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**A study of the attitudes of the Adventist church members in
Taiwan toward the support of Seventh-day Adventist Christian
education**

Cho, Paul Fu-sheng, Ph.D.

Andrews University, 1987

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U·M·I
300 N. Zeeb Rd.
Ann Arbor, MI 48106

Andrews University
School of Education

A STUDY OF THE ATTITUDES OF THE ADVENTIST
CHURCH MEMBERS IN TAIWAN TOWARD THE
SUPPORT OF SEVENTH-DAY ADVENTIST
CHRISTIAN EDUCATION

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

By
Paul Fu-sheng Cho
January 1987


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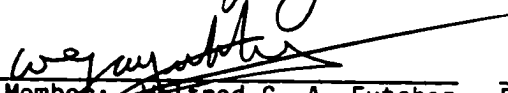
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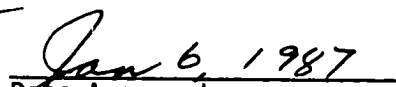
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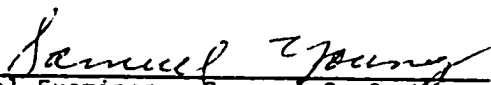

Dean, School of Education


Committee Member: Richard B. Bayley


Committee Member: Wilfred G. A. Futcher


Date Approved


Committee Member: Donna J. Habenicht


External Examiner: Samuel C. S. Young

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ABSTRACT

A STUDY OF THE ATTITUDES OF THE ADVENTIST
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SUPPORT OF SEVENTH-DAY ADVENTIST
CHRISTIAN EDUCATION

by

Paul Fu-sheng Cho

Chairman: Edward A. Streeter, Ed.D.

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School of Education

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TAIWAN TOWARD THE SUPPORT OF SEVENTH-DAY ADVENTIST CHRISTIAN
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Name of researcher: Paul Fu-sheng Cho

Name and degree of chairman: Edward A. Streeter, Ed.D.

Date completed: January, 1987

Problem

The Seventh-day Adventist denomination has developed a school system to serve the individual needs of its members and general needs of the church. From 1972 to 1986, the educational work of the Adventist church in Taiwan has declined steadily. This study was to investigate the attitudes of church members toward the support of Adventist education in relation to demographic and personal variables.

Method

The Adventist Christian Education Attitude Scale measured (1) demographic characteristics; (2) 59 attitude statements, arranged in five scales, identified by factor analysis; and (3) the 13 reasons why

church members did not attend or send their youth to Adventist schools. Questionnaires were mailed to 495 church members, 457 of whom responded.

The 18 null hypotheses were tested by the t-test for independent means and one-way analysis of variance; each hypothesis was tested at an alpha level of .05.

Results

This study revealed the following:

1. Of the five identified areas of church members' attitude toward Adventist education, the Christ-centered education and character building of children and youth was ranked highest; the curriculum offering and teacher qualifications lowest.

2. There was a significant difference in attitudes toward the support of Adventist education in relation to 17 demographic and personal characteristics.

3. The first five reasons why church members do not attend or do not send their youth to Adventist schools were: (1) the schools are not officially recognized by the Taiwan government; (2) opportunity to find a job after graduation is limited; (3) the cost for Adventist education is too burdensome; (4) the curriculum offering is limited; and (5) teachers are inadequately qualified.

Conclusions

The major conclusions were:

1. Ministers and teachers had a more favorable attitude than members in other occupations toward the support of Adventist education.

2. Parents who were members of the Adventist church had a more positive attitude toward Adventist education than those parents who had other religious affiliations.

3. Church members who had attended an Adventist school for a longer period of time reported a higher degree of support for Adventist schools than those who had attended an Adventist school for a shorter period of time.

4. Church members who had attended an Adventist college had a more negative attitude toward the Adventist education than those who had not.

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CHAPTER I

INTRODUCTION

Since 1872, when its first school was officially opened with 12 students in Battle Creek, Michigan (Cadwallader, 1972), the Seventh-day Adventist church has devoted a large part of its financial and human resources to the establishment and development of its own system of education.

Cadwallader (1972) claimed that the growth in the Seventh-day Adventist (SDA) educational system was vital to the worldwide work.

Seventh-day Adventists operate the largest school system of any Protestant denomination, but at the beginning of 1872, . . . the church had not even a single school. . . Without the school system that grew steadily from that day there might not even be a Seventh-day Adventist worldwide organization. (p. 4)

Seventh-day Adventists have found that schools are an important part of the church program both in the United States and overseas. The Education Department of the General Conference of Seventh-day Adventists supervises the worldwide educational program. According to the 1985 World Report of Seventh-day Adventists, there was a total of 5,314 schools in the Adventist school system, with an enrollment of 38,111 students in colleges and universities, 128,666 in secondary schools, and 490,866 in primary schools, giving a total student enrollment of 657,643. During the same period 3,729 teachers were employed in the colleges and universities; 8,199 in the secondary schools, and 21,188 at the primary-school level, a total

of 33,116 teachers (General Conference of Seventh-day Adventists, 1985, p. 5).

The Seventh-day Adventist church has established its extensive system of education primarily to ensure that its youth will receive a type of education that is Christ-centered.

White (1903), an early Seventh-day Adventist pioneer, summarized the basic principles underlying the establishment of the Seventh-day Adventist educational system:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,--this was to be the work of redemption. This is the object of education, the great object of life. (pp. 15, 16)

White (1943) further referred to a basic reason for the establishment of such a school system:

In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a scriptural foundation. (p. 205)

Adventists view education as more than the pursuit of a certain course of study; it is the "harmonious development of the physical, the mental, and the spiritual powers" (White, 1903, p. 13). They believe that, whereas public schools may provide for the development of the physical and mental powers, only a scripturally based education will provide for the spiritual. Balanced education, therefore, should combine the intellectual, the practical, and the spiritual, while the spiritual, at the same time, must be an integral part of the first two. These principles and aims of education should be applicable to all parts of the world.

The Seventh-day Adventist church started educational work in Taiwan in 1952. Thirty-four years later, members of the church were still questioning whether the type of Adventist Christian education the church offered was really what the people of Taiwan needed. They have not had the opportunity to see a proper demonstration of Adventist Christian education in operation (Taiwan Adventist College, 1985b).

In 1986 the Seventh-day Adventist church in Taiwan has one school which has a college section, a school of nursing, and an academy. The total number of students has not exceeded 170. The ratio between total enrollment and church membership is less than 3 percent (Taiwan Adventist College, 1985a). Since approximately one-third of the student body is non-Seventh-day Adventist, the ratio becomes even lower. At one time there were four elementary schools, but they were closed in 1976.

From 1972 to 1985, the educational work of the Adventist church in Taiwan has been declining steadily (General Conference of Seventh-day Adventists, 1973-1985). Due to limited recognition and certification of the Adventist academy and college by the Taiwan government, it is very difficult for graduates to be accepted into a public college in Taiwan. Even though church leaders have emphasized the importance of Adventist Christian education, the Adventist Christian schools have not experienced a marked increase in enrollment.

Statement of the Problem

The Seventh-day Adventist church in Taiwan is faced with the prospect of losing a large proportion of its youth (Taiwan Mission, 1985). More church members are taking their youth out of the Adventist Christian schools and placing them in the public schools. As a consequence, it is feared by those who work with the Adventist youth that this experience will encourage young people to leave the church. This has become a problem of concern for the Adventist church in Taiwan. What can the church do to prevent this loss?

Since the Adventist church started its work in Taiwan 34 years ago, it has been struggling with the problem of government recognition of its educational system. To date, no direct study or analysis has been undertaken that would point toward a solution to this problem. Hsu (1984) indicated it could be due partially to the lack of understanding of the historical background of the country on the part of the Adventist church leaders.

Other concerns include the need to increase the Taiwan Adventist College enrollment, to cope with the rising cost of Adventist education, to improve the qualifications of the Adventist teaching staff, and the stability of the administrators. These issues, voiced by church members, can be summarized as follows:

1. The school has never been officially recognized by the Taiwan government. Students from the school cannot transfer to a public school. As a result, graduates from Adventist Christian schools are unable to successfully compete at the job market. Since certified public schools are readily available, why should the Adventist youth come to an Adventist Christian school?

2. According to church policy, the school must employ teachers who are members of the Adventist church. Not enough Adventist teachers are qualified at the college level.

3. The administration and operation of the college has experienced a continuous turn-over rate among its school administrators and faculty (Far Eastern Division of Seventh-day Adventists, 1984). One of the most difficult administrative problems faced by the controlling board of Taiwan Adventist College has been the constant search for college administrators, particularly college presidents. Thirteen presidents have presided in the 35 years that the college has existed (see Table 1). The average duration of a president has been less than three years.

TABLE 1
PRESIDENTS OF TAIWAN ADVENTIST COLLEGE
1952-1986

Date	Name of President	Nationality
1952-1959	C. A. Carter	U. S. A.
1959-1964	M. D. Lee	Mainland China
1964-Summer	J. K. Tsao	Mainland China
1964-1966	G. J. Bertocchini	U. S. A.
1966-1968	G. E. Volsch	U. S. A.
1968-1972	D. K. Brown	U. S. A.
1972-1973	W. K. Nelson	U. S. A.
1973-1976	Samuel Young	Mainland China
1976-1977	Jerry Chi	Taiwan
1977-1980	John Lu	Taiwan
1980-1984	Eugene Hsu	U. S. A.
1984-1986	David Wong	Malaysia
1986-	Jim Fisher (Acting)	U. S. A.

