	
Meaningful Family Worship		X	
Family Unity			X
Church			
Thinking Church	X	X	
Warm Church	X		X
Sermon Quality	X		X
Youth Program Quality		X	
School			
Peers			
Peer Influence			
Best Friends Religiosity	X	X	X
Media			
Hours of TV		X	
Adventist Culture			
Agreement on SDA Standards	X	X	X
Agreement on Sabbath Standards	X	X	X
Conduct on At-Risk Standards			X

Note: The X's in the table indicate the variables found in the model.

Prediction models for Christian Commitment for a small set of variables were selected separately for 14- to 17-year-old subjects and for 18- to 21-year-old subjects. These two models were compared to the model selected using all subjects. The results are

given in Table 43. When all subjects were included, a model of seven variables explained 32% of the variance (R^2 = .315). When only 14- to 17-year-old subjects were included, a model of eight variables explained 36% of the variance (R^2 = .360). When only 18- to 21-year-olds were included, a model of 5 variables explained 26% of the variance (R^2 = .260). In the model for each of the groups (all, 14 to 17 years old, and 18 to 21 years old) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school and media.

Table 43

Small Set Models for Christian Commitment by Age

Category/Variable	All Subjects (R^2 = .315)	14 to 17 (R^2 = .360)	18 to 21 (R^2 = .260)
Family			
Family Unity	X	X	X
Worry Parents Stop Loving Me		X	
Parents Know Youth Activities		X	
Church			
Sermon Quality	X	X	X
Thinking Church	X	X	
Warm Church	X	X	
School			
Peers			
Best Friends Religiosity	X	X	X
Media			
Adventist Culture			
Agreement on Sabbath Standards	X	X	
Conduct on At-Risk Standards	X		X
Conduct on SDA Standards			X

Note: The X's in the table indicate the variables found in the model.

In the models for all subjects and 14 to 17 years old, six of the nine variables were the same. In the models for all subjects and 18 to 21 years old, four of the eight variables were the same. In the models for 14 to 17 years old and 18 to 21 years old, three of the eight variables were the same. The five variables that are part of the 14- to 17-years-old model only when compared with the 18- to 21-years-old model are: Worry Parents Stop Loving Me, Parents Know Youth Activities, Thinking Church, Warm Church, and Agreement on Sabbath Standards. The two variables that are part of the 18- to 21-years-old model only when compared with the 14- to 17-years-old model are: Conduct on At-Risk Standards and Conduct on SDA Standards.

Prediction models for Religious Behavior for a small set of variables were selected separately for 14- to 17-year-old subjects and for 18- to 21-year-old subjects. These two models were compared to the model selected using all subjects. The results are given in Table 44. When all subjects were included, a model of seven variables explained 46% of the variance (R^2 = .640). When only 14- to 17-year-old subjects were included, a model of six variables explained 46% of the variance (R^2 = .462). When only 18- to 21-year-olds were included, a model of eight variables explained 44% of the variance (R^2 = .435). In the model for each of the groups (all, 14 to 17 years old, and 18 to 21 years old) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school and media.

In the models for all subjects and 14 to 17 years old, six of the seven variables were the same. In the models for all subjects and 18 to 21 years old, six of the nine variables were the same. In the models for 14 to 17 years old and 18 to 21 years old, five of the eight variables were the same. Agreement on Sabbath Standards is the only

variable part of the 14- to 17-years-old model. The three variables that are part of the 18- to 21-years-old model only when compared with the 14- to 17-years-old model are: Family Unity, Best Friends Adventist, and Conduct on SDA Standards.

Table 44

Small Set Models for Religious Behavior by Age

Category/Variable	All Subjects (R^2 = .460)	14 to 17 (R^2 = .462)	18 to 21 (R^2 = .435)
Family			
Frequency of Family Worship	X	X	X
Family Unity			X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
School			
Peers			
Best Friends Adventist	X		X
Best Friends Religiosity	X	X	X
Media			
Adventist Culture			
Agreement on SDA Standards	X	X	X
Agreement on Sabbath Standards	X	X	
Conduct on SDA Standards			X

Note: The X's in the table indicate the variables found in the model.

Small Set Models Controlling for Family Status

Prediction models for Denominational Loyalty for a small set of variables were selected separately for subjects with intact families and not-intact families. These two models were compared to the model selected using all subjects. The results are given in

Table 45. When all subjects were included, a model of seven variables explained 58% of the variance (R^2 = .583). When only intact families were included, a model of seven variables explained 54% of the variance (R^2 = .540). When only not-intact families were included, a model of seven variables explained 71% of the variance (R^2 = .708). In the model for each of the groups (all, intact, and not-intact families) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school and media.

Table 45

Small Set Models for Denominational Loyalty by Family Status

Category/Variable	All Subjects (R^2 = .583)	Family Intact (R^2 = .540)	Family not Intact (R^2 = .708)
Family			
Parents Enforce Sabbath Standards	X	X	X
Meaningful Family Worship		X	
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
Warm Church	X		
School			
Peers			
Best Friends Adventist		X	
Best Friends Religiosity	X		X
Media			
Adventist Culture			
Agreement on SDA Standards	X	X	X
Conduct on SDA Standards			X
Agreement on Sabbath Standards	X	X	X

Note: The X's in the table indicate the variables found in the model.

In the models for all subjects and intact families, five of the nine variables were the same. In the models for all subjects and not-intact families, six of the eight variables were the same. In the models for intact and not-intact families, five of the nine variables were the same. The two variables that are part of the intact model only when compared with the not-intact model are: Meaningful Family Worship and Best Friends Adventist. The two variables that are part of the not-intact model only when compared with the intact model are: Best Friends Religiosity and Conduct on SDA Standards.

Prediction models for Christian Commitment for a small set of variables were selected separately for subjects with intact families and not-intact families. These two models were compared to the model selected using all subjects. The results are given in Table 46. When all subjects were included, a model of seven variables explained 32% of the variance (R^2 = .315). When only intact families were included, a model of seven variables explained 28% of the variance (R^2 = .279). When only not-intact families were included, a model of seven variables explained 41% of the variance (R^2 = .408). In the model for each of the groups (all, intact, and not-intact families) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school and media.

In the models for all subjects and intact families, five of the nine variables were the same. In the models for all subjects and not-intact families, four of the ten variables were the same. In the models for intact and not-intact families, four of the seven variables were the same. The three variables that are part of the intact model only when compared with the not-intact model are: Parents Know Youth Activities, Warm Church, and Agreement on SDA Standards. The three variables that are part of the not-intact model

Table 46

Small Set Models for Christian Commitment by Family Status

Category/Variable	All Subjects (R^2 = .315)	Family Intact (R^2 = .279)	Family not Intact (R^2 = .408)
Family			
Family Unity	X	X	X
Worry Parents Stop Loving Me			X
Parents Enforce SDA Standards			X
Frequency of Family Worship			X
Parents Know Youth Activities		X	
Church			
Sermon Quality	X	X	X
Thinking Church	X	X	X
Warm Church	X	X	
School			
Peers			
Best Friends Religiosity	X	X	X
Media			
Adventist Culture			
Agreement on Sabbath Standards	X		
Conduct on At-Risk Standards	X		
Agreement on SDA Standards		X	

Note: The X's in the table indicate the variables found in the model.

only when compared with the intact model are: Worry Parents Stop Loving Me, Parents Enforce SDA Standards, and Frequency of Family Worship.

Prediction models for Religious Behavior for a small set of variables were selected separately for subjects with intact families and not-intact families. These two models were compared to the model selected using all subjects. The results are given in Table 47. When all subjects were included, a model of seven variables explained 46% of the variance (R^2 = .460). When only intact families were included, a model of seven

variables explained 44% of the variance (R^2 = .438). When only not-intact families were included, a model of seven variables explained 55% of the variance (R^2 = .548). In the model for each of the groups (all, intact, and not-intact families) there was at least one variable representing family, church, peers, media, and Adventist culture, but no variable from school.

In the models for all subjects and intact families, six of the eight variables were the same. In the models for all subjects and not-intact families, five of the nine variables were the same. In the models for intact and not-intact families, four of the seven variables

Table 47

Small Set Models for Religious Behavior by Family Status

Category/Variable	All Subjects (R^2 = .460)	Family Intact (R^2 = .438)	Family not Intact (R^2 = .548)
Family			
Frequency of Family Worship	X	X	X
Parental Understanding			X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
School			
Peers			
Best Friends Adventist	X	X	
Best Friends Religiosity	X	X	X
Media			
Sex Explicit Videos Frequency		X	
Adventist Culture			
Agreement on SDA Standards	X	X	
Agreement on Sabbath Standards	X		X
Conduct on SDA Standards			X

Note: The X's in the table indicate the variables found in the model.

were the same. The three variables that are part of the intact model only when compared with the not-intact model are: Best Friends Adventist, Sex Explicit Videos Frequency, Agreement on SDA Standards. The two variables that are part of the not-intact model only when compared with the intact model are: Parental Understanding and Conduct on SDA Standards.

Small Set Models Controlling for Years Lived in U.S.

Prediction models for Denominational Loyalty for a small set of variables were selected separately for subjects who lived in the U.S. less than a year, 1 to 5 years, 6 to 20 years, and were born in the U.S. However, only the difference between subjects who lived in the U.S. less than a year and born in the U.S. will be analyzed and interpreted. These two models were compared to the model selected using all subjects. The results for all models are given in Table 48. When all subjects were included, a model of seven variables explained 58% of the variance (R^2 = .583). When only subjects who lived less than a year in the U.S. were included, a model of seven variables explained 63% of the variance (R^2 = .625). When only subjects who were born in the U.S. were included, a model of five variables explained 57% of the variance (R^2 = .574). In the model for each of the groups (all, less than a year, and born in U.S.) there was at least one variable representing family, church, school, peers, media, and Adventist culture.

In the models for all subjects and those who lived in the U.S. less than a year, six of the eight variables were the same. In the models for all subjects and born in the U.S. subjects, one of the 11 variables was the same. In the models for subjects who lived in the U.S. less than a year and born in the U.S., one of the 11 variables was the

Table 48

Small Set Models for Denominational Loyalty by Years Lived in U.S.

Category/Variable	All Subjects (R^2 = .583)	Less than 1 yr (R^2 = .625)	1 to 5 yrs (R^2 = .602)	6 to 20 yrs (R^2 = .608)	Born in U.S (R^2 = .574)
Family					
Parents Enforce Sabbath Standards	X	X			
Meaningful Family Worship				X	
Church					
Thinking Church	X	X	X		
Sermon Quality	X	X	X		
Warm Church	X	X			
Youth Programs Quality			X	X	
Church Participation					X
School					
Attends Adventist School					X
Years of Adventist Education				X	
Peers					
Best Friends Religiosity	X		X		
Best Friends Adventist		X			
Media					
Sex Explicit Videos Frequency					X
Adventist Culture					
Agreement on SDA Standards	X	X	X	X	X
Agreement on Sabbath Standards	X	X	X		
Agreement on At-Risk Standards					X
Conduct on Sabbath Standards			X		

Note: The X's in the table indicate the variables found in the model.

same. The six variables that are part of the less than a year model only when compared with born in the U.S. model are: Parents Enforce Sabbath Standards, Thinking Church, Sermon Quality, Warm Church, Best Friends Adventist, and Agreement on Sabbath Standards. The four variables that are part of the born in U.S. model only when compared with less than a year model are: Church Participation, Years of Adventist Education, Sex Explicit Videos Frequency, and Agreement on At-Risk Standards.

Prediction models for Christian Commitment for a small set of variables were selected separately for subjects who lived in the U.S. less than a year, 1 to 5 years, 6 to 20 years, and were born in the U.S. However, only the difference between subjects who lived in the U.S less than 1 year and born in the U.S. will be reported. These two models were compared to the model selected using all subjects. The results are given in Table 49. When all subjects were included, a model of seven variables explained 32% of the variance (R^2 = .315). When only subjects who lived in the U.S. less than a year were included, a model of seven variables explained 32% of the variance (R^2 = .323). When only subjects who were born in U.S were included, a model of six variables explained 67% of the variance (R^2 = .660). In the model for each of the groups (all, less than 1 year, and born in U.S.) there was at least one variable representing family, church, school, peers, media, and Adventist culture.

In the models for all subjects and those who lived in the U.S. less than a year, four of the ten variables were the same. In the models for all subjects and born in the U.S. subjects, two of the elven variables were the same. In the models for subjects who lived in the U.S. less than 1 year and born in the U.S, two of the eleven variables were the same. The five variables that are part of the less than 1 year model only when compared

Table 49

Small Set Models for Christian Commitment by Years Lived in U.S.

Category/Variable	All Subjects (R^2 = .315)	Less than 1 yr (R^2 = .323)	1 to 5 yrs (R^2 = .354)	6 to 20 yrs (R^2 = .404)	Born in U.S (R^2 = .660)
Family					
Family Unity	X	X	X		X
Worry Parents Stop Loving Me					X
Parents Enforce SDA Standards		X			
Parental Understanding				X	
Church					
Sermon Quality	X	X	X		
Thinking Church	X	X	X		
Warm Church	X				X
Youth Programs Quality				X	
School					
Years of Adventist Education			X		
Teacher-Student Relationships					X
Peers					
Best Friends Religiosity	X	X	X		
Best Friends Adventist				X	
Media					
TV/Videos Frequency		X		X	X
Sex Explicit Videos Frequency		X			
Adventist Culture					
Agreement on Sabbath Standards	X				
Conduct on At-Risk Standards	X				
Agreement on At-Risk Behavior					X

Note: The X's in the table indicate the variables found in the model.

with born in the U.S. are: Parents Enforce SDA Standards, Sermon Quality, Thinking Church, Best Friends Religiosity, and Sex Explicit Videos Frequency. The four variables that are part of the born in the U.S. model only when compared with less than 1 year are: Worry Parents Stop Loving Me, Warm Church, Teacher-Student Relationships, and Agreement on At-Risk Behavior.

Prediction models for Religious Behavior for a small set of variables were selected separately for subjects who lived in the U.S. less than a year, 1 to 5 years, 6 to 20 years, and were born in the U.S. However, only the difference between subjects who lived in the U.S less than 1 year and born in the U.S. will be reported. These two models were compared to the model selected using all subjects. The results are given in Table 50. When all subjects were included, a model of seven variables explained 46% of the variance (R^2 = .460). When only subjects who lived in the U.S. less than 1 year were included, a model of six variables explained 45% of the variance (R^2 = .449). When only subjects who were born in the U.S were included, a model of four variables explained 62% of the variance (R^2 = .617). In the model for each of the groups (all, less than one year, and born in U.S.) there was at least one variable representing family, church, school, peers, and Adventist culture, but no variable from media.

In the models for all subjects and those who lived in the U.S. less than 1 year, six of the seven variables were the same. In the models for all subjects and born in the U.S. subjects, one of the ten variables was the same. In the models for subjects who lived in the U.S. less than 1 year and born in the U.S, one of the six variables was the same. The five variables that are part of the less than 1 year model only when compared with born in the U.S are: Frequency of Family Worship, Thinking Church, Sermon Quality, Best

Table 50

Small Set Models for Religious Behavior by Years Lived in U.S.

Category/Variable	All Subjects (R^2 = .460)	Less than 1 yr (R^2 = .449)	1 to 5 yrs (R^2 = .461)	6 to 20 yrs (R^2 = .521)	Born in U.S (R^2 = .617)
Family					
Frequency of Family Worship	X	X			
Parents Enforce At-Risk Standards				X	X
Family Unity					X
Church					
Thinking Church	X	X	X		
Sermon Quality	X	X	X	X	
Church Participation				X	
School					
Teacher-Student Relationships					X
Peers					
Best Friends Adventist	X			X	
Best Friends Religiosity	X	X	X		
Media					
Adventist Culture					
Agreement on SDA Standards	X	X		X	X
Agreement on Sabbath Standards	X	X			
Conduct on SDA Standards			X		

Note: The X's in the table indicate the variables found in the model.

Friends Religiosity, and Agreement on Sabbath Standards. The three variables that are part of the born in the U.S. model only when compared with less than 1 year are: Parents Enforce At-Risk Standards, Family Unity, and Teacher-Student Relationships.

Small Set Models Controlling for Times Moved

Prediction models for Denominational Loyalty for a small set of variables were selected separately for subjects who moved once or twice and three times or more in the last 5 years. These two models were compared to the model selected using all subjects. The results are given in Table 51. When all subjects were included, a model of seven variables explained 58% of the variance (R^2 = .583). When only subjects who moved once or twice were included, a model of nine variables explained 59% of the variance (R^2 = .591). When only subjects who moved three times or more were included, a model of five variables explained 60% of the variance (R^2 = .599). In the model for each of the groups (all, moved once or twice, and moved three or more times) there was at least one variable representing family, peers, and Adventist culture, but no variable from school and media.

In the models for all subjects and moved once or twice, seven of the nine variables were the same. In the models for all subjects and moved three or more times, four of the 10 variables were the same. In the models for moved once or twice and moved three or more times, four of the 12 variables were the same. The variables that are part of the moved once or twice model only when compared with moved three or more times model are: Parents Enforce Sabbath Standards, Warm Church, Peer Influence, Best Friends Adventist, and Best Friends Religiosity. The variables that are part of the moved three or more times model only when compared with moved once or twice are:

Table 51

Small Set Models for Denominational Loyalty by Times Moved

Category/Variable	All Subjects (R^2 = .583)	Once or Twice (R^2 = .591)	Three to Four Times (R^2 = .599)
Family			
Parents Enforce Sabbath Standards	X	X	
Parental Role Model			X
Family Limits			X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
Warm Church	X	X	
Church Participation			X
School			
Peers			
Peer Influence		X	
Best Friends Adventist		X	
Best Friends Religiosity	X	X	
Media			
Adventist Culture			
Agreement on SDA Standards	X	X	X
Agreement on Sabbath Standards	X	X	X

Note: The X's in the table indicate the variables found in the model.

Parental Role Model, Family Limits, and Church Participation.

Prediction models for Christian Commitment for a small set of variables were selected separately for subjects who moved once or twice and three times or more in the last 5 years. These two models were compared to the model selected using all subjects. The results are given in Table 52. When all subjects were included, a model of seven variables explained 32% of the variance (R^2 = .315). When only subjects who moved once or twice were included, a model of eight variables explained 31% of the variance

(R^2 = .313). When only subjects who moved three times or more were included, a model of five variables explained 35% of the variance (R^2 = .353). In the model for each of the groups (all, moved once or twice, and moved three or more times) there was at least one variable representing family, church, school, and Adventist culture, but no variables from peers or media.

Table 52

Small Set Models for Christian Commitment by Times Moved

Category/Variable	All Subjects (R^2 = .315)	Once or Twice (R^2 = .313)	Three to Four Times (R^2 = .353)
Family			
Family Unity	X	X	
Worry Parents Stop Loving Me		X	
Parents Enforce SDA Standards			
Parental Authoritarianism			X
Parental Role Model			X
Church			
Warm Church	X	X	X
Sermon Quality	X	X	X
Thinking Church	X	X	
School			
Best Friends Religiosity	X	X	X
Peers			
Media			
Adventist Culture			
Conduct on At-Risk Standards	X	X	
Agreement on Sabbath Standards	X		
Agreement on SDA Standards		X	

Note: The X's in the table indicate the variables found in the model.

In the models for all subjects and moved once or twice, six of the nine variables were the same. In the models for all subjects and moved three or more times, three of the nine variables were the same. In the models for moved once or twice and moved three or more times, three of the eight variables were the same. The five variables that are part of the moved once or twice model only when compared with moved three or more times are Family Unity, Worry Parents Stop Loving Me, Thinking Church, Conduct on At-Risk Standards, and Agreement on SDA Standards. The two variables that are part of the moved three or more times model only when compared with moved once or twice are: Parental Authoritarianism and Parental Role Model.

Prediction models for Religious Behavior for a small set of variables were selected separately for subjects who moved once or twice and three times or more in the last 5 years. These two models were compared to the model selected using all subjects. The results are given in Table 53. When all subjects were included, a model of seven variables explained 46% of the variance (R^2 = .460). When only subjects who moved once or twice were included, a model of seven variables explained 44% of the variance (R^2 = .441). When only subjects who moved three times or more were included, a model of eight variables explained 53% of the variance (R^2 = .534). In the model for each of the groups (all, moved once or twice, and moved three or more times) there was at least one variable representing family, church, peers, and Adventist culture, but no variables from school or media.

In the models for all subjects and moved once or twice, six of the eight variables were the same. In the models for all subjects and moved three or more times, six of the eight variables were the same. In the models for moved once or twice and moved three or

Table 53

Small Set Models for Religious Behavior by Times Moved

Category/Variable	All Subjects (R^2 = .460)	Once or Twice (R^2 = .441)	Three to Four Times (R^2 = .534)
Family			
Frequency of Family Worship	X	X	X
Family Limits			X
Church			
Thinking Church	X	X	X
Sermon Quality	X	X	X
Warm Church			X
School			
Peers			
Best Friends Adventist	X	X	
Best Friends Religiosity	X	X	X
Media			
Adventist Culture			
Agreement on SDA Standards	X		X
Conduct on SDA Standards		X	
Agreement on Sabbath Standards	X	X	X

Note: The X's in the table indicate the variables found in the model.

more times, five of the eight variables were the same. The two variables that are part of the moved once or twice model only when compared with moved three or more times are: Best Friends Adventist and Conduct on SDA Standards. The three variables that are part of the moved three or more times model only when compared with moved once or twice are: Family Limits, Warm Church, and Agreement on SDA Standards.

All Subjects Model Controlling for Demographics

Multiple regression analyses were conducted to determine how well the all-subjects model predicts Denominational Loyalty, Christian Commitment, and Religious

Behavior when it is applied to subgroups of Gender, Age, Family Status, Years Lived in U.S., and Times Moved. The results are given in Table 54.