4. In the college, ministerial and business administration courses are offered besides some form of secretarial and teachers' training. Graduates from the Adventist academy who do not want to take the above courses have no other choice. Since the Adventist academy is not recognized by the Taiwan government, students are unable to seek admission to other colleges.

5. Higher tuition costs at the Adventist college level--a situation not unique to Taiwan--as compared to lower tuition costs at similar government-supported institutions creates a barrier to attendance at the Adventist college in Taiwan.

Purpose of the Study

The purpose of this study was to investigate the attitudes of church members toward Adventist Christian education in Taiwan, in relation to various demographic characteristics.

In an attempt to improve the acceptance of Adventist Christian education in Taiwan, the factors investigated were:

1. To identify which demographic characteristics are significantly related to the degree of importance attached to Adventist Christian education in Taiwan.

2. To describe the attitudes of Seventh-day Adventist church members in Taiwan regarding the need for Adventist Christian education.

3. To identify the major reasons given by church members for not attending or sending their children and youth to Adventist Christian schools in Taiwan.

4. To identify what changes should be made and what goals and programs should be set for the Adventist school system in Taiwan.

Theoretical Framework

The basic theoretical framework for this study is embedded in attitude-change theory. The concept of attitude has been of interest to the social psychologist since the early years of the 20th century. According to Allport (1954), the concept initially emerged from Thomas and Znaniecki's (1918) extensive analysis of the emigration of the Polish peasant. Thomas and Znaniecki gave attitudes a central place in describing the adaptation of Polish peasants to changes in their lives when they settled in the United States.

Katz and Stotland (1959) argued that attitudes develop and change because they satisfy psychological needs of the individual, so the psychologist must be aware of what need is being served by an attitude in order to predict the nature of the change. Kelman (1961) proposed a "three process" theory of attitude change, which is particularly concerned with situations in which one person attempts to influence the attitudes of another.

Historically, attitude definitions have covered a great deal of conceptual territory, ranging from Allport's (1935) mentalistic "and . . . state of readiness. . . exerting a dynamic influence upon the individual's response to all objects and situations to which it is related" (p. 810) to Campbell's (1950) behavioristic "consistency in response to social objects." Not every one agrees on the meaning of the concept of attitude. Nevertheless it is widely used in research. Rokeach (1968) defined an attitude as:

A package of beliefs consisting of interconnected assertions to the effect that certain things about a specific object or situation are true or false, and other things about it are desirable or undesirable. (p. 159)

Some of these beliefs, Rokeach said, concern matters of fact, and others matters of evaluation. He remarked in 1973 that the more an attitude is linked to an important value, the more resistant to change it becomes. The reverse is also true.

An understanding of the attitudes of the members of a society is helpful and often essential in the maintenance of a high degree of cooperation among the members of that society (Collins, Kiesler, & Miller, 1968; Wagner & Sherwood, 1969). The better the attitudes are expressed and mutually understood, the greater potential for cooperation and achievement among the members. Zimbardo and Ebbesen (1970) stated how important attitudes are:

Attitudes have generally been regarded as either mental readiesses or implicit predispositions which exert some general and consistent influence on a fairly large class of evaluative responses. These responses are usually directed toward some object, person, or group. In addition, attitudes are seen as enduring predispositions, but ones which are learned rather than innate. Thus, even though attitudes are not momentarily transient, they are susceptible to change. (p. 6)

An Adventist Christian school is one choice among several alternatives available to church members of school-age children. In recent years, a tremendous change has taken place in Adventist Christian education in Taiwan. More church members are deciding to withdraw their children from Adventist schools in order to place them in the public schools (Taiwan Adventist College, 1985b). Is the continuous decline in church member commitment to the Adventist Christian schools in Taiwan the result of negative attitudes toward Adventist Christian education? If there are negative attitudes, can they be specifically identified and can changes be made to improve the image of Adventist Christian schools? If church members believe

strongly in the philosophy of Adventist Christian education but do not believe in attending or sending their children to Adventist Christian schools, then the church must restudy its educational approach. If the attitudes of the Adventist members are positive toward the Adventist schools in Taiwan, there will be a greater attempt on the part of the church members to enroll their children in the Adventist Christian schools. Conversely, if the attitudes are negative, there will be a lesser attempt on the part of the church members to enroll their students. This does not mean that attitude is the only factor, but rather that attitude is one of the major factors.

Therefore the future of the Adventist Christian schools is dependent upon the value and attitudes of the supporting church members. If children are to receive the maximum benefits from their school instruction, an understanding of the attitudes of the church members toward the school and toward its educational program is essential. There should be good communication between the school and church members in order to make the best decisions regarding the future education of the children in the Adventist schools in Taiwan. Metcalfe (1969) stated that the degree of cooperation which exists between the church members and the school is largely determined by the attitudes which are held by the church members. Several studies (Ballweg, 1980; Caire, 1979; Damm, 1963; Gratiot, 1978; Jewett, 1968; Kass, 1972) indicate that a parochial school must convince its constituents of its uniqueness. It must prove it has a role to play that other school systems can not. When the church members are convinced that the parochial schools are meeting their objectives, costs and other factors are not a negative reason for enrollment.

Hypotheses

The hypotheses that were to be tested in this study are:

Hypothesis 1

There is a significant difference in attitude toward the support of Adventist Christian education between males and females.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 1A. There is a significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between males and females.

Sub-hypothesis 1B. There is a significant difference in attitude toward the curriculum offering and teacher qualifications between males and females.

Sub-hypothesis 1C. There is a significant difference in attitude toward the quality of Adventist Christian education between males and females.

Sub-hypothesis 1D. There is a significant difference in attitude toward the Christ-centered education and character building of children and youth between males and females.

Sub-hypothesis 1E. There is a significant difference in attitude toward personal and financial support of Adventist Christian schools between males and females.

Hypothesis 2

There is a significant difference in attitude toward the support of Adventist Christian education among the following age groups: young, middle-aged, and old church members.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 3

There is a significant difference in attitude toward the support of Adventist Christian education among the following marital status: single, married, and widowed or separated.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 4

There is a significant difference in attitude toward the support of Adventist Christian education among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 5

There is a significant difference in attitude toward the support of Adventist Christian education among the church members of different family income levels.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 6

There is a significant difference in attitude toward the support of Adventist Christian education among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 7

There is a significant difference in attitude toward the support of Adventist Christian education among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 8

There is a significant difference in attitude toward the support of Adventist Christian education among groups categorized by the number of years as a member of the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 9

There is a significant difference in attitude toward the support of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 10

There is a significant difference in attitude toward the support of Adventist Christian education between regular church attenders and non-regular church attenders.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 11

There is a significant difference in attitude toward the support of Adventist Christian education among groups categorized by the years of Adventist Christian education.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 12

There is a significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA elementary school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 13

There is a significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 14

There is a significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 15

There is a significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA college and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 16

There is a significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA graduate school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 17

There is a significant difference in attitude toward the support of Adventist Christian education among those church members of different educational levels (public and Adventist).

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Hypothesis 18

There is a significant difference in attitude toward the support of Adventist Christian education among groups categorized by years in Adventist denominational work.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Assumptions

For the purpose of this study, the following assumptions were made:

1. It was assumed that the sample subjects are cooperative and would provide valid and reliable information concerning the demographic information of the sample subjects under study.

2. It was assumed that Adventist school administrators, teachers, and church leaders want information that could assist in meeting the needs of their constituency.

3. It was assumed that the church members' responses to an Adventist Christian Education Attitude Scale would provide a basis for the researcher to determine their attitudes toward the support of Adventist Christian education in Taiwan.

Delimitations of the Study

The scope of this study was delimited geographically to the territory within the boundaries of the Taiwan Mission, and the population of Adventist church members either married or single, parents or non-parents, who are at least 20 years old and regularly attend church.

Importance of the Study

It was anticipated that the results of this study would serve as guidelines for the goals, objectives, and curriculum development for Adventist Christian education in Taiwan.

This study is important because it is believed that the findings will help both church members and church leaders to become aware of the church members' responsibility toward education so that

close cooperation will be developed between church members and the schools and more support will be given to the Adventist educational program.

Definition of Terms

The following terms are defined as used in this Ex Post Facto study.

Adventist Christian Education

A term generally applied to mission-owned or church-sponsored education in Taiwan between 1952 and 1986. More generally, it is that education which seeks to foster Christian character development, and to promote unselfish service to God and humanity within a physical, mental, and socio-cultural context.

Constituents

A term that includes board members and faculty, alumni, current students, prospective students, and other members of the Adventist church in the territory of Taiwan.

Church School

A church-controlled school linked to an individual parish or denominational assembly, free of personnel and financial control by the Province of Taiwan.

Education Department

An administrative unit which supervises the educational affairs of the schools within its jurisdiction. Each local and union conference of the Seventh-day Adventist church has a department of education or office of education.

Far Eastern Division

In the Seventh-day Adventist church organization, a division is an administrative unit under the General Conference and covers a wide geographic area.

The Far Eastern Division consists of the following territories: Bangladesh, Borneo, Brunei, Burma, Cambodia, Hong kong, Indonesia, Japan, Korea, Loas, Macao, Malaya, Pescodores Island, Philippines, Portuguese Timor, Sarawak, Singapore, Sri Lanka, Taiwan (Formosa), Thailand, Viet Nam, and Islands of the Pacific north of the equator, west of the international date line, and south of the 50^o north latitude (excluding the Gilbert Islands north of the equator).

General Conference of Seventh-day Adventists

The central administrative body of the Seventh-day Adventist church. The General Conference committee is the highest ranking committee of the church. When in session it votes the guiding policies of the church. The term also refers to the world headquarters of the Seventh-day Adventist church situated in Washington, D.C.

Local Conference/Mission

"A unit of Seventh-day Adventist church organization composed of the local churches within a given area such as a state" (Neufeld, 1976, p. 346).

Official Recognition

A term used by the Taiwan government to designate approved schools. Before a school can be established, the building plan, curriculum, personnel, finances, and other matters have to be investigated and approved by the government. The school has to be responsible to the government as well as to the school board.

Unless a school is recognized by the government, students have difficulty finding jobs. Students can be drafted into military services even though they are in such a school, while students in recognized schools can finish their course of study before being drafted. The government keeps permanent records of all students attending recognized schools, and the official stamp appears on their diplomas.

Seventh-day Adventist Church

A fundamentalist Christian denomination which has a concept of world mission and has established churches, hospitals, publishing houses, and schools throughout the world. The name is often abbreviated SDA.

Seventh-day Adventist Educational System

A world-wide system of education operated by the SDA church with world headquarters located at the General Conference in Washington, D. C. The world is divided into 10 geographical areas known as divisions. Each division is divided into union conferences and each union conference into local conferences or missions. At each level of church organization an office of education has been established which is accountable to the higher office within whose boundaries it is located.

South China Island Union Mission

An administrative unit of the Seventh-day Adventist Church. The two local missions of Seventh-day Adventists include Hong Kong and Taiwan and have a membership of approximately 9,000 as of late 1985 (South China Island Union Mission, 1985, p. 3).

Taiwan (Formosa)

An island province of the Republic of China. Taiwan reverted to Chinese rule on October 1945 after 50 years of Japanese occupation and was given the status of a province. The population of Taiwan was 19,069,194 as of December 1985. (China, Republic of, 1985a, p. 27).

Taiwan Adventist College

A missionary school (including college, senior high school, and junior high school) of the Seventh-day Adventist Church in Taiwan. The name is often abbreviated T.A.C.

Union Conference/Mission

"A unit of church organization formed by a group of several local conferences" (Neufeld, 1976, p. 1341).

Organization of the Study

This study is organized into five chapters:

Chapter I presents: (1) Background of the Study, (2) Statement of the Problem, (3) Purpose of the Study, (4) Theoretical Framework, (5) Hypotheses, (6) Assumptions, (7) Delimitations of the Study, (8) Importance of the Study, (9) Definitions of Terms, (10) Organization of the Study.

Chapter II surveys the literature. It includes: (1) Historical Background and Educational System in Taiwan, (2) A Historical Overview of Christian Education in China, (3) A Historical Overview of Adventist Christian Education in Taiwan, (4) The Aims and Objectives of Adventist Christian Education, (5) The Nature of Attitudes and Attitude Change, and (6) Related Studies Concerned with Attitudes toward Christian Education.

Chapter III describes the methodology employed in data collection and analysis. Also included in this chapter is a discussion of the procedures used for the selection of the research sample.

Chapter IV contains the findings and the interpretation of the results.

Chapter V provides the summary, the discussion of the results, the implications of the findings for educational leadership, and recommendations for further research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The literature review is divided into five main sections: (1) Historical Background and the Educational System in Taiwan, (2) A Historical Overview of Christian Education in China, (3) A Historical Overview of Adventist Christian Education in Taiwan, (4) The Aims and Objectives of Adventist Christian Education, (5) The Nature of Attitudes and Attitude Change, and (6) Related Studies Concerned with Attitudes toward Christian Education.

Historical Background and Educational System in Taiwan

The Land

Taiwan means "terraced bay" in Chinese. The area is also known as Formosa in the West after the 16th-century Portuguese mariner's description of the island, "Ilha Formosa"--Beautiful Island (see Figure 1).

Taiwan consists of the main island, which covers 13,808 square miles; the Pescadore Isles, an archipelago of 64 tiny islands of 50 square miles in the Formosa Straits; and 13 other small and mostly uninhabited islands around the main island. In addition, Taiwan maintains control over two islands--Quemoy (Kinmen) and Matsu--two very important military bases, just off Fukien Province of mainland China.

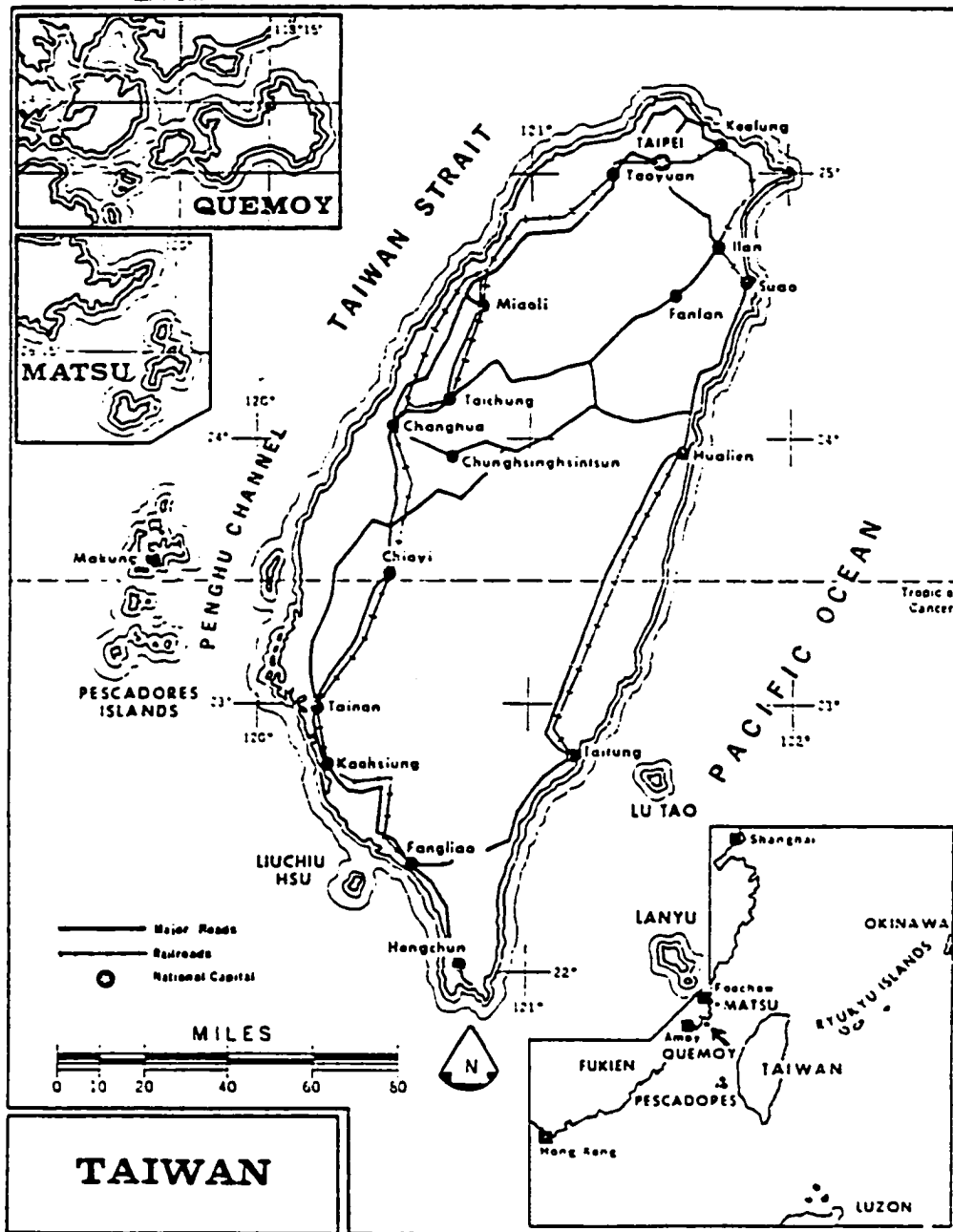


Figure 1. Map of Taiwan

The main island, 244 miles long and from 60 to 90 miles wide, is slightly larger than Massachusetts and Connecticut combined (Kennedy, 1977). The total population of Taiwan was approximately 19,069,194 in 1984, according to the Educational Statistics of the Republic of China (China, Republic of, 1985a). Density was 1,381 per square mile at the end of 1984, one of the highest in the world.

The People

The Chinese have traditionally divided themselves into "the masses" and "the classes." The masses, in former years constituting up to 90 percent of society, practiced an animistic folk religion based upon an amalgamation of Confucian pragmatism and reverence for one's ancestors, Taoist mysticism, and Buddhist idealism. The educated elite, on the other hand, disdained "superstitious" customs of folk religion. Their main concern was with man and human relationships. Confucius was their teacher. As such, they were this-worldly in outlook and rationalistic in approach. Confucius' basic tenets have thoroughly infiltrated all parts of Chinese thinking (Swanson, 1981, p. 17). Taiwan is basically a Buddhist country; the clergy and their ideas are not highly valued by the heads of state and respectable citizens. Ministers of religion are not ranked highly in the social and economic ladder.

Growth and Economics

The "economic miracle" which characterizes modern Taiwan is a well known phenomenon. Swanson (1981) pointed out that in the past two decades Taiwan has catapulted from a basically agrarian society to the front lines of economic growth and will soon enter the ranks of

the "developed" countries of the world. Per capita income for 1985 registered a high of US \$3,142, up 66 times over the US \$47.82 level of 1952 (China, Republic of, 1985b).