The R^2 values of the all-subjects model predicting Denomination Loyalty ranged from a high of .605 for 14 to 17 years old to a low of .403 for 18 to 21 years old. The R^2 values of the all-subjects model predicting Denominational Loyalty ranged from a low of .535 for intact families to a high of .690 for not intact families. The R^2 values of the all-subjects model predicting Christian Commitment ranged from a low of .278 for youth whose families were intact, to a high of .410 for youth whose families were not intact. The R^2 values of the all-subjects model predicting Religious Behavior ranged from a low of .380 for females to a high of .496 for males.

Table 54

Validity of All Subjects Model for Demographic Subgroups

	Denominational Loyalty		Christian Commitment		Religious Behavior	
Sample	R^2	Diff.	R^2	Diff.	R^2	Diff.
All Subjects	0.583		0.324		0.464	
Males	0.534		0.392		0.496	
Females	0.600	-0.066	0.281	0.111	0.380	0.116
14 to 17	0.605		0.358		0.425	
18 to 21	0.403	0.202	0.256	0.102	0.385	0.040
Family intact	0.535		0.278		0.413	
Family not intact	0.690	-0.155	0.410	-0.132	0.450	-0.037
Less than a year	0.619		0.317		0.419	
1 to 5 years	0.567		0.357		0.447	
6 to 20 years	0.618		0.367		0.435	
Born in U.S.	0.406		0.575		0.584	
1 to 2 Times	0.575		0.313		0.417	
3 or More Times	0.570	0.005	0.361	-0.048	0.477	-0.060

There were R^2 differences larger than .10 on Christian Commitment between males and females, ages 14 to 17 and 18 to 21, and family intact and family not intact. There were R^2 differences larger than .10 on Religious Behavior between males and females.

Summary

In this chapter I have reported the results of the exploration of nine research questions with the view of evaluating the usefulness of six predictor categories on the Denominational Loyalty, Christian Commitment, and Religious Behavior of Adventist young people in Puerto Rico. The variables were tested individually (ANOVA and Pearson Correlation Coefficient), together (multiple regression), for a small set of variables (forward stepwise regression and backward stepwise regression), and individually controlling for gender, age, family status, years lived in the U.S., and times moved in last 5 years (Pearson Correlation Coefficient and multiple regression).

Independent variables that were tested to find their relationship to Denominational Loyalty, Christian Commitment, and Religious Behavior showed the following results:

Thirty-one of the 34 variables showed a significant relationship with denominational loyalty when tested individually. Thirteen variables showed a significant relationship with Denominational Loyalty when all variables were combined. Seven variables showed a significant relationship with Denominational Loyalty when tested for a small set model. Nineteen variables showed a difference of more than .10 ($r^2_{diff} >$ 0.100) with Denominational Loyalty when tested individually after controlling for gender, age, family status, years lived in the U.S., and times moved. A summary of the results are given in Table 55.

Thirty of the variables showed a significant relationship with Christian Commitment when tested individually. Eight variables showed a significant relationship with Christian Commitment when all variables were combined. Seven variables showed a significant relationship with Christian Commitment when tested for a small set model. Twenty variables showed a difference of more than .10 ($r^2_{diff} > 0.100$) with Christian Commitment when tested individually after controlling for gender, age, family status, years lived in the U.S., and times moved. A summary of the results are given in Table 56.

Thirty-one of the variables showed a significant relationship with Religious Behavior when tested individually. Eight of the variables showed a significant relationship with Religious Behavior when all variables were combined. Seven variables showed a significant relationship with Religious Behavior when tested for a small set model. Thirteen variables showed a difference of more than .10 ($r^2_{diff} > 0.100$) with Religious Behavior when tested individually after controlling for gender, age, family status, years lived in the U.S., and times moved. A summary of the results is given in Table 57.

Table 55

Summary of Relationships Between Scales and Denominational Loyalty

Category	Scale	Hypotheses 1-6 Variables Individually	Hypothesis 7 All Variables Combined	Hypothesis 8 Small Set Model	Hypothesis 9				
					Gender	Age	Family Status	Yrs Lived in the U.S.	Times Moved
Family	Family Limits								
	Family Unity	X						Y	
	Frequency of Family Worship	X					Y		
	Meaningful Family Worship	X	x						
	Parental Authoritarianism	X	x						
	Parents Know Youth Activities	X							
	Parental Role Model	X							Y
	Parental Understanding	X	x						
	Parents Enforce At-Risk Standards	X				Y			
	Parents Enforce Sabbath Standards	X	x	x			Y	Y	
	Parents Enforce SDA Standards	X	x					Y	
	Worry Parents Stop Loving Me	X							
Church	Church Participation	X							Y
	Interesting Church	X							
	Pastoral Relationships	X	x						
	Sermons Quality	X	x	x			Y		Y
	Thinking Church	X	x	x					
	Warm Church	X		x					
	Youth Programs Quality	X				Y			Y
School	Attends Adventist School	X	x						
	Teacher-Student Relationships	X							
	Years of Adventist Education	X							
Peers	Best Friends Adventist	X	x	x					
	Best Friends Religiosity	X	x						
	Peer Influence								
Media	Hours of TV	X							
	Sex Explicit Videos Frequency								
	TV/Videos Frequency								
Adventist Culture	Agreement on At-Risk Standards	X			Y			Y	
	Agreement on Sabbath Standards	X	x	x	Y		Y	Y	
	Agreement on SDA Standards	X	x	x					
	Conduct on At-Risk Standards	X							
	Conduct on SDA Standards	X			Y		Y		
	Conduct Sabbath Standards	X							

Note: X = Significant, Y = A difference of .10 or higher between squared correlations.

Table 56

Summary of Relationships Between Scales and Christian Commitment

Category	Scale	Hypotheses 1-6 Variables Individually	Hypothesis 7 All Variables Combined	Hypothesis 8 Small Set Model	Hypothesis 9				
					Gender	Age	Family Status	Yrs Lived in the U.S.	Times Moved
Family	Family Limits								
	Family Unity	X	x	x				Y	
	Frequency of Family Worship	X							
	Meaningful Family Worship	X							
	Parental Authoritarianism	X							
	Parents Know Youth Activities	X						Y	
	Parental Role Model	X							
	Parental Understanding	X							
	Parents Enforce At-Risk Standards	X						Y	
	Parents Enforce Sabbath Standards	X							
	Parents Enforce SDA Standards	X							
	Worry Parents Stop Loving Me	X	x					Y	
Church	Church Participation	X			Y				
	Interesting Church	X			Y	Y			
	Pastoral Relationships	X						Y	
	Sermons Quality	X	x	x	Y	Y	Y		
	Thinking Church	X	x	x		Y	Y		
	Warm Church	X	x	x				Y	
	Youth Programs Quality	X				Y	Y		
School	Attends Adventist School								
	Teacher-Student Relationships	X					Y		
	Years of Adventist Education							Y	
Peers	Best Friends Adventist	X							
	Best Friends Religiosity	X	x	x					
	Peer Influence	X							
Media	Hours of TV	X							
	Sex Explicit Videos Frequency	X							
	TV/Videos Frequency							Y	
Adventist Culture	Agreement on At-Risk Standards	X							
	Agreement on Sabbath Standards	X	x	x					
	Agreement on SDA Standards	X							
	Conduct on At-Risk Standards	X	x	x					
	Conduct on SDA Standards	X				Y			
	Conduct Sabbath Standards	X							

Note: X = Significant, Y = A difference of .10 or higher between squared correlations.

Table 57

Summary of Relationships Between Scales and Religious Behavior

Category	Scale	Hypotheses 1-6 Variables Individually	Hypothesis 7 All Variables Combined	Hypothesis 8 Small Set Model	Hypothesis 9				
					Gender	Age	Family Status	Yrs Lived in the U.S.	Times Moved
Family	Family Limits								
	Family Unity	X							
	Frequency of Family Worship	X	x	x					
	Meaningful Family Worship	X							
	Parental Authoritarianism	X							
	Parents Know Youth Activities	X						Y	
	Parental Role Model	X							
	Parental Understanding	X							
	Parents Enforce At-Risk Standards	X						Y	
	Parents Enforce Sabbath Standards	X							
	Parents Enforce SDA Standards	X							
	Worry Parents Stop Loving Me								
Church	Church Participation	X							
	Interesting Church	X			Y				
	Pastoral Relationships	X							
	Sermons Quality	X	x	x			Y	Y	
	Thinking Church	X	x	x	Y	Y			
	Warm Church Environment	X							Y
	Youth Programs Quality	X				Y			
School	Attends Adventist School	X							
	Teacher-Student Relationships	X						Y	
	Years of Adventist Education								
Peers	Best Friends Adventist	X	x	x					
	Best Friends Religiosity	X	x	x					
	Peer Influence	X						Y	
Media	Hours of TV	X							
	Sex Explicit Videos Frequency	X							
	TV/Videos Frequency	X							
Adventist Culture	Agreement on At-Risk Standards	X							
	Agreement on Sabbath Standards	X	x	x			Y		
	Agreement on SDA Standards	X	x	x					
	Conduct on At-Risk Standards	X							
	Conduct on SDA Standards	X	x			Y			
	Conduct Sabbath Standards	X							

Note: X = Significant; Y = A difference of .10 or higher between squared correlations.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this chapter I summarize the problem addressed by this research, the previous research upon which it is built, the statistical methodology employed, and the results of the study. A discussion of the results of the study, conclusions, and recommendations for parents, pastors, educators, and researchers has also been included.

Statement of the Problem

No formal study that considers the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people of Puerto Rico has previously been conducted. Therefore, pastors, parents, teachers, church leaders, and administrator have no data on which to base their assessment of the religiosity of Adventist young people.

Purpose of the Study

The purpose of this study was to investigate the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people in Puerto Rico.

Significance of the Study

First, this study is significant because it offers empirical evidence on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people of Puerto Rico, for which no formal information is currently available. Second, this study provides pastors, youth ministers, youth leaders, parents, church members, administrators, and teachers with evidence of some of the influential variables that affect young people's denominational loyalty, Christian commitment, and religious behavior. Third, this study is also significant because it suggests a comprehensive theory for understanding religious change in the lives of Adventist young people in Puerto Rico. This theoretical framework takes into consideration the influence of family, church, school, peers, media, and Adventist culture together on the denominational loyalty, Christian commitment, and religious behavior of Adventist youth in Puerto Rico. Fourth, it provides pastors, youth ministers, youth leaders, parents, church members, administrators, and teachers the appropriate information to create strategies to help promote denominational loyalty, Christian commitment, and religious behavior among its young people. Finally, this study contributes to the understanding of Seventh-day Adventists in Puerto Rico and compares results of this study with previous studies among the Spanish-speaking Seventh-day Adventist population in the United States.

Synopsis of the Literature

A review of relevant studies conducted in the United States, other countries, and Puerto Rico informed the selection of predictor variables affecting the denominational loyalty, Christian commitment, and religious behavior of Adventist young people in

Puerto Rico. A brief review of research and other works relevant to this study is presented below.