This rapid growth has had both a positive and negative effect upon the church in Taiwan. Positively, it has freed many churches from dependence on mission subsidies so prevalent prior to the 1970s. It has enabled Chinese Christians to build new seminaries and churches, fund major evangelistic campaigns, and launch numerous new activities made possible because of their growing financial strength. Negatively, an "inflated economy" has led to inflation which is eating away the gains made through increased salaries. People work harder to meet their expenses. Others, striving ever harder to attain "the good life" in evidence everywhere, have become increasingly preoccupied with material improvement.

Education

The history of education in Taiwan can be divided into five periods:

1. The early period, from the Portuguese entry to the Chinese conquest
2. The Chinese period, ending with the loss of Taiwan to Japan in 1895
3. The Japanese period, from 1895 until the return of the island to China in 1945
4. The post-war period of transition, 1945-1949
5. The modern Chinese period under the Nationalist government, 1949-1986.

The Early Period, 1627-1661

The Chinese visited Taiwan as early as 600 A. D. However, most settlers from mainland China did not begin to arrive until about 400 years after Taiwan was made a protectorate of the Chinese empire in 1206 (Kuo, 1979, p. 5). About the same time, the Portugese entered Taiwan. They established a small settlement in the north around 1590 and left shortly after. The rapid growth of the Spanish forces in the Philippines led to their entrance into Taiwan in 1627. The Dutch also tried to gain a foothold.

In 1627 the Dutch sent out their first missionary, Rev. George Candidius, to make contact with the people and, if possible, to establish missionary work and schools (Lee, 1964). Wang (1959) estimated that in a little over a decade after 1627 about 5,000 aborigines were converted to Christianity.

The Dutch first established a trading and military post in southwest Taiwan in 1634. Since the primary Dutch interest was to extend its commerce and trade among the natives through its Dutch East India Company, the missionaries, in addition to their ecclesiastical and educational works, came gradually to serve the Company's purposes as well. The colonialist ideal was to unite religion and trade, dedicating each to the service of the other. Arnold (1908) stated:

As soon as the Dutch missionaries and teachers had learned the language and customs of the natives, they became especially useful to the company as collectors of taxes, interpreters, judicial functionaries, and even as trademen. (p. 14)

As a result of successful expansion a number of schools were subsequently established in affiliation with the churches. Religious

instruction was the primary function of these schools, and the first reading texts were the Lord's Prayer and the catechism in the aboriginal Sin-King (Bible) dialect transliterated.

While the Dutch were carrying out their activities in trade, missionary work, and education among the aborigines in the South, the Spanish acquired a small territory in the northern part of the island which they occupied between 1626 and 1642. The Spanish, like the Dutch, employed religion as a means of justifying and consolidating their commercial interests. Churches were established among the peaceful savages of the plains in the vicinity of Keelung. A school was opened on Palm Island in Keelung Harbor about 1630 and, at one time, enrolled as many as 400 pupils (Arnold, 1908, p. 65).

Despite their commercial goals, the work of the Dutch and Spanish among the aborigines proved beneficial in certain respects. They helped improve the social customs of the aborigines, and they left them a written language based on the Roman alphabet and the dialects' phonemes. Even today, some 350 years later, many aborigines can still use the Roman characters.

The Chinese Period, 1661-1895

Superior Dutch numbers led to the quick defeat of the Spaniards in the north, but in 1662 the Ming dynasty patriot Chen-kung Cheng (or Koxinga) fled to Taiwan from mainland China, overpowered the Dutch, and established Taiwan as his base for the restoration of the Ming dynasty. His dream went unrealized. In 1683 Taiwan fell to the foreign Manchu rulers.

Throughout these intense years of struggle and war, migrants

from Fukien and Kangtung provinces continued to pour in. An 1893 census revealed 2,545,000 Chinese inhabitants already in Taiwan (Bolton, 1976, p. 17). These new migrants, who succeeded in pushing the original aborigine settlers up into the highlands, never considered themselves to be part of the Manchu kingdom.

During this period, three levels of schools existed: district schools, county schools, and prefectural schools--corresponding to the modern secondary level, and the institutions of higher education. Those who graduated from the district schools or their equivalent could take the county examination. Passing the county examination was a prerequisite for admission to the prefectural examination; passing of the prefectural examination was a prerequisite for admission to the college examination. Those who passed the college examination received a three-year college education plus room and board. Upon completion of college studies, students were eligible for immediate appointment to a government post. The explicit purpose of the whole educational system was to select the best candidates for government service (Wang, 1959, p. 8).

As soon as the Ching Dynasty took possession of Taiwan in 1683, Taiwan was made an integral part of the Empire and was governed as a prefecture of Fukien Province. Under Ching Dynasty rule, the island's prefectural and county schools began to deteriorate. Eventually only monthly and yearly examinations were administered; the successful students were promoted to upper grades and given monetary rewards. During the Ching Dynasty (1644-1911), there were three main levels of civil service examinations. The lowest examination took place in the prefectural capital after preliminary examinations in the district

seat (Hsien), the second in the provincial capital, and the third in the capital of the Empire with re-examination in the Imperial Palace.

During the Sino-French war of 1884 when the French army threatened the defense of the coastal provinces, the geographic importance of Taiwan became obvious. The Imperial Court made Taiwan an independent province after the war and appointed General Ming-chuan Liu as governor. Liu was a statesman as well as an educator, a leader equipped with modern ideas and a creative spirit. He immediately set himself the task of modernizing Taiwan through the building of forts, the installation of telegraph cables, the construction of railroads, the establishment of a shipping company, and the development of mining resources. Recognizing the need for trained personnel and technicians, Liu established the School for Western Learning in 1887 and the Telegraphy School in 1890. The curricula of these schools reflected Liu's desire to produce a class of broadly educated scientists and technologists proficient in French, English, history, geography, mathematics, and science, as well as in the Chinese classics (Chu, 1963, p. 51).

Liu's modernization effort was very successful but shortlived. Conservatives soon noted his Western orientation and disdain for traditional Chinese culture. Opposition finally forced him to resign in 1891. An extreme conservative, Yu-lien Shao, became his successor. It did not take very long for Shao to undermine Liu's innovations. All the new schools were closed.

In 1683 the last missionaries were driven out with the collapse of Koxinga's resistance movement and the establishment of Manchu control over Taiwan. The door did not open again to missionary effort for 175 years.

The Japanese Period, 1895-1945

The Manchu Dynasty lost a major battle with Japan and ceded Taiwan to the Japanese in 1895 as a part of the treaty. For the period 1895-1945, Japan became the main political and cultural force shaping the lives of the people of Taiwan. Education in Taiwan under the Japanese directly served their fundamental colonial policy--one of repression and exploitation. The specific objectives of education under the Japanese authorities were to introduce Japanese as the official language, to direct improvement and increase in production through training of needed scientific and technical personnel, and to instill loyalty to the Japanese Empire.

Educational policy was clearly both discriminatory and limited. Separate schools were established for Taiwanese and Japanese children. For the purpose of political control, the Japanese set up a few language schools "to teach local people the Japanese language to prepare them for local civil administration" (Yanaihara, 1956, p. 73). These schools later became the public elementary schools for Taiwanese, while Japanese children attended the primary schools. The former were financed through local taxes, the latter through government funds. The middle schools, founded a few years later, followed the same pattern.

During 25 years of despotic rule in Taiwan, the Japanese colonial government did produce certain positive results: firmer maintenance of law and order, accelerated economic development, higher standards of living, and the introduction of modern elementary education (Barclay, 1954; Riggs, 1952). But repressive efficiency incurred rising political discontent among the Taiwanese. In order to defuse unrest, the Japanese began in 1919 to move toward liberalizing

colonial administration through various statutory reforms. The measures affecting education were the Ordinance of 1919 and the New Ordinance of 1922. The 1919 ordinance was aimed at extending secondary education and technical training to Taiwanese, and the 1922 ordinance based the distinction between the primary school and the public school on language difference rather than separation of the races. The primary schools, according to the ordinance, were for those who habitually spoke the national language (Japanese), and the public schools for those who did not. The 1922 ordinance required that both Japanese and Taiwanese be admitted to the same middle and high schools and to the university. Although the two ordinances were meant to seem ameliorative, few Taiwanese ever benefited from their provisions. The continued emphasis on the use of written Japanese in the entrance examinations at the secondary level and the required use of the national language in the elementary grades made it almost impossible for the Taiwanese to attend the same schools as the Japanese.

A more substantive liberalization in education came later when Taiwanese students were allowed to pursue secondary and higher education in Japan. Taiwanese students in Japan were better treated and granted more freedom in choosing fields of study than they were at home. Another notable development during Japanese rule was the establishment of the Taihoku (Taipei) Imperial University in 1928 (Tsurumi, 1977). According to Chiang (1970), the establishment of this university may be ascribed to the following considerations:

1. The Japanese wished to provide an elaborate first-class research center for exploration of all problems involved in colonizing the lands and peoples of southeast Asia.

2. Higher educational facilities were needed to accommodate the increasing numbers of Japanese middle-school graduates.

3. The Japanese hoped the establishment of a university in Taiwan would prevent many Taiwanese from studying abroad where diverse social and political environments might provoke discontent with the static and oppressive colonial regime at home.

Higher education under the Japanese may be divided into "university education" and "technical education." Technical education was provided by five technical colleges, one each in agriculture, economics, industry, and medicine, and a separate college for girls. The period of study in the medical college was four years; three years of study were followed in the others. Only middle-school (junior high) or technical-school graduates might seek admission to these technical colleges (Han, 1956, p. 45).

University education comprised three levels, preparatory education, the university undergraduate level, and graduate studies. Preparatory education was provided either by the senior section of the Taihoku High School or by the preparatory courses offered by the Taihoku Imperial University. The Taihoku High School, established in 1922, was composed of a junior and senior section. The junior section, corresponding to the middle school, admitted students who had completed elementary school. The senior section, divided into "letters" and "sciences," admitted those who had completed either the junior section or a middle school. The graduates of the senior section were eligible for admission to the university (Han, 1956. p. 53).

When Taiwan was ceded to Japan in 1895, official Japanese policy at first granted missionaries considerable religious freedom

until the threat of World War II led to their final expulsion in 1940 (Tong, 1961, p. 74). The young Taiwanese church was now on its own, a small but vital Christian witness in an increasingly difficult environment. The first post-war records counted 30,429 baptized Presbyterians in 1948 (Tong, 1961, p. 88).

During the years (1895-1945) of Japanese occupation in Taiwan, only three Christian junior high schools and two seminaries were operating. These schools were all established by the Presbyterian church (Tong, 1961, pp. 158-165).

Post-War Period, 1945-1949

The end of World War II and the restoration of the island of Taiwan to mainland Chinese government was followed by a period of administrative confusion from 1945 to 1947 as local defiance of the central government was being forcibly controlled (Payne, 1969, p. 289). Subsequent efforts in education stressed the achievement of cultural and political harmony among the various people in Taiwan. Taiwanese educators and planners faced the related task of supplanting Japanese traditions and practices. Foster (1962) pointed out that:

Taiwan was under Japanese rule for fifty years. So-called "Nipponized (Japanized) education" was enforced during the years of the Japanese occupation. Since its restoration, an educational system based on the Three People's Principles has been carried out in its stead. For this reason, all educational measures adopted have to take into consideration "how to do away with the old" and "how to pave the way for the new." (p. 3)

A major crisis arose with the repatriation of the Japanese to Japan. During the Japanese occupation, 51 percent of all elementary-school teachers, 91.5 percent of all secondary-school teachers, and 77.5 percent of all college and university teachers were Japanese,

as were all school principals and administrators (see Table 2). After World War II, when almost all these instructional personnel returned to Japan, the problem of quickly securing replacements was particularly urgent. The Chinese government set up many recruiting offices on mainland China, and some 1,000 teachers responded to the call (Lee, 1964, p. 63). In Taipei a Teacher's License Commission was established to certify local teachers who either had taught before or were qualified to teach.

TABLE 2
NUMBER OF TEACHERS IN TAIWAN IN 1944

	Number of Teachers in		
	Elementary Schools	Secondary Schools	Higher Education
Japanese	8,793	2,617	786
Taiwanese	8,456	243	225
Others	-	-	3
Total	17,249	2,860	1,014

Source: Hsu Chiao-shu, Taiwan Education before and after Japanese occupation (Taipei: Taiwan Book Co., 1949), pp. 16-17.

The major developments in education during the period 1945-1949 were:

1. The structure of the Japanese school system was superseded by that of the mainland Republic of China.
2. New teachers were employed to teach new subjects to Taiwanese students from new textbooks in a new language (Chinese).
3. Teacher education was promoted; special re-education

courses were held to inculcate the Three People's Principles and to acquaint all teachers with the Constitution and with President Chiang Kai-shek's prescriptions for education.

4. A committee for the promotion of Mandarin was organized with office facilities for linguistic experts. Intensive radio classes, adult educational programs, and teacher training courses rapidly expanded the use of Mandarin throughout Taiwan.

The Modern Chinese Period, 1949-1986

At the end of World War II, Taiwan was returned to the mainland Chinese government. When the Chinese mainland fell to the Communists in 1949, the collapse of the Nationalist government unleashed a flood of some 900,000 to one million refugees who were forced to move to Taiwan. This influx of refugees suddenly and dramatically thrust Taiwan into a new, modern era.

The Republic of China is a constitutional democracy established on the Three Principles of the People of Dr. Sun Yat-sen, the Founding Father of the Republic: Ethics of nationalism, democracy, and social welfare. The structure of the government follows the five-power system he originated whereby the powers of government are placed in five yuans (councils or branches of government) under the President of the Republic. The five yuans are: executive, legislative, judicial, control, and examination. Since 1969, the Republic has added a National Security Council which is concerned with the development and supervision of major governmental policies (Kennedy, 1977).

According to the government Department of Education in Taiwan, 98.5 percent of the children were in school in 1985 (China, Republic

of, 1985a). Due to the efforts of the government, educational work has been a powerful influence on the students as well as on their parents. The constitution of the Republic of China, enacted in 1963, provides that every citizen has the right to education and that the government shall establish and conduct a national educational system which shall be regulated by statute (China, Republic of, 1960b). The Ministry of Education has the overall authority for all educational work and is directly in charge of all colleges and universities. The educational system in Taiwan, therefore, is centrally controlled.

Because of the efforts and industriousness of the people, education has made spectacular progress in the last 36 years (1949-1986, see Table 3).

The impact of education can be seen by the sharp drop of illiteracy during the past 35 years (China, Republic of, 1985a). Illiteracy, as defined by the government, includes all school age citizens (7 years and over) who have no formal education and are totally lacking in reading and writing skills. This assumes that all children currently aged seven or above are properly enrolled in school (see Table 4).

According to the 1985 Educational Statistics of the Republic of China, more than 25.7 percent of the population was attending school, a total of 4,870,838 students in the 1984-1985 school year. The percentage of primary-school graduates going to junior high school reached 99.34 percent in the 1984-1985 school year. In a total of 6,063 schools in Taiwan, there was an enrollment of 412,381 students in colleges and universities, 1,885,954 in secondary schools, and 2,572,503 in primary schools (China, Republic of, 1985a).

TABLE 3
 NUMBER OF SCHOOLS AND STUDENTS
 IN TAIWAN

School Year	Number of Schools	Number of Students
1950-1951	1,504	1,043,927
1951-1952	1,703	1,123,627
1952-1953	1,769	1,187,858
1953-1954	1,929	1,275,858
1954-1955	2,001	1,383,094
1955-1956	2,165	1,535,455
1956-1957	2,321	1,678,788
1957-1958	2,451	1,838,038
1958-1959	2,593	2,037,095
1959-1960	2,795	2,212,588
1960-1961	2,961	2,375,328
1961-1962	3,095	2,540,665
1962-1963	3,140	2,702,771
1963-1964	3,232	2,823,674
1964-1965	3,294	2,964,286
1965-1966	3,371	3,117,392
1966-1967	3,457	3,253,636
1967-1968	3,570	3,406,233
1968-1969	3,815	3,613,731
1969-1970	3,926	3,809,853
1970-1971	4,036	3,991,574
1971-1972	4,115	4,130,691
1972-1973	4,211	4,269,132
1973-1974	4,328	4,334,462
1974-1975	4,400	4,395,159
1975-1976	4,540	4,449,009
1976-1977	4,572	4,478,957
1977-1978	4,698	4,522,037
1978-1979	4,824	4,529,663
1979-1980	4,950	4,570,132
1980-1981	5,090	4,597,721
1981-1982	5,240	4,641,952
1982-1983	5,452	4,724,921
1983-1984	5,738	4,799,833
1984-1985	6,063	4,870,838

Source: China, Republic of. (1985a). Educational Statistics of the Republic of China. Taipei, Taiwan: Ministry of Education.

TABLE 4
ILLITERACY RATE IN TAIWAN, 1952-1985

Year	Percentage Illiterate
1952	42.1
1957	32.3
1967	19.4
1977	11.7
1985	9.2

Source: China, Republic of. (1985a). Educational Statistics of the Republic of China. Taipei, Taiwan: Ministry of Education.

The modern school system in China began with the promulgation of the School Law by the Manchu Court in 1902. It was gradually evolved through a number of successive modifications into the existing school system. Under this system a student might spend more than 22 years in school, including two years in the kindergarten, six years in the elementary school, three years in the junior high school, three years either in the senior high school or the senior vocational school, five years in a junior college admitting junior-high-school graduates or two years in junior college admitting senior vocational school graduates. As a general rule, four years follow in a university or college, but five years are required in the case of students studying for the teaching profession, and six to seven years for those specializing in medicine. A minimum of two years of graduate work leads to the M. A. program and two or more years of additional studies lead to the Ph.D. degree (China, Republic of, 1983). (The school organization is displayed in Figure 2).