Theological Basis for the Study

Parents are seen as the primary transmitters of religious instruction and values to the child from the earliest periods of biblical history (e.g., Adam and Eve, Noah and his family). The Hebrew Shema (Deut 6:4-9) commanded parents to inculcate God's principles and commandments in the minds of the young by a system of parental training (Jamieson et al., 1997).

The Old and New Testaments also show a number of interactions between two generations, which suggest a relationship of trust, empowerment, mentoring, and training between the old and the young. The transmission of religious values and leadership was made effective through personal caring and significant relationships that allowed for formation, participation, and correction (e.g., Moses and Joshua, Caleb and Othniel, Eli and Samuel, Elijah and Elisha, Jesus and the disciples, Paul and Timothy).

Adolescent Development

Deveolopment is defined as "the expected growth of a person over time" (Anthony, 2001). Adolescents are constantly experiencing changes in the cognitive, psychological, moral, spiritual, and social dimensions. The already challenging stage of adolescence seems to get complicated by a culture of abandonment, which creates confusion, forces youth to self-prescribe happiness, and isolates them from religion and the adult world (Hutchcraft & Hutchcraft Whitmer, 1996). The study by Kinnaman (2011) considers that "no generation has lived through a set of cultural changes so

profound and lightning fast" that is shaping the values, behaviors, attitudes and aspirations of young Christians (p. 38). The aforementioned realities make the process of emancipation more confusing and difficult, and it is taking even longer for young adults to be completely independent from parental support. As a consequence, the identity crisis, a necessary turning point that promotes differentiation during the adolescent stage, is becoming a challenging task, but one that can be used by the Holy Spirit to help the adolescent and young adult to discover truth, direction, and identity by themselves (Zuck, 1984).

Denominational Loyalty

In the last decades a number of Adventist researchers have studied the topic of denominational loyalty (Carlson, 1996; Dudley, 1977; Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003). However, fewer studies were found specifically on denominational loyalty among other Christian researchers (Carroll & Roof, 1993; Hoge & O'Conner, 2004).

Adventist researchers have defined denominational loyalty as "a measure of current and expected commitment to the Adventist Church" (Carlson, 1996, p. 7) and "adherence to certain Adventist doctrines and a desire to remain Adventist" (Ramirez-Johnson & Hernández, 2003, p. 73). Adventist researchers found that acceptance of Adventist standards, parental influence, intrinsic religiousness, the quality of religious instruction, orthodoxy, church thinking climate, and warm church climate were the most important variables on predicting denominational loyalty among Adventist students (Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramirez-Johnson & Hernández, 2003).

Christian Commitment

The concept of Christian commitment in this study is related to the concept of religious salience. Salience has been defined as "the perceived importance of religion" or "degree of religiousness" (Bahr et al., 1971). It has also been defined as "intrinsically religious motivation—focusing upon value commitments rather than institutional expectations" (Roof & Perkins, 1975) or as "the self-reported importance of religion in the respondent's life" (Regnerus & Smith, 2005). Pearce and Denton (2011) relate the concept of salience with the "centrality of religion," which they defined as "the degree of importance religion has in the person's life," or "the extent to which they (youth) prioritize and integrate their religious identity with other role indentities (e.g., student, friend, daughter, employee)" (p. 14).

Religious Behavior

The concept of religious behavior is closely related to the area of religious and devotional practices, such as prayer, Bible reading, contemplation, and service attendance (Dudley & Gillespie, 1992; Smith & Snell, 2009; Stark & Glock, 1970). Pearce and Denton (2011) also consider these devotional practices to be the "conduct of religious activity." However, they also included within the conduct of religious activity other aspects of religious practice, such as voluntary service and sharing of one's faith with others.

Some spiritual disciplines were found to have a positive effect on the religious commitment among college students in the United States (Astin et al., 2010a). Devotional practices were also found as the second most important predictor of mature faith in *Valuegenesis*[1], enhancing the development of vertical and horizontal faith (Dudley &

Gillespie, 1992). The *Avance* study found that 57.4% of Hispanic youth had devotions nearly every day, which had a direct impact in the youth's concept of salvation by grace, and which helped to eliminate at-risk-behaviors in 94% of them. The *Avance PR* study (Jiménez, 2009) found that there were two variables that had a positive correlation with devotional practices: family support of Adventist standards and frequency of family worship. One variable had a negative correlation with devotional practices: parental authoritarianism.

Family Influence

The majority of the studies suggest that the most important social influence in shaping young people's religious lives and values is the religious life modeled and taught to them by their parents (Dudley, 1977; Dudley & Gillespie, 1992; Gane, 2005; Gillespie et al., 2004; Hoge & Petrillo, 1978; Kangas, 1988; Ramírez-Johnson & Hernández, 2003; Smith & Denton, 2005;). Intactness of parents' marriage, positive parental relationships, democratic relationships between parents and children, and parental example were found as some of the most important religious influences in favor of the spiritual lives of teens (Barna, 2007; Dudley, 2000; Gillespie et al., 2004; Jiménez, 2009; Kuusisto, 2003). However, parental divorce, father absence, family mobility, negative parental relationships, excessive parental stress, and lack of parental involvement among others are seen as major threats affecting the social, spiritual, and religious development of adolescents and emerging adults in the United States (Carrillo, 2007; Clark, 2011; Dean, 2010; Kinnaman, 2011; Pearce & Denton, 2011).

Church Influence

During the early 1900s the Christian church had an important role in American society and in the lives of its young people. It was the center of religious and social life, providing a healthy environment for intergenerational relationships and dictating moral standards for their communities (Westerhoff, 1976). However, recent studies have found that the church in the United States occupies a weak and often losing position in the youth's life, competing against school, homework, television, other media, sports, romantic relationships, paid work, and more (Smith & Denton, 2005).

A number of researchers have studied different factors in the church that influence youth's religiosity (Beagles, 2009; Carlson, 1996; Dean, 2010; Dudley, 1977; Gane, 2005; Hoge & Petrillo, 1978; Kangas, 1988; Kim, 2001; Kinnaman, 2011; Laurent, 1986; Smith & Denton, 2005; Smith & Snell, 2009; Pearce & Denton, 2011; Tameifuna, 2008). Some of the positive church factors found by a number of studies are: a highly participatory environment, a missional structure, genuine relationships between adults and young people, a caring atmosphere, mentor relationships, a democratic environment, and the church provides leadership opportunities for the youth (Case, 1996; Dean, 2010; Gillespie et al., 2004; Pearce & Denton, 2011). Some of the negative factors found by a number of studies are: an overprotective environment, exclusiveness, absence of a thinking climate, adult hypocrisy, lack of church participation, unpleasant experiences with adults, uninteresting sermons, and religious restrictions on lifestyle (Dean, 2010; Gillespie et al., 2004; Kinnaman, 2011; Laurent, 1986).

School Influence

The school system is a powerful influence in youth's lives (Smith & Denton, 2005). The educational environment has created a structural disconnection between the youth's lives and the adult world. Youth culture gains influence and strength through the school system, because adolescents are spending most of the day together (Johnson et al., 2011). The educational environment, which is the source for formal education, is also a powerful informal source that affects values, attitudes, beliefs, and normalcy in the social behaviors of youth (Pearce & Denton, 2011). Some studies found that public schools present a difficult environment for Christian adolescents to develop their faith or even confess their belief in God (Barrett et al., 2007). Furthermore, most studies among Adventist youth (Carlson, 1996, Dudley & Gillespie, 1992; Gillespie et al., 2004) have found that attendance of Adventist students at Adventist schools did show a positive effect in their faith maturity and denominational loyalty.

Peer Influence

Some studies show that after parental influence, the second biggest influence affecting the religiosity of many American adolescents is friends and peers (Smith & Denton, 2005; Pearce & Denton, 2011). Teenagers are especially susceptible to negative peer pressure because of their developmental stage. The confusion and challenges of this stage combined with media bombardment, family dysfunction, and a host of other stresses are becoming a disorienting forces in youth (Mueller, 2007). A study among emerging adults showed that friends and peers were found to be "the top transmitters of sexual scripts by far, and parents are a close second" (Regnerus & Uecker, 2011, p. 239). In a culture of parental abandonment, the need for affiliation, support, and security during

mid-adolescence is fertile ground for intensely powerful peer relationships. Furthermore, adolescents, whom their parents have not helped to cultivate the ability of moral reasoning, tend to transfer parental authority to their peers, making them more susceptible to peer pressure (Conde-Frazier, 2007, p. 233). Gillespie et al. (2004) stated that "it is difficult to overestimate the power of peers in Adventist youth," since the adolescents "seem to be locked in an individualism that only gets satisfied by reliance on their peers" (p. 223).

Media Influence

Media are increasingly becoming one of the strongest influences in youth's lives, distorting Christian values, creating social environments, providing multiple worldviews, becoming a source of peer influence, and creating needs in youth's lives (Dean, 2010; Dudley & Gillespie, 1992; Garber, 1996; Gillespie et al., 2004; Laurent, 1986; Mueller, 2007; Smith & Denton, 2005). There is a symbiotic relationship that is taking place between youth and media. Youth need the media for guidance and to dictate normalcy, and the media need youth for financial survival through a mass-consumer capitalist industry (Schultze et al., 1991; Smith & Denton, 2005).

The average American youth spends 7 hours and 30 minutes per day, 7 days a week exposed to media, and Hispanics and Blacks are averaging just under 9 hours a day of media exposure (Rideout et al., 2010). Among the Adventist studies, Dudley and Gillespie (1992) concluded that "an erosion in behavioral standards is occurring, to some degree regarding chemical substances and to an overwhelming degree regarding entertainment choices" (p. 258). The *Valuegenesis*^{2} study (Gillespie et al., 2004) recognized that the most underestimated influence on youth's lives is their music. The

Christian church has an incredible challenge to keep the gospel relevant to a generation that is "technology native" (Kinnaman, 2011) and is exposed to every kind of imaginable information and worldview.

Popular Culture Influence

Culture is transforming and transmissive. That is, it is constantly changing and is passed on from one generation to the next by means of formal and non-formal education. Culture is "how one views reality" (Anthony, 2001, p. 187). Popular culture is very powerful, influencing the way youth see their world and interpret their reality.

The influence of popular culture has been found to be important in the religiosity of youth in a number of religious studies (Case, 1996; Dudley & Gillespie, 1992; Gillespie et al., 2004; B. Harper & Metzger, 2009; Mueller, 2007; Ramírez-Johnson & Hernández, 2003). The power of popular culture lies in the fact that it feeds on the media and scripts that entertainment industries, peers, and society at large re-invent continuously. P. Harper (2012) considers that America's youth are a walking depiction of their worldview that is externally manifested through clothing, art, attitude, style, movement, music, video, television, film, language, and the internet. Because of a changing youth culture, heavily influenced by a postmodern mentality and technology, it is very difficult for the Christian church to stay relevant in the eyes of the youth.