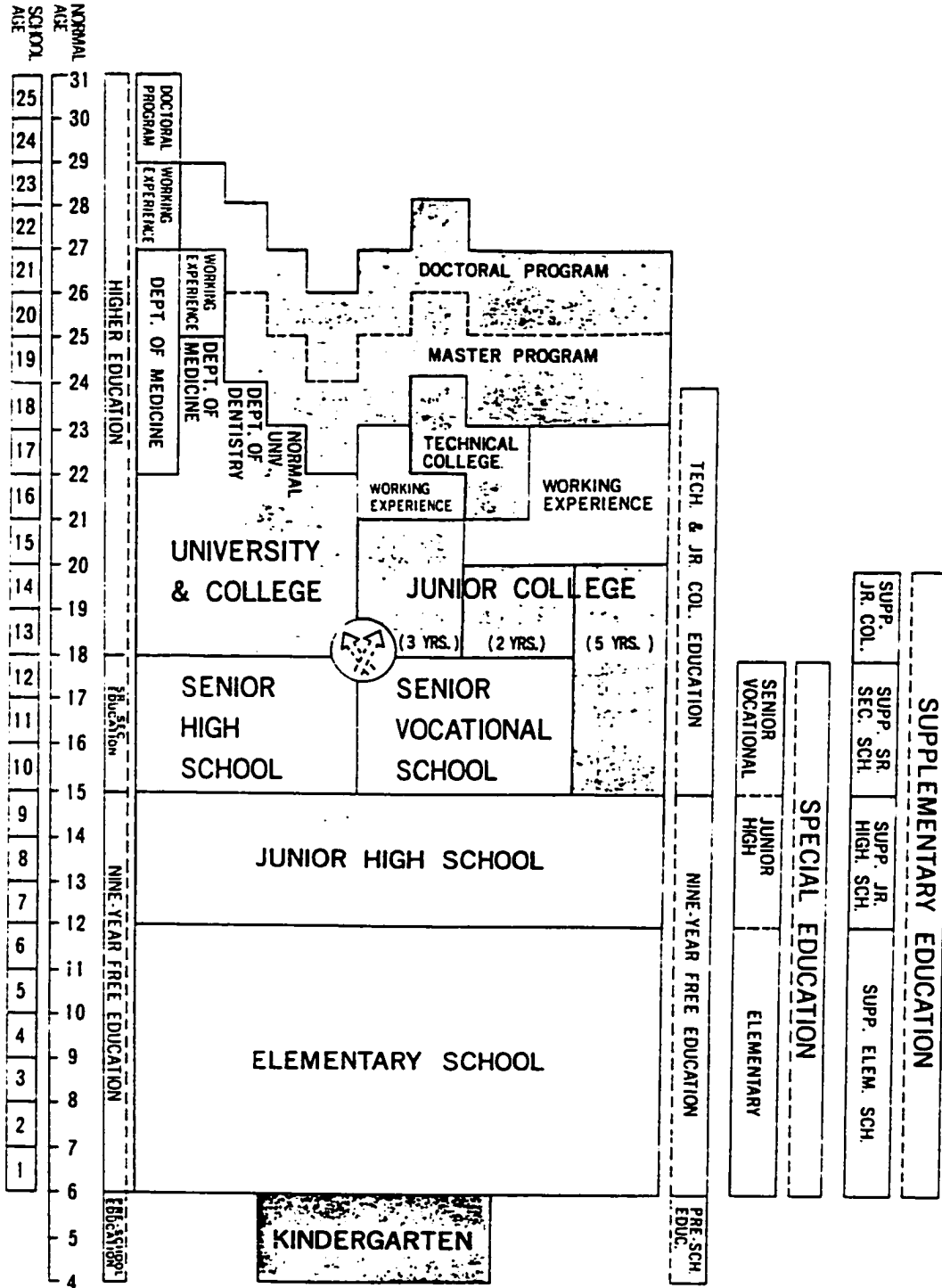


Figure 2. The Current School System in Taiwan

When the Nationalist government moved to Taiwan as a result of the Communist takeover of the Chinese mainland, many of the Christian ministers followed. Since 1949, noticeable progress has been made in the spreading of Christian education among the Chinese in Taiwan. In 1982, according to Yang (1982), there were 64 colleges and seminaries established by various Christian denominations. Christianity created an image that was scientific, progressive, and civil. Due to the efforts of Christian churches, people gradually ceased to view Christianity as a tool of cultural invasion (Tong, 1961). Christianity has never received a better welcome in Chinese society than during the 1980s. Swanson (1981) suggested that the best time to develop Christian education in Taiwan seems to be in the 1980s.

Summary

Commerce was the impelling interest of the Dutch and the Spanish, but both were likewise committed to the spread of the Christian gospel. For this purpose the Dutch imported ministers of the Reformed Church to serve the religious needs of the European settlers and to work for the conversion of the Formosan aborigines as well. The Spanish, on their part, brought five Dominicans from Manila on their initial founding voyage. The Dominicans looked after the Spanish garrison and began the work of converting the aborigines in the northern part of the island. Despite the commercial goals of the Dutch and Spanish, their work among the aborigines proved beneficial in certain respects.

During the 50 years of Japanese rule of Taiwan (1895-1945), the Japanese introduced a rudimentary system of education on the

elementary and secondary levels. They also established several normal colleges to train teachers for the island schools and founded Taihoku Imperial University (later the National Taiwan University). Japanese was the official medium of instruction (Tsurumi, 1977).

When the Republic of China moved to Taiwan, the government embarked on a program of modernization of the educational system left by the Japanese. Because of the efforts and industriousness of the people, education has made remarkable progress in the last 36 years. Postwar educational progress may be measured by comparing the number of schools and the number of students enrolled at each level of education (China, Republic of, 1985a; see Table 5).

TABLE 5
NUMBER OF SCHOOLS AND STUDENTS
COMPARISON BETWEEN 1951 AND 1985

School/Year	Number of Schools	Number of Students
Higher Education:		
1951	7	6,665
1985	105	412,381
Secondary Education:		
1951	128	79,948
1985	1,470	1,885,954
Elementary Education:		
1951	1,231	906,948
1985	4,488	2,572,503

Source: China, Republic of. (1985a). Educational Statistics of the Republic of China. Taipei, Taiwan: Ministry of Education.

A Historical Overview of Christian
Education in China

Christian Education in China

Up to 1644 the door of China had been essentially closed to the Western world. In that year two European emissaries, Russian and Dutch, arrived at Peking to open diplomatic relations with China, but they were rudely treated. During the next two centuries the development of navigation and the desire on the part of the Western nations to expand trade brought more countries into contact with China. Their efforts conflicted with those of isolated China which felt no need for wares from abroad. This different viewpoint caused a conflict that led to the Opium War with Britain in 1839 to 1842, which subsequently forced open five of China's ports to foreign trade (Martin, 1968).

This struggle with the Western powers later developed into the Boxer Rebellion in 1900. Defeated by foreign powers, China had to give special privileges and concessions to many Western nations. This included freedom for missionaries to reside and preach anywhere in the country and afforded protection not only for the missionaries but also for their Chinese converts. This drastic change encouraged the spread of Christianity in China (Luke, 1982).

As more missionaries arrived in China, a general development of Protestantism occurred. All phases of missionary work--evangelistic, medical, educational--began to grow. In 1877, when the first general missionary conference was held in Shanghai, only a little over 13,000 Protestant communicants lived in all mainland China; by 1906 this number had increased to 178,151 (Smith, 1941), and by 1911, there were over 200,000 (Latourette, 1929).

As Christian missions developed, their educational system became increasingly important not only to the missionaries but also to the national school system. According to Gregg (1946), the role of the Protestant educational missionaries in China was changing between 1807-1937. The years between the arrival of the first Protestant missionary, Robert Morrison, to the outbreak of the Sino-Japanese War may be divided into three periods: the early period (1807-1902); the anti-religious-movement period (1902-1927); and the critical period (1927-1937).

During the early period, the Christian educational system reached its peak, though the national system was developing rapidly. The Christian missions had developed an elaborate system of schools for all grades. In 1917, the Protestant schools had a total enrollment of 191,033 students (Kiang, 1948). They were popular because their equipment and educational standards were superior to those in the government schools. About a third of the students in Protestant schools were from Christian homes. Since the mission schools were not registered with the Chinese government at that time, the missionaries were free to make religious courses and religious worship a required part in the educational program. As a result, large numbers of the students became Christians before graduation (Labourette 1929).

In the anti-religious-movement period, the Chinese Nationalist government, influenced by the Communists sponsored by the Soviet Union, attempted to force a plan of registration calculated to eliminate all missionary influence in the schools. In part, this new law required that all religious activities and Bible classes be removed from the curriculum and, further, that a government officer

be employed to teach the required course in party politics (Luke, 1982).

During the decade called the critical period, all private schools had to be registered with the government. This had a serious effect on missionary schools since strong provisions were written into the legislation which made the development and operation of Christian schools very difficult.

Adventist Education in China

In 1888, Abram LaRue, a member of the Seventh-day Adventist church sailed to Hong Kong from California as a self-supporting lay missionary. He worked alone for 13 years, all the time trying to call the attention of the Seventh-day Adventist church leaders to China's great need (Howell, 1935). It was not until April of 1901 that the General Conference of Seventh-day Adventists responded to LaRue's appeal for China and passed a resolution recommending that Jacob N. Anderson and his wife Emma of Wisconsin make China their field of labor (Oss, 1949). Since then, the people of China have been benefitted in a material as well as spiritual way as a result of the Adventists' work.

The educational work of Seventh-day Adventists occupied a prominent place in their missionary program in China. The threefold educational program of the denomination that aims to train the heart and the hand as well as the mind and to give students a well-rounded training has been especially appealing to China's educators (Oss, 1949).

Adventist schools emphasized an education that involved a

balanced development of the intellectual, spiritual, and physical aspects of student life. This was different from the type of education provided by government schools. The work-study program has been one of the prominent characteristics of Adventist Christian education throughout the world.

Denton Rebok, who became president of Shanghai Missionary College in 1922, played a most significant role in implementing the work-study program in China. Introducing physical activity through games, Rebok then led the students in manual labor through his own personal example. After moving the school to a rural campus in 1925, he brought his ideals into realization, establishing vocational training and industrial as well as traditional academic programs and religious activities.

It was the vocational training and the fact that the students were taught the dignity of useful labor that especially attracted attention. China's educators felt that this aspect of education needed emphasis to change the age-long idea that to labor with one's hands was below the dignity of the scholar and man of letters. A number of Chinese officials and educators were so interested in the educational program of the denomination that they offered to turn some schools over to the Adventists to operate them according to educational principles of Seventh-day Adventists (Oss, 1949).