Socio-Cultural Background of Puerto Rico

In just over 100 years of American domain Puerto Rico has moved from being the "poorhouse of the Caribbean" to a highly industrialized island with the highest per capita income in the Caribbean (Delano, 1997, p. 189). However, a culture that by the early

1900s was full of poverty, but characterized by cordiality, hospitality, generosity, and dignity, has experienced the transforming effects of an increase in family disintegration, acquisitiveness, commercialism, violence, drugs, and crime. These social problems are affecting Puerto Rican children, adolescents, and young adults spiritually and religiously as well. Adolescents and young adults describe Puerto Rico as "uneasy and unsafe" (Collazo & Rodríguez-Roldán, 1993). This is the first time in Puerto Rico's history that there are more Puerto Ricans living in the U.S. than in the island, creating the effect of "circular migration" (Santiago, 2010, p. 1; see also Duany, 2002), which has affected even the educational system in Puerto Rico. These aforementioned realities give a glimpse of the social and spiritual struggles that Adventist young people have to experience, and the challenges that this environment and phenomena pose for pastor, educators, parents, and church leaders.

Summary of Research Design

The present study is a secondary data analysis based on data from the *Avance PR* study conducted in 1995, in Puerto Rico. The final data collection effort for *Avance PR* resulted in a total sample of 2,064 youth and adult respondents. The present study used youth ages 14 to 21 from the youth sample. To study the relationship between the independent variables and denomination loyalty, only baptized Adventist youth were included. To study the relationship between the independent variables and Christian Commitment and Religious Behavior, all youth, Adventist and non-Adventist, were used. There were 1,080 youth in the total sample, with 704 being baptized Adventists.

There are 34 independent variables classified in six categories in this study (Family, Church, School, Peers, Media, and Popular Culture), three dependent variables

(Denominational Loyalty, Christian Commitment, and Religious Behavior), and five control variables (Gender, Age, Family Status, Long Lived in U.S., and Times Moved in 5 Years). In this study the relationship between each independent variable and each dependent variable was examined in four ways: alone, in combination with all other variables, small models, and controlled for each of the control variables.

Summary of Results

The results of this study indicated that there is a significant relationship between family, church, school, peers, and Adventist culture and denominational loyalty, Christian Commitment, and Religious Behavior. Findings will be given for demographics, family variables, church variables, school variables, peers variables, media variables, Adventist culture variables, all variables combined, and prediction models.

Demographics

The youth sample was divided into two age groups: 72% were adolescents (14-17 years old), and 28% were young adults (18-21 years old). Also 43% were males, and 56% were females, and about 1% did not indicate their gender. About 70% of the respondents said that they live in intact families, 29% said that their families were not intact, and 2% did not specify the family status. The family earnings of the respondents per year is divided as follows: 40% earned between $5,000 and $14,999, 25% earned between $15,000 and $32,999, 7% earned between $35,000 and $49,000, 6% earned between $50,000 and $74,999, 9% earned more than $75,000, and 14% did not specify their family earnings.

Family Variables

Youth who found family worship meaningful scored higher on Denominational Loyalty, Christian Commitment, and Religious Behavior. Meaningful Family Worship showed much larger differences for Denominational Loyalty than for Christian Commitment and Religious Behavior.

Nine of the 11 family variables had a significant positive relationship with all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. These nine independent variables were Family Unity, Frequency of Family Worship, Meaningful Family Worship, Parents Know Youth Activities, Parental Role Model, Parental Understanding, Parents Enforce At-Risk Standards, Parents Enforce Sabbath Standards, and Parents Enforce SDA Standards. One family variable, Parental Authoritarianism, had a negative relationship with all three dependent variables. Worry My Parents Stop Loving Me was correlated positively only with Christian Commitment.

Among the 11 family variables, Parents Enforce SDA Standards, Frequency of Family Worship, and Parents Enforce Sabbath Standards had the highest correlations with Denominational Loyalty. Family Unity, Parental Knowledge of Youth Activities, and Parental Role Model had the highest correlations with Christian Commitment. Parents Enforce SDA Standards, Frequency of Family Worship, and Parents Enforce Sabbath Standards had the highest correlations with Religious Behavior.

The effect of Parents Enforce Sabbath Standards on Denominational Loyalty varied by Family Status, and Years Lived in United States. Parents Enforce Sabbath Standards had a greater effect on the Denominational Loyalty among youth from intact

families than non-intact families, and among youth who lived in United States less than a year than among youth who were born in the United States.

The effect of Family Unity, Parents Know Youth Activities, Parents Enforce At-Risk Standards, and Worry Parents Stop Loving Me on Christian Commitment varied by the number of years lived in the United States. These four variables had a greater effect on the Christian commitment of youth who were born in United States than among youth who lived less than a year in the United States.

Church Variables

All seven church variables had a positive relationship with all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. The church variables are Sermon Quality, Youth Programs Quality, Church Participation, Thinking Church, Warm Church Environment, Pastoral Relationships, and Interesting Church.

Among the seven church variables, Sermons Quality, Thinking Church, and Youth Programs Quality had the highest correlations with Denominational Loyalty. The variables Sermons Quality, Thinking Church, and Youth Programs Quality had the highest correlations with Christian Commitment. The variables Sermons Quality, Thinking Church, and Youth Programs Quality had the highest correlations with Religious Behavior.

The effect of Sermon Quality on Denominational Loyalty varied by family status and number of times moved. The effect of Sermon Quality on Denominational Loyalty was greater among youth from non-intact families than among youth from intact families,

and among youth who moved three or more times in the last 5 years than among youth who moved once or twice in the last 5 years.

The effect of Sermons Quality on Christian Commitment varied by gender, age, and family status. The effect of Sermons Quality on Christian Commitment was greater among males than among females, among adolescents than among young adults, and among youth from not-intact families than among youth from intact families. The effect of Thinking Church on Religious Behavior varied by gender and age. The effect of Thinking Church on Religious Behavior was greater among males than females, and among adolescents than among young adults.

School Variables

The school variable Attends Adventist School was significantly related to the dependent variables Denominational Loyalty and Religious Behavior, but not to Christian Commitment. Youth who attended non-Adventist Schools were higher on Denominational Loyalty and Religious Behavior than youth who did attend Adventist schools.

The school variable High School Type was significantly related to the dependent variables Denominational Loyalty and Religious Behavior, but not to Christian Commitment. Youth who attended non-Adventist high schools were higher on Denominational Loyalty and Religious Behavior than youth who did attend Adventist high schools.

The school variable College Type was not significantly related to the three dependent variables of Denominational Loyalty, Christian Commitment and Religious Behavior.

One of the school variables, Teacher-Student Relationships, had a positive relationship with the three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. One of the School numerical variables, Years of Adventist Education, had a positive relationship with the dependent variable Denominational Loyalty.

Among the school variables, Teacher-Student Relationships had the highest correlation with the three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior.

The effect of Teacher-Student Relationships on the dependent variable Religious Behavior varied by years lived in the United States. The effect of Teacher-Student Relationships on the dependent variable Religious Behavior was greater among youth who were born in the United States than among youth who lived in the United States less than a year.

Peers Variables

Two of the three peers variables had a positive relationship with all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. The independent variables are Best Friends Religiosity and Best Friends Adventist. One of the Peers variables, Peer Influence, had a positive relationship with the two dependent variables Christian Commitment and Religious Behavior.

Among the three peers variables, Best Friends Religiosity and Best Friends Adventist had the highest correlations with Denominational Loyalty. Best Friends Religiosity and Best Friends Adventist had the highest correlations with Christian Commitment and with Religious Behavior.

The effect of Peer influence on Religious Behavior varied by years lived in the United States. The effect of Peer influence on Religious Behavior was greater among youth born in the United States than among youth who lived in the United States less than a year.

Media Variables

One of the three media variables had a negative relationship with all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. The variable is Sex Explicit Videos Frequency. One media variable, Hours of TV, had a negative relationship with two dependent variables of Christian Commitment and Religious Behavior. One media variable, TV/Videos Frequency, had a negative relationship with the dependent variable Religious Behavior.

Among the three media variables, Sex Explicit Videos Frequency had the highest negative correlation with the three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior.

The effect of TV/Videos Frequency on Christian Commitment varied by Years Lived in United States. The effect of TV/Videos Frequency on Christian Commitment was greater among youth born in the United States than among youth who lived in the United States less than 1 year.

Adventist Culture Variables

All six Adventist culture variables had a positive relationship with all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. The variables are Agreement on At-Risk Standards, Agreement on Sabbath

Standards, Agreement on SDA Standards, Conduct on Sabbath Standards, Conduct on At-Risk Standards and Conduct on SDA Standards.

Among the six Adventist Culture variables, Agreement on SDA Standards, Agreement on Sabbath Standards, and Conduct on SDA Standards had the highest correlations with Denominational Loyalty. Agreement on SDA Standards, Conduct on At-Risk Standards, and Agreement on At-Risk Standards had the highest correlations with Christian Commitment. Agreement on SDA Standards, Conduct on SDA Standards, and Agreement on Sabbath Standards had the highest correlations with Religious Behavior.

The effect of Agreement on Sabbath Standards on Denominational Loyalty varied by gender and by years lived in the United States. The effect of Agreement on Sabbath Standards on Denominational Loyalty was greater among females than males, and among youth who lived in the United States less than 1 year than among youth born in the United States. The effect of Conduct on SDA Standards on Denominational Loyalty varied by gender and family status. The effect of Conduct on SDA Standards on Denominational Loyalty was greater among females than males, and among youth from not intact families than among youth from intact families.

All Variables Combined

When all 34 of the independent variables were included, 17 of them explained a significant amount of variance of all three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. Thinking Church, Sermon Quality, Best Friends Religiosity, and Agreement on Sabbath Standards explained significant variance in all three dependent variables of Denominational Loyalty, Christian

Commitment, and Religious Behavior. Agreement on SDA Standards, and Best Friends Adventist explained significant variance in two of the dependent variables of Denominational Loyalty and Religious Behavior. Warm Church explained significant variance in two of the dependent variables of Denominational Loyalty and Christian Commitment. Six independent variables, Parents Enforce Sabbath Standards, Meaningful Family Worship, Parental Understanding, Parental Authoritarianism, Parents Enforce SDA Standards, and Attends Adventist School only explained significant variance in the dependent variable Denominational Loyalty. Two independent variables, Family Unity and Worry Parents Stop Loving only explained significant variance in the dependent variable Christian Commitment. Two independent variables, Frequency of Family Worship and Conduct on SDA Standards only explained significant variance in the dependent variable Religious Behavior.

Listed according to variance explained, the variables that each uniquely explained more than 1% of the variance in Denominational Loyalty were Agreement on Sabbath Standards, Agreement on SDA Standards, and Best Thinking Church. The variable that uniquely explained more than 1% of the variance in Christian Commitment was Family Unity. The variables that each uniquely explained more than 1% of the variance in Religious Behavior were Thinking Church, Best Friends Religiosity, and Frequency of Family Worship.

Small Set Model

Eleven independent variables met the criteria for a small set model for one or more of the three dependent variables of Denominational Loyalty, Christian Commitment, and Religious Behavior. Thinking Church, Sermon Quality, Best Friends

Religiosity, and Agreement on Sabbath Standards were part of the small set model in all three dependent variables. In addition to the common variables, the small set for Denominational Loyalty included Parents Enforce Sabbath Standards, Warm Church, and Agreement on SDA Standards. In addition to the common variables, the small set model for Christian Commitment included Family Unity, Warm Church, and Conduct on At-Risk Standards. In addition to the common variables, the small set model for Religious Behavior included Frequency of Family Worship, Best Friends Adventist, and Agreement on SDA Standards.

Discussion and Conclusions

Demographics

Almost a third of Adventist youth in Puerto Rico live in non-intact homes. A high percentage of Adventist families in Puerto Rico live at or below the poverty level (under $14,999). Few families are financially well off. Puerto Rican families move frequently. Only six respondents out of 1,080 did not move in 5 years.

Family

Family life in general has a direct effect on all three areas of religious life of youth. Every single aspect of family life proved to exert a positive or negative effect on the youth's religiosity. The first impressions of inspiration to be faithful to a set of beliefs, to follow Christ with passion, and to practice spiritual disciplines must first be seen in the personal lives of parents. Parents are the first and most influential spiritual leaders in the youth's lives. This implies that as parents relate on a daily basis among themselves, with other people in church and outside the church, with God and with their

youth, they are providing the strongest evidences of a transforming gospel or of a failing religious system. Therefore, parents cannot ignore the power of their influence and the importance of a congruent life that walks the talk in the Christian life. Expressing the power of parental influence, Smith and Denton (2005) state that "adults inescapably exercise immense influence in the lives of teens—positive and negative, passive or active. The question therefore is not whether adults exert influence, but what kinds of influence they exert" (p. 28).

The unity of the family, how much parents know of their youth's activities, and parental example have a direct effect on the Christian commitment of youth. Youth who perceived their parents as supportive, loving, and caring, who perceived their parents as having a healthy involvement in their lives, and whose parents were living examples of a healthy Christian life were more likely to find religion and God as very important to their lives. The support, guidance, and consistency of parental life have a direct effect on youth's perception of God's presence and on the meaning and purpose of their lives. Ramírez-Johnson and Hernández (2003) also found that parental role model had a positive effect on the religiosity of Hispanic Adventist youth in United States.

How parents enforce Adventist standards and Sabbath standards had the highest effect on two areas of the religiosity of youth: their loyalty to the church and their religious behavior. Parental enforcement of standards is important, but it is also important how parents enforce the standards. There is a close connection between the enforcement of standards and loving personal relationships between parents and youth. Therefore, parents must deal with the enforcement of standards carefully and wisely to earn their children's trust. The *Valuegenesis*[2] study (Gillespie et al., 2004) among Adventist youth

showed that popular cultural standards "are best reinforced when the family is involved, and an open and loving yet contrained family system seems to assist in this area too" (p. 233).

Authoritarian parents exerted a negative influence in all three areas of religiosity of youth. A parental style that imposes religious beliefs and rules on their children has a negative effect on youth's commitment to be part of the Adventist church, on their commitment to serve Christ, and their desire for seeking opportunities to serve others and grow spiritually. The authoritarian parental style creates a pendulum behavioral effect on young people's spiritual lives (Laurent, 1988). Youth who come from authoritarian homes tend to move from the extremes of open rebelliousness to broken wills, but lack a healthy balance of love, cheerfulness, trust, belonging, critical thinking, and compassion (pp. 109, 110).

Authoritarian parenting has been proven to cause alienation from religion (Laurent, 1986), to have a negative effect on the denominational loyalty and faith maturity of Hispanic Adventist youth (Ramírez-Johnson & Hernandez, 2003), and to have a negative effect in the devotional practices of Adventist youth in Puerto Rico (Jiménez, 2009). Great caution must be taken in this area among Adventist parents, since Puerto Rico comes from a tradition of conservative religion that tends to impose rules on the believers (Siegel, 1948). Thus, it would be naturally comfortable for Adventist parents to impose rules and regulations over their youth. In about 20 years of my pastoral ministry I have observed that some youth from authoritarian homes tend to have a submissive personality or an attitude of "spitting God in the face," trying to get away with a defiant behavior while they are part of the church. These youth attend the

Adventist church regularly, but live defiant lifestyles and intentionally lead other youth to do the same. Interestingly, parents of these rebellious youth tend to swing between imposing rules, to overprotecting their youth and even excusing their behavior.

Frequent, meaningful family worship has a positive effect on all three areas of the religious life of youth. Youth who found family worship to be meaningful and whose parents had frequent family worships were more likely to be proud of being Adventist, feel God's presence in their relationships with others, and talk about their faith and pray and meditate on their own. Gillespie et al. (2004) define spirituality as "the attention we give to our souls, to the invisible interior of our lives that is the core of our identity" (p. 177). As parents are consistent in taking care of their family's spirituality, they become role models for their youth on how important spiritual practices are in their daily lives. A number of Adventist studies have found that frequent and meaningful family worship has a positive effect on youth's faith maturity, denominational loyalty, intrinsic faith, and devotional practices (Dudley & Gillespie, 1992; Gillespie et al., 2004; Jiménez, 2009; Ramírez Johnson & Hernandez, 2003). However, in spite of the obvious benefits of family worship, it has been found that this practice has been decreasing in Adventist homes during the last decades (Gillespie et al., 2004).

Church

Church life has a direct effect on all areas of the religious life of youth. Every single aspect of church life proved to exert a positive effect on youth's commitment to the Adventist church, on youth's desire to live committed to Jesus Christ, and on their desire to seek for opportunities to help others and themselves to grow spiritually. Church leaders must pay close attention to the importance of developing a church environment

that conveys a message of quality, belonging, dialog, warmth, and maturity, since the church unfortunately is functioning in a "broken ecology," a social environment that does not promote or support religious principles (Westerhoff, 1976). This "ecology," which in the beginning of the 20th century helped shape the religious lives of youth in the United States—composed of the community, family, public school, the church, popular religious periodicals, and Bible schools—does not exist anymore, posing bigger challenges for the church today (p. 12). Furthermore, Smith and Denton (2005) found that the church is falling into a "weak and often losing position in the adolescent's life" since it is having to compete against school, homework, television, other media, sports, romantic relationships, paid work and more (p. 28). These realities make more relevant the importance of a healthy church environment that continues to have a strong positive effect on the religiosity and spirituality of Adventist youth in Puerto Rico.

The quality of sermons, a thinking environment, and the quality of youth programs exert a positive effect on all three areas of religiosity of youth. The high effect of these three variables gives evidence of a young generation that values messages that are Christ-centered, values programs relevant to their needs, and values a thinking church environment that allows them to ask questions. Some studies have found that poor quality of sermons has been one of the reasons for leaving the church and for alienation from religion among youth (Dudley, 1977, 2000; Laurent, 1986). Although Dudley and Gillespie (1992) found that only about a fourth of Adventist youth said that programs at their churches made them think, Ramírez-Johnson and Hernandez (2003) found that two thirds of Adventist Hispanics said that "church encourages me to ask questions" (p. 201),

and close to three fourths said that “church makes me think about important things” (p. 299).

Church participation exerts a positive effect on the Denominational Loyalty of youth. Youth who reported being participants in church life and leadership showed higher levels of commitment to the Adventist church than youth who did not participate. Church participation allows the youth to experience ownership and to unleash their God-given gifts and creativity. Opportunity for participation is the best evidence of a mature adult congregation that is welcoming, inclusive, and promotes dialog. Participation in church life also provides the perfect environment for deepening the youth’s faith and convictions, since they have to be ready to convey truth and guidance to their peers and other church members. The results of this study are consistent with the findings in the literature. Lack of opportunity for church involvement was found to be the number one reason teens eventually reject religion in Laurent’s (1986) study. Dudley (2000) found that teenagers who participated actively in congregational events are considerably more likely to remain in the Adventist church when they become adults (p. 74).

The role of the church is especially important to males, adolescents from non-intact families, and those who move frequently. As youth are experiencing social pressures, family brokenness, and instability, the church environment becomes the place for re-focusing and reflection, the substitute of a complete family, and the place of stability and belonging.

School

Positive relationships between teachers and students have an effect on the three areas of religiosity of youth. Students whose teachers were caring and listen to their

concerns scored higher on Denominational Loyalty, Christian Commitment, and Religious Behavior. Teachers' personal investment in the intellectual, spiritual, and emotional well- being of their students has a positive impact on the religiosity and spirituality of most students. My personal experience as a school board member, school board director, university pastor, and university chaplain has allowed me to witness the passion, financial sacrifices, and personal investment that most of Adventist teachers make on a daily basis to convey quality of teaching and a message of salvation to their students in Puerto Rico. Although the study by Dudley in 1977 found that poor relationships with teachers was one of the reasons for the alienation from religion among Adventist youth, later studies among Adventist students (Gillespie et al., 2004) found that most Adventist teachers showed a personal interest in students' well-being and listened to their concerns.

The number of years students spend in Adventist education exert a positive effect on their Denominational Loyalty. As years of Adventist education increased there was a small effect on youth being committed to the Adventist church. This implies that the longer Adventist students are in the Adventist educational system the higher the probability that they will remain members of the Adventist Church. These results are consistent with similar findings by Dudley and Gillespie (1992), who reported that as years of Adventist education increased so did the Denominational Loyalty of students (p. 55). However, longer years of Adventist education did not show a significant effect on the commitment to Christ or in seeking opportunities to grow spiritually. This finding is disappointing because the philosophy of Adventist education is Christ centered, and aims

to foster a personal friendship with God (Seventh-day Adventist Philosophy of Education, 2003).

Adventist youth who attend non-Adventist high schools and who remain active in the church, score higher on Denominational Loyalty and Religious Behavior than Adventist youth who do attend Adventist high schools. However, college students who attend non-Adventist colleges and Adventist colleges score the same in Denominational Loyalty, Christian Commitment, and Religious Behavior.

What makes the information that Adventist youth who attend non-Adventist schools score higher on Denominational Loyalty and Religious Behavior than Adventist youth who study in Adventist schools so surprising is that school environment has been found to play a key role in the religious development of adolescents, conveying norms and values (Pearce & Denton, 2011). Moreover, religious beliefs and behaviors are influenced by the presence or absence of religious climate within the school (Barrett et al., 2007). The study by Carlson (1996) found that Adventist students from Adventist schools scored "slightly higher" in Denominational Loyalty than the students from public schools. He concluded that "apparently exposure to the church (school) system results in a higher probability that the students will stay with the system (the church) when they get older" (pp. 115, 116). However, in the area of faith maturity Carlson found that there was no measurable difference between parochial students and public school students. Other Adventist studies have found that Adventist education has a significant positive effect on the intrinsic religiousness of Adventist youth (Gillespie et al., 2004).