Madame Chiang Kai-shek became so interested in the work at the China Training Institute that she employed one Adventist professor, Dr. Paul Quimby, to act as supervisor of the National I Tsu School for Boys at Nanking, of which she was honorary president. Dr. Quimby's work at this institution was much appreciated and brought the

distinctive features of the Seventh-day Adventist system of education to the attention of China's leaders.

Early missionary educators in China, such as J. N. Anderson, H. W. Miller, D. E. Rebok, and P. E. Quimby, applied the Adventist Christian philosophy and methodology of intellectual, physical, vocational, and spiritual education within a Chinese environment as advocated by Ellen White. In doing so, they created Adventist Christian schools that were "new" and "different" and which achieved the objectives of worker training, character building of youth, and soul-winning.

Anti-Religious Movement

Since China's contact with the West in the latter part of the 19th century, the Chinese intelligentsia were suspicious of Western religion. In the early years, the Chinese government relied heavily on Christian missionaries to conduct modern schools, but they took care that these Westerners would not try to propagate their "foreign religion." In 1903, when Chang Chih-tung and others submitted their regulations for the modern schools, they specified that foreign teachers should not talk about religion:

If Western teachers had served as missionaries, it should be clearly stated in the contract that in teaching scientific subjects, they should not use any pretext to talk about things concerning religion, and those who violate this condition must be asked to resign. (Shu, 1928, p. 19)

The general attitude was that China had its own superior moral teachings of Confucius and did not need the "heretical" religion from the West. During the period of the Chinese Renaissance, the "new youth," though supporting Western science and democracy, showed little

interest in Western religion. This lack of interest in religion was actually a reaction against the movement to make Confucianism the state religion of China (Kiang, 1948, p. 53).

The first powerful, organized anti-religious movement was launched in September 1920 by the Young China Association. The executive committee of the Association in Peking approved a proposal, made by its members who were studying in Paris, that all people with religious faith should be excluded from its membership. Thus no new members with religious faith would be introduced to the Association and old members with religious faith would voluntarily withdraw their membership (Chang, 1927).

Besides the Young China Association and its organ, a number of other organizations and magazines in China discussed the religious problem in 1920 and 1921. Among them were magazines, such as Wissen and Wissenschaft, Science, Philosophia, and The Critical Review. Most of them took a skeptical view of religion.

Aware of the anti-religious tide, some international Christian organizations decided to hold a conference of the World's Student Christian Federation at Tsing Hua College in Peking in April 1922. The event provoked immediate anti-Christian agitation and, subsequently, a general anti-religious movement. A Great Federation of Anti-religionists was organized in Peking in March under the leadership of the veteran anarchist, Li Shih-tseng, and supported by Communists and the Nationalist government. The issue was centered on freedom of religion and educational independence from religious interference (Yamamoto & Yamamoto, 1953).

One of the popular arguments against religion at the time was

based on the new confidence in science, knowledge, clear thinking, and agnosticism. The argument ran as follows: Religious faith did not come from logical thinking. The question whether or not there existed a superhuman power was beyond the knowledge of human beings. To worship something unknown only led to blind faith and superstition. The subject matter of religious myths was only something which was still unknown for the time being. All religious faith was dogmatic and hence unscientific, and emotional instead of rational. Science had become the major weapon against religion, since religion was in conflict with modern science (Chow, 1960).

Another argument against religion was based on its origin and development. The antireligionists held that religion originated from the ignorance and fear of primitive peoples. They claimed it took advantage of the weak-points of mankind and, hence, was based on superstition.

Furthermore, the antireligionists argued that religions were partisan and aligned against each other. Honest believers in any organized religion insisted that its essential teachings were absolute and final truth. They were necessarily in conflict with followers of other religions. This dogmatic attitude thwarted the development of individuality and social advancement (Chang, 1927).

Countering these views, many Christian students argued that religions was both inevitable and useful. It gave human comfort to the distressed. They believed religion and science were not conflicting factors in modern society since science could not be the only solution of human problems. In defense of Christianity, they advanced a progressive plea. They said that those elements of the Christian

religion which seemed to be antagonistic to science were simply out-of-date doctrines, that the essence of Christianity was the supreme personality of Jesus, that the fact that the Church had committed sins in the past could not be used as grounds for rejecting Christian teachings, and that socialism was, in actual practice, a Christian principle which upholds that labor is sacred, that slavery should be abolished, and that cooperation should be promoted. They insisted that Christianity was the "gospel of the poor" (Chow, 1960).

The anti-religious movement in 1922 died out as quickly as it arose, but during its time, it exercised considerable influence in promoting religious reforms in China. A church revolution was reported to have started in various Christian denominations in China, and these made a point of affirming that they had no relationship with imperialism and capitalism in response to the leftist charge that they were the instrument of these systems (Chow, 1960).

Summary

As more missionaries arrived in China, a general development of Protestantism occurred. All phases of missionary work--medical, evangelistic, and educational--began to grow. The people of China benefitted materially as well as spiritually as a result of what the Protestants did.

There was evidence of a sizable anti-foreign attitude in the history of Chinese education--a reaction, no doubt, to the invasions of the various foreign powers in the latter years of the Ching Dynasty (Chen, 1969). Although the reaction was political, it unfortunately included resistance to the Christian church and Christian education.

A Historical Overview of Adventist
Christian Education
in Taiwan

The Early Years, 1950-1964

With the fall of mainland China to the Liberation Army and the flight of one million inhabitants with President Chiang Kai-shek to Taiwan in 1949, the island became a base for the Seventh-day Adventist mission work among the Chinese. Teng (1983) indicated that no strongly organized denominational work was in Taiwan at the time, so plans were organized to care for the Seventh-day Adventist believers who arrived and for others who were looking for spiritual answers in the turmoil. Mission personnel began working immediately, and soon Seventh-day Adventism had spread throughout the island. In 1950 Taiwan Mission was organized in Taipei, Taiwan. By 1952, over 400 members worshiped in 18 churches (Teng, 1983, p. 2).

Seventh-day Adventist education had a small beginning in Taiwan. Prior to 1950, no Adventist schools existed on the island. The Seventh-day Adventists were not satisfied with the educational conditions and the purposes of the public schools, so they proceeded to provide schools where their children would be trained to work for the church and could be comfortable and free to express their religious beliefs without any fear of reprimand. Adventists were forced to begin an educational system of their own at the beginning of the 1950s to train young people to work for the church. The early missionaries were determined to establish a sound Adventist education system in spite of the difficulties. The need for an Adventist school was discussed and resolutions were passed for the establishment of a training school.

The request for a special appropriation to open a training school in the Taiwan area came from the Taiwan local mission through the South China Island Union Mission to the General Conference for approval. The General Conference responded favorably and granted approval to start a school (Tsao, 1964, p. 12).

Thus, to supply trained personnel and to establish a needed center of Christian education for its youth, the denomination established Taiwan Adventist College near Taipei, Taiwan, in 1952 (Tsao, 1964, p. 12). C. A. Carter, a veteran educator from the United States who had once been the president of the China Training Institute, was asked to return to Taiwan to become the first president of the new school in May, 1951. The first year of school began 24 September, 1952 on the new property with 145 students. The school began a period of steady growth under the administration of C. A. Carter (Ang, 1970).

The school, then named Taiwan Theological Institute, was a secondary-level school with Grades 7 to 12. In 1954 the name was changed to Taiwan Training Institute and the school was upgraded to the junior-college level (Neufeld, 1976, p. 1457)--a coeducational boarding school operated by the South China Island Union Mission.

The Senior College Years, 1964-1986

To meet the growing need of the church for more qualified workers, plans were approved in 1964 to raise the school to the senior-college level. It was accredited by the Far Eastern Division Commission of Education, a subsidiary of the General Conference Board of Regents (Brown, 1979, p. 175). The English name of the school was changed to Taiwan Missionary College. It was the first Chinese

Seventh-day Adventist senior college to receive General Conference recognition. At the close of the 1965-1966 school year, the first graduation was held. Twenty-six students received diplomas for having successfully completed the four-year course. Among them, four graduated from the ministerial department and 22 from the nursing department. The graduation of these students demanded a new phase in the development of this school to meet the needs and challenges of a rapidly growing school and church.

The South China Island Union Mission, the smallest union in the Far Eastern Division, had to support two colleges because of political differences between Hong Kong and Taiwan. Consequently both lacked strong administrators, faculties, facilities, and adequate numbers of students. To remedy this situation, the constituency of the South China Island Union decided in 1970 to merge the administration of Taiwan Missionary College and South China Union College (Hong Kong) and operate both under the name South China Adventist College--the main campus to be in Hong Kong. It was hoped that the teaching force would thus be better arranged and utilized (Luke, 1982). The first president was D. K. Brown, succeeded by W. K. Nelson in 1972, and Samuel Young in 1973.

After a brief experiment at consolidation with South China Union College in Hong Kong, Taiwan Adventist College returned to its separate status. From 1952 the campus for the Taiwan Adventist College had been operated in Taipei. In 1974, it was moved to Yu-Chih, Nantou, a country site of 120 acres covered with 7,000 citrus and other fruit trees and surrounded by beautiful hills and valleys. This location was in central Taiwan, just four miles from the

internationally famous Sun Moon Lake in Taiwan. The name was changed to Taiwan Adventist College (South China Island Union Mission, 1973).

During the next 12-year period (1974-1986), Taiwan Adventist College made progress in facilities and academic development. New buildings were erected and effort was focused on upgrading the teaching staff. The church members generally believe that if improvement of the college were to be undertaken, government academic recognition should be sought. This would enable the graduates of the institution to enter into wider service both within and without the church organization. The opportunity to apply for government academic recognition discontinued in 1972, but was reopened in 1985. In 1986, the school reapplied for government academic recognition but as yet that recognition has not been achieved.