Because the finding that Adventist youth who attend non-Adventist schools score higher on Denominational Loyalty and Religious Behavior than Adventist youth who

study in Adventist schools is counter to prior research among Adventist youth, an explanation needs to be suggested. The sample used for *Avance PR* was taken in Adventist schools and at the youth programs given on Friday nights at the church. The only place public school students were surveyed was at church, which only the most religious would have attended voluntarily. However, Adventist school attendees would have been surveyed in school where all levels of religious commitment would be found. The group that was in church taking the survey was a self-selected, religiously strong group from non-Adventist schools. Therefore, this is a biased sample in favor of the more committed students. Furthermore, there is no way to know accurately how a more balanced sample of students attending non-Adventist or public schools would have responded to the survey.

Peers

The religiosity of best friends and best friends who are Adventists have a strong influence on all three areas of youth's religiosity. Best friends have the potential of determining how proud youth are of being Adventists, how committed they are on being faithful to Christ, and how committed they are to grow spiritually through devotional practices. Whether Adventist youth want to accept it or not, their intimate circle of friends has a strong religious influence on their lives. Their best friend's influence can be extremely positive—motivating youth to try harder, avoiding mistakes, making good choices, being religiously involved, and keeping spiritual values. But it can be lethally negative, leading them to reject church principles and to move them away from religious values. Dudley and Gillespie (1992) also found that close friends who are Adventist and that the religiousness of friends have a direct effect on all areas of the religiosity of

Adventist youth (Dudley & Gillespie, 1992). Moreover, Gillespie et al. (2004) found that it was difficult to overestimate the power of friends in Adventist youth, since close friends were found to have the same values, interests, and attitudes toward church and family (p. 223).

Media

Videos that are sexually explicit exert a negative effect on the religiosity of youth. Youth who watch sexually explicit videos and spend long hours watching TV are less committed to the Adventist church, to Christ Jesus, to devotional practices, and to helping others spiritually than those who do not watch sexually explicit videos.

A number of studies have found that media dictate what is of value for youth (Garber, 1996) and what is meant by religion (Postman, 1993). Media are enticing youth to live a new technological, social, and spiritual reality (Kinnaman, 2011). The latest study available shows that the average adolescent in the United States is spending 7 hours and 30 minutes per day 7 days a week with media, but Hispanics and Blacks are averaging 9 hours per day of media use (Rideout et al., 2010).

Adventist Culture

The more Adventist youth agree with and comply with Adventist culture standards the more positive is the effect on all areas of religiosity. Some of the Adventist culture variables had the highest correlations of the entire study specifically in the area of Denominational Loyalty.

The religious life of Adventist youth is intimately related to their agreement and compliance with the church's standards. Adventist youth who agreed with Adventist

standards—such as not wearing jewelry, not dancing, not attending movie theaters, and not drinking caffeinated drinks—have a stronger commitment to the Adventist church, to Christ, and to practice devotional and spiritual disciplines than youth who did not agree with SDA standards. Interestingly enough, the *Valuegenesis* study (Dudley & Gillespie, 1992) uncovered more problems in this specific area of standards than in any other area. The majority of Adventist youth in the United States disagreed with standards related to guidelines on not wearing jewelry, not using caffeinated drinks, not listening to rock music, not dancing, and not watching movies in theaters. This was the most important variable in predicting the Denominational Loyalty of Adventist youth. Nevertheless, the *Avance* study (Ramírez-Johnson & Hernández, 2003) found that the majority of Adventist youth who were loyal to the church followed Adventist standards. As was mentioned before, Hispanic culture tends to be strong in enforcing rules and regulations, which might be a strength or a source of danger for Adventist young people, since when they disagree they may feel unfaithful and unworthy of being called Adventist Christians.

Compliance with Adventist standards has a positive effect on all areas of religiosity of Adventist young people. Youth who complied with Adventist standards that prohibit the use of jewelry, rock music, dancing, attending movie theaters, and using caffeinated drinks felt loyal to the Adventist church, were committed to Christ, and sought opportunities to grow spiritually. Parents, church leaders, and teachers should teach the importance of standards and of living up to them. Gillespie et al. (2004) assert that "belief and behavior go together" (p. 235). Therefore, it is important for adults to teach youth how to observe Adventist standards, but it is also important to show youth through their personal example how standards are obeyed.

How much youth agree with Sabbath standards exerts a positive effect on the Denominational Loyalty and Religious Behavior of Adventist youth. Youth who believe that the Sabbath is a special day given by God to worship him and honor him are proud of being Adventist and show consistent devotional practices. The Adventist church is one of the few Christian churches that believe in observing the seventh-day Sabbath as a day of worship and rest. It definitely takes a lot of commitment and biblical education for a young person to agree to observe the seventh-day Sabbath in contrast to other Christian groups, their non-Adventist peers, and society in general. The highest correlation of the entire study was between agreement on Sabbath standards and Denominational Loyalty. These results suggest that the Sabbath is the biggest test of faith for youth to be part of the Adventist church—as it is for most adults as well.

Key Predictors Across the Models

The individual models developed in this study are useful in identifying the key influences that affect the religiosity of youth in Adventist schools and churches in Puerto Rico. The most consistent overall predictors in the three areas of religiosity of youth were the church's thinking environment, the quality of sermons, the religiosity of best friends, and youth's agreement on Sabbath standards.

The church's thinking environment exerts a positive effect on all three models of religiosity of youth. A church that encourages their youth to ask questions and takes their questions seriously has a direct impact on the youth's desire to remain in the Adventist church, to continue a faith walk with Christ, and to continue seeking opportunities for spiritual growth, and helping others in their religious questions and struggles. Kinnaman (2011) found that one of the reasons for young people to leave the church is because they

perceive it as “doubtless,” a place in which doubt cannot be expressed for fear of condemnation. Pearce and Denton (2011) found that youth are drawn to congregations where the relevant concerns of their lives are taken seriously. Youth who belong to thinking environments feel valued and cared for. Moreover, other studies on young people in the United States (Dean, 2010; Hernández, 2007) and among Adventist youth (Beagles, 2009; Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003) have found that the presence of a thinking environment has a direct effect on youth’s religiosity. Most of the behaviors that are foundational for the spiritual development of any person are nourished through a church environment that encourages thinking and is open to a respectful dialog. The presence of a thinking environment made its greatest independent contribution in the small model for Religious Behavior (11% of the variance within a model that explained a total of 46% of variance).

A church that is consistent in preaching sermons that are Christ centered and relevant to the youth’s beliefs and problems exerts a positive effect in the three areas of religiosity of youth. A church that transmits timeless biblical principles in the contemporary language of the youth brings old and valuable truths to the youth’s stormy world and struggles. Messages in these churches meet youth’s spiritual needs and challenge them to take action in their religious lives. Laurent (1986) found that one of the first four reasons for youth to leave the church was uninteresting sermons. More than 20 years later, Kinnaman (2011) found that one of the six reasons for youth to leave the church is because they perceive the church as shallow and boring. My personal experience as a pastor has taught me that excellence in biblical preaching is never accidental, but intentional. It requires homiletic and biblical training to the older

generation and to the youth. These efforts of training homiletically the adult and young pay off through a vibrant environment in the church's life.

The role of religious best friends exerts a positive influence in the three areas of youth's religious life. Youth whose best friends were religious showed commitment to the Adventist church, commitment to Christ, and commitment to grow spiritually. The influence of best friends seems to be getting stronger in the last decades, since youth spend a great amount of time together in school, talking, texting, and in many other activities (Clark, 2011; Mueller, 2007). The influence of peers is pervasive, since the values that count among peers are those that are set, not by adults, but by others of their own age (Laurent, 1986). Students in Adventist academies spend most of the day surrounded by a majority of Adventist and religious friends, which may help to explain the positive influence of best friends in the three areas of religiosity of youth. The influence of best friends made its greatest contribution in the area of Christian Commitment (6% of the variance within a model that explained a total of 32% of variance).

Lastly, youth who agreed on observing the Sabbath as a day of rest and worship to God showed commitment to the Adventist church, commitment to Christ, and commitment to grow spiritually. Thus, observance of the Sabbath is closely linked to youth's loyalty to the Adventist church, their Christian commitment, and their devotional practices. Consistent with the literature in the United States (Dudley & Gillespie, 1992; Gillespie et al., 2004; Ramírez-Johnson & Hernández, 2003), the majority of Adventist youth agreed on the sanctity of the Sabbath and in observing the Sabbath as a holy day. How much youth agree on Sabbath standards made its greatest independent contribution

in the area of Denominational Loyalty (12% of the variance within a model that explained a total of 58% of variance).

Recommendations

These recommendations arise directly from the results of the present study.

Parents need to:

1. Be intentional in developing strong and healthy relationships between themselves and their children. Family unity is a treasure.

2. Make their actions consistent with their beliefs. Adolescents and young adults hate hypocrisy.

3. Know their own beliefs, practice what they believe, and transmit their beliefs with firmness and kindness.

4. Know their children's friends and try to develop a warm relationship with them.

5. Encourage their children to have best friends in their congregations, which will allow for connections and spiritual support in the youth's lives.

6. Know about the influence of media and create healthy limits about the amount of time their children are exposed to it every day.

7. Make time for family worship and find quality resources that will keep their children learning practical lessons every day.

8. Learn how to lead their children with kindness and respect. Most authoritarian parents mistreat their children in the name of God.

Pastors need to:

1. Train their leaders to have an inclusive environment that gives opportunities for leadership to the youth. If youth are not part of the church's leadership, they will depart.

2. Equip youth leaders with resources that will allow them to develop programs that motivate the youth to "think" about their actions, motivations, beliefs, personal decisions and a host of other areas in which they struggle every day.

3. Create a curriculum for young and adult preachers, since the quality of sermons affects all areas of religiosity of youth.

4. Encourage the church leaders to keep a warm environment that conveys a message of acceptance and love to the younger generation.

Teachers need to:

1. Continue developing personal and caring relationships with their students. Their personal touch is life transforming.

2. Be intentional about their mission of conveying Christ's message through their classes and personal relationships.

3. Be consistent in their devotional moments in class. That might be the only devotional the students are receiving.

Further research is needed to:

1. Update the portrait of the religiosity of Adventist youth in Puerto Rico and compare it with the findings in this study.

2. Obtain updated information on the influence of media on the religiosity of Adventist youth, since media influence has grown exponentially in the last decade.

3. Explore the religiosity of Adventist students attending public school by surveying a sample that is reflective of the population.

APPENDIX A

SAMPLE PAGE OF THE *AVANCE* QUESTIONNAIRE

How much do you agree or disagree with each of the following?

Choose from these answers:

5. Strongly agree
4. Agree
3. I'm not sure
2. Disagree
1. Strongly disagree

188. My family life is happy ..... ① ② ③ ④ ⑤
189. There is a lot of love in my family ..... ① ② ③ ④ ⑤
190. I get along well with my parents ..... ① ② ③ ④ ⑤
191. My parents give me help and support when I need it ..... ① ② ③ ④ ⑤
192. My parents often tell me they love me ..... ① ② ③ ④ ⑤
193. I cherish the moments when my whole family (grandparents, cousins, aunts, uncles, brothers, sisters, parents) are together ..... ① ② ③ ④ ⑤
194. If I break one of the rules set by my parents, I usually get punished ..... ① ② ③ ④ ⑤
195. I don't have much participation in the decisions of my home ..... ① ② ③ ④ ⑤
196. My parents are harsh and unfair when administering discipline ..... ① ② ③ ④ ⑤
197. It seems that what's more important at home is not what I think but what my parents think ..... ① ② ③ ④ ⑤
198. My parents encourage me to make my own decisions ..... ① ② ③ ④ ⑤
199. My parents push their religious convictions on me ..... ① ② ③ ④ ⑤
200. My parents don't understand my problems ..... ① ② ③ ④ ⑤
201. Sometimes I feel that my parents have forgotten what it means to be young ..... ① ② ③ ④ ⑤
202. My parents are good examples of the Christian life ..... ① ② ③ ④ ⑤

¿Estás de acuerdo o en desacuerdo con las siguientes declaraciones?

Elige entre estas respuestas:

5. Totalmente de acuerdo
4. De acuerdo
3. No estoy seguro
2. En desacuerdo
1. En total desacuerdo

188. Mi vida familiar es feliz ..... ① ② ③ ④ ⑤
189. Hay mucho amor en mi familia ..... ① ② ③ ④ ⑤
190. Me llevo bien con mis padres ..... ① ② ③ ④ ⑤
191. Mis padres me dan ayuda y apoyo cuando lo necesito ..... ① ② ③ ④ ⑤
192. Mis padres a menudo me dicen que me aman ..... ① ② ③ ④ ⑤
193. Atesoro los momentos cuando toda mi familia se reúne (abuelos, primos, tíos, hermanos, padres) ..... ① ② ③ ④ ⑤
194. Si quebranto una de las reglas de mis padres, generalmente me castigan ..... ① ② ③ ④ ⑤
195. No participo demasiado en las decisiones en mi hogar ..... ① ② ③ ④ ⑤
196. Mis padres son severos e injustos cuando disciplinan ..... ① ② ③ ④ ⑤
197. Parece que lo más importante en el hogar no es lo que yo pienso sino lo que mis padres piensan ..... ① ② ③ ④ ⑤
198. Mis padres me animan a que tome mis propias decisiones ..... ① ② ③ ④ ⑤
199. Mis padres me obligan a aceptar sus convicciones religiosas ..... ① ② ③ ④ ⑤
200. Mis padres no comprenden mis problemas ..... ① ② ③ ④ ⑤
201. Algunas veces siento que mis padres han olvidado lo que significa ser joven ..... ① ② ③ ④ ⑤
202. Mis padres son buenos ejemplos de una vida cristiana ..... ① ② ③ ④ ⑤

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APPENDIX B

LIST OF CHANGES MADE TO THE AVANCE QUESTIONNAIRE FOR THE AVANCE PR STUDY

Hoja Errata para el Cuestionario de Jóvenes

Las siguientes preguntas corresponden a las preguntas en el cuestionario y deben sustituir las preguntas del mismo. Utilice las burbujas del cuestionario para indicar su respuesta.

#19. ¿Cuánto conoce usted de los siguientes colegios y universidades adventistas? (Marque todo lo que se aplique en su caso).

1. Estudié o 242artar allí.
2. Pensé asistir o enviar a mi hijo/a.
3. Tengo conocimiento, pero nunca he considerado asistir o enviar a mis hijos.
4. No tengo conocimiento.

Andrews University	1	2	3	4
Atlantic Union College	1	2	3	4
Universidad Adventista de las Antillas	1	2	3	4
Columbia Union College	1	2	3	4
La Sierra Univesity	1	2	3	4
Loma Linda University	1	2	3	4
Universidad Adventista Dominicana	1	2	3	4
Pacific Union College	1	2	3	4
Southern College	1	2	3	4
Southwestern SDA College	1	2	3	4
Universidad de Montemorelos	1	2	3	4
Walla Walla College	1	2	3	4

#61. ¿Dónde fue bautizado? Marque una sola respuesta.

- o No se aplica, no soy bautizado.
- o En un país fuera de Puerto Rico.
- o En Puerto Rico.

#69. He sido menospreciado porque no hablo el 242artar.

#73. La iglesia debiera proveer programas bilingües (escuela sabática, 242artar242) para aquellos miembros que no entienden el español.

#163. Los pastores necesitan recibir entrenamiento para 242artar con los problemas sociales de Puerto Rico.

#164. Los pastores en Puerto Rico serían más efectivos si fueran completamente bilingües.

#228. !No conteste esta pregunta!
#229. Me han hecho sentir inferior por ser extranjero.

#253. Mi pastor promueve y participa de las costumbres culturales representadas en la congregación.

#256. (Eliminar “La Migra”)

#289. El asistir a la iglesia me ayuda a reafirmar mi fe.

#290. Me gusta adorer a Dios con gente de mi edad.

#291. !No conteste esta pregunta!

APPENDIX C

LIST OF ITEMS, SCALES, AND THE ITEMS COMPRISING THE SCALES

Family Items and Scales

Parents Enforce Sabbath Standards
Parents Enforce SDA Standards
- One should not wear jewelry
- One should not dance
- One should not attend movie theaters
- One should not listen to rock music
- One should not use caffeine drinks

Frequency of Family Worship (Single item)
Parents Enforce At-Risk Standards
- One should not drink alcohol
- Sex should only occur in marriage
- One should not use tobacco
- One should not use illegal drugs

Parental Role Model
- Parents participate in church life
- Parents live up to church standards
- Parents are good examples of Christian life

Family Unity
- I get along well with my parents
- Parents give me help support when needed
- Family life is happy
- A lot of love in my family
- Cherish moments when whole family is together
- Parents often tell me they love me

Family Limits
- Parents limit amount of TV I watch
- Parents limit type of music I listen to
- Parents limit time with friends on school nights

Parental Knowledge of Youth Activities
- Parents know who my friends are
- Parents know what I do with free time
- Parents know how I spend my money
- Parents know where I go at night
- Parents know where I am after school

Parental Authoritarianism
- Parent are harsh and unfair in discipline
- Disagree with parents on what is important at home
- Parents push religious convictions on me
- Don't participate in decisions of my home

Parental Understanding
- Parents have forgotten what it means to be young
- Parents don't understand my problems

Worry Parents Stop Loving Me (Single item)

Church Items and Scales

Sermons Quality
- Sermons preached at my church are Christ centered
- Sermons help relate beliefs to problems of todays world
- Enjoy listening to pastor preach

Youth Programs Quality
- Look forward to attending youth programs
- Youth programs are faith affirming inspirational
- Youth programs relevant to youth needs
- Youth programs challenge me to think
- Church youth attend youth society programs
- Youth programs are creative imaginative
- Church organizes recreational social activities for youth

Church Participation
- Pastor allows young people to participate in worship service
- Youth programs organized directed by church youth
- Youth have a voice in church decision making

Thinking Church
- Church encourages me to ask questions
- Programs at my church make me think

Warm Church Environment
- My teachers or adult leaders know me very well
- Leaders at my church are warm and friendly toward youth

Pastoral Relationships
- Pastor emphasizes need for Christian education
- Pastor participates in young peoples activities
- Consider pastor my friend
- Pastor is sensitive to needs of youth
- Feel comfortable speaking to pastor about problems

Interesting Church

School Items and Scales

Attends Adventist School

Teacher-Student Relationships
- Teaching is good
- Teachers listen to students
- Teachers are interested in students
- Discipline is fair
- Teachers praise students hard work

Years of Adventist Education

Peers Items and Scale

Best Friends Adventist
Best Friends Religiosity
Peer Influence
- Worry about drugs and drinking around me
- Worry that friends will get me in trouble
- Worry about how friends treat me
- Worry that I might lose best friend
- Worry I might be forced to do sexual things
- Worry about how well others like me

Media Items

Sex Explicit Videos Frequency
TV/Videos Frequency
Hours of TV

Adventist Culture Items and Scales

Agreement on SDA Standards
- Wearing jewelry (chains, rings, earrings, etc.)
- Dancing
- Attending movie theaters
- Listening to rock music
- Using drinks that contain caffeine

Conduct on SDA Standards
- How often-Wear jewelry
- How often-Dancing
- How often-Listen to rock music
- How often-Drink caffeinated drinks
- How often-See a movie in a movie theater

Agreement on Sabbath Standards
Agreement on At-Risk Standards
- Drink alcohol (beer, liquor, wine, etc.)
- Smoke or chew tobacco
- Using illegal drugs (marijuana, cocaine, etc.)

Conduct on At-Risk Standards
- How often-Drink alcohol
- How often-Have premarital sex or outside of marriage
- How often-Smoke or chew tobacco
- How often-Use an illegal drug

Conduct on Sabbath Standards

Dependent Variables

Denominational Loyalty

The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the second coming of Christ.

I am proud of being a Seventh-day Adventist.

To live According to the Seventh-day Adventist Church.

When you are independent (have left home) do you think you will be active in the Adventist Church?

Intrinsic Faith

I have a real sense that God is guiding me.

My life is committed to Jesus Christ.

My life is filled with meaning and purpose.

I am spiritually moved by the beauty of God's creation.

I feel God's presence in my relationships with other people.

Religious Behavior

Help others with religious questions and struggles.

I seek out opportunities to help me grow spiritually.

I talk with other people about my faith.

Pray or meditate, other than at church or before meals.

Watch religious programs on television or listen to religious radio programs.

Read the Bible on my own.

Read religious magazines, newspapers, or books.

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VITA

EDWIN P. ALICEA SANTIAGO

Education

1974	Dr. Agustin Stahl High School (1,700 hours of training as Draftsman) Bayamón, Puerto Rico
1980	Bachelor of Arts in Biblical Theology, Antillean Adventist University, PR
1989	Master of Divinity, Andrews University, Berrien Springs, MI
2009	Four units in Clinical Pastoral Education, Florida Hospital, Orlando, FL
2014	Ph.D. (Religious Education) Andrews University, Berrien Springs, MI

Experience

1974-1976	Draftsman, ETZ Master Structural Engineer Company
1976-1978	Pressman, Antillean College Press.
1979-1980	Draftsman, Engineer Alberto Delgado, Antillean Adventist University
1980-1981	Bible Worker, East Puerto Rico Conference of SDA
1982-1983	Pressman, University Printers, Andrews University, MI
1984-1985	Pressman, Imperial Printing, St. Joseph, MI
1986-1988	Pressroom Supervisor and Production Manager, University Printers, Andrews University, MI
1989-1997	Senior Pastor, Juana Díaz, Ponce and Villalba District, West Puerto Rico Conference of SDA
1997-2007	Senior Pastor, Antillean Adventist University Church Director of Religious Affairs Chaplain for Students and Staff Professor, Theology Department
2007-2008	Senior Pastor, Hillsboro Hispanic Church, Oregon
2009-	Hospital Chaplain, Florida Hospital, Orlando, Florida

Honors

Deans List twice.

Recognition for youth leadership in the West Puerto Rico Conference of SDA.

Executive of the year at Antillean Adventist University.