Taiwan Adventist College was organized to provide education according to the Adventist philosophy for the Seventh-day Adventist students who were undergoing religious and social pressures in existing schools. It was to offer prospective workers an education in harmony with Christian principles and the service program of the church. The Taiwan Adventist College Bulletin states:

The purpose of education at Taiwan Adventist College is not merely to emphasize unilateral increase of knowledge or skill useful to the student in securing employment. Rather it is to promote a balanced development of man's total capacity for spiritual, intellectual, social, and physical growth, recognizing that maturity in these areas can be achieved only as man responds to the recreative power of God working in his life to restore the perfection of God's likeness with which he was originally created. (1986a)

The school was established as a character-building agency. For this reason, the administrators and faculties gave much attention to the development of the Christian philosophy of life. A sense of

personal responsibility to uphold a high standard of living and participate in Christian service was impressed upon each student.

A school curriculum in which education was provided through both manual labor and academic means was a unique characteristic of Taiwan Adventist College. This new concept for Chinese education was a real contribution on behalf of the education of the youth of the country. Manual labor provided physical exercise for the development of the body. Good work habits were also emphasized through this system. In order to accommodate students who were unable to finance their education, industries were provided to enhance personal development and to give students an opportunity to earn their school expenses. There is strong evidence that the students themselves were enthusiastic supporters of the work study program through the years.

The Bible was held supremely as the inspired word of God and was given a prominent place in the curriculum. The school aimed at a three-fold development of the individual--a training of the hands, the head, and the heart (Taiwan Adventist College, 1985b). It was designed to train young people to work for the church and was patterned after Avondale College in Australia.

Within less than 35 years and in response to the needs of Seventh-day Adventists members, Taiwan Adventist College developed from a secondary-school to senior-college status. To fulfill its enlarging objectives and to remain true to Adventist educational philosophy it had moved from an urban to a rural area. Between 1955 and 1985, it graduated 427 students, thus supplying more than 90 percent of the Adventist workers in Taiwan. Until 1985, 75 percent of its graduates entered denominational work; while 85 percent of

these graduates have remained faithful to the Adventist church (Taiwan Adventist College, 1985b). No better evidence could be presented than that the primary goal of the college--to prepare workers for the church--had been fulfilled, and, thereby, many of the goals that Adventists held when they first began their educational efforts on the Chinese mainland had also been realized.

Summary

Seventh-day Adventists felt the need to establish a school system in Taiwan that would preserve the rights and identity of their children and prepare workers for the church. Thus, an Adventist school system was established for a growing church in 1952.

Taiwan Adventist College is a very important institution of higher learning since it is the only Seventh-day Adventist senior college in the Chinese-speaking countries. It trains workers to take an active part in the promulgation of the Seventh-day Adventist message. The workers of the Taiwan Mission are mostly alumni of Taiwan Adventist College, and many other territories in the Far Eastern Division with Chinese-speaking churches have also been provided workers from among the graduates.

The Aims and Objectives of Adventist Christian Education

The Need for Adventist Schools

The Seventh-day Adventist Church has always felt the need of a school system. "We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of

God" (White, 1962, p. 27). "As long as time shall last, we shall have need of schools. There will always be need for education; but we must be careful lest education shall absorb every spiritual interest" (White, 1923, p. 359).

As early as 1854, the Adventist church paper published an article by Ellen White, "Duty of Parents to Their Children," in which she stressed parental responsibility toward the children. The article emphasized moral training and the necessity of keeping children separate from worldly associates and influences.

Schools owe their existence to the need for carefully arranged opportunities for learning experience, shared by teachers and students, and based upon a recognized philosophy of education and a set of accepted objectives. There are, peculiar to Christianity, certain basic principles and truths, attitudes, appreciations, and ideals. When these are accepted as a way of life, they bring fulfillment and that personal wholeness which in the Bible is called holiness and godliness (White, 1923, p. 114).

Adventists very much want their children to have this wholeness. Therefore they maintain a system of education through which they seek for their children a personal commitment to Jesus Christ as a personal Saviour. In an article "Where Are Your Children Sheltered?" Alexander (1980) wrote:

The best education to prepare a child for the real world is an education in which Jesus Christ is central. The Christian understands the real world and wants to prepare his child for it. Enrolling your children in a Christian school does not mean that you are a crusader against the public school system. It means you want an education for your child that cannot be given by the public school. Parents send their children to the Christian school because they do not want them sheltered from the real world. (p. 2)

The church school, like the hothouse, protects "tender plants" from the harshness of the outside elements until they are strong enough to stand on their own, and not be "tossed to and fro, carried about with every wind of doctrine, by the sleight of men. . ." (Eph 4:14). Children and youth need a church school to strengthen them for the future task of witnessing to the world. They need a good shelter where the training of the Christian home is continued and where devastating scars on the character are eliminated to the fullest extent possible.

The educational program of the Seventh-day Adventist church gives emphasis to character building and to the spiritual foundation of the life of its children and youth. Through the prolific writings of Ellen White, principles of Adventist Christian education have been identified for Seventh-day Adventists. To Ellen White, that education which concentrates on the development of the intellect is not sufficient:

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. (White, 1903, p. 13)

The Aim of Adventist Education

The aim of Adventist education is to provide not only intellectual furnishings for the mind but also food for the soul. True education, according to the Seventh-day Adventist philosophy, "has to do with the whole being . . . It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service" (White, 1903, p. 13), or the training of the hand, the head, and the heart.

This concept of Adventist Christian education stresses two basic factors: (1) the complete development of the individual student and (2) the preparation of that student for service to the church and to mankind.

Cadwallader (1950) stated that the aims of Adventist education are many. Some of them are general and comprehensive, others specific and restricted. These aims vary with the level of the institution under consideration and the clientele served. Educational aims fall into the categories of religion, character-building, personality-traits, and social and vocational development. Mental discipline, with attention to all of the student's faculties, is both a goal and a means to maximize educational productivity. The ultimate aim is salvation, complete in restoration, following a fruitful earthly existence. Adventist Christian education is to aid the student in achieving these objectives.

The Purpose and Objectives of Adventist Christian Education

The purpose of Adventist Christian education is to inspire young people with principles of truth, obedience, honor, integrity, justice, and purity--principles that will make them a positive force for the stability and uplifting of society. The Seventh-day Adventist church traditionally has placed emphasis upon religious education. Evidence of the church's stress on education can be found in the objectives of the Department of Education as stated in the Adventist Education Around the World (General Conference of SDA, 1979):

1. To unify the educational endeavor of the church through appropriate administrative policies.

2. To prepare all children and youth of the Seventh-day Adventist Church for eternal citizenship in the heavenly kingdom -- "To save from sin."

3. To prepare all students for the propagation of the gospel and to supply the denomination with the personnel trained for leadership in the various categories of denominational employment -- "To train for service."

4. To improve and maintain the quality of the curriculum in the Seventh-day Adventist school system. (p. 11)

These four objectives describe the attitude and concern of the church for the religious education of its youth. The Adventist Education Around the World of 1979 further stated operational objectives which depict the extent of attitudes and concerns of the church towards religious education. Some of these objectives included: (1) to identify at each level of organization the number of children and youth in the church who constitute the potential enrollment in the educational system of the church; (2) to encourage all potential students to enroll . . .; (3) to reverse the downward trend in Seventh-day Adventist student enrollment as a percentage of total world church membership . . .; and (4) to involve the entire church membership in the support and operation of Seventh-day Adventist education (General Conference of Seventh-day Adventists, 1979, pp. 13-17).

The Mission of Adventist Schools

As specifically stated in Philosophy and Objectives of Seventh-day Adventist Education (General Conference of Seventh-day Adventists, 1952), Adventists established schools:

For the express purpose of transmitting to their children their own ideals, beliefs, attitudes, appreciations, habits and customs. . . There is peculiar to the church a body of knowledge, values and ideas that must be transmitted to the younger generation in order that the church may continue to exist. (p. 3)

Every school is to be "a city of refuge for tempted youth" (White, 1903, p. 293). But Adventist schools must do more than provide an alternative to the secular influences of the modern schools. They must inspire and prepare boys and girls, young men and women, through the indwelling Christ, to become the final demonstration of character perfection for which God is waiting. White (1894) encouraged the establishment of the Adventist educational system, and gave the purpose for that development:

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep His commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. (p. 18)

This is the mission, the great purpose for the existence of Seventh-day Adventist schools. They are not merely to train for careers, to award diplomas or degrees. They are to confront boys and girls, young men and women, with the Lord Jesus Christ. They are to develop them as loyal, born-again Christian youth, committed to living and preaching the Advent message to every, nation, kindred, tongue, and people in this generation (White, 1923, p. 293).

The findings of a Lake Union Conference (Minder, 1986) study demonstrate the wisdom of this counsel. Of the young people who received no Adventist Christian education through high school, 61.7 percent joined and 44.6 percent remained in the church, while 100

percent of the youth who received 12 years of Adventist Christian education became Seventh-day Adventists. Of this group 98.2 percent remained in the church.

Thus, in God's plan, Adventist schools are established in order that the young may be surrounded by circumstances most favorable for the formation of characters strong enough to withstand the secular influences of the world (White, 1943, p. 61).

Adventist Christian education should lead students to love the Lord so much that nothing will keep them from sharing their hope and their beliefs with others. They should see witnessing as an integral part of their lives, both mural and extramural. Adventist Christian education should lead them, and through them their companions, to be ready for the return of Jesus and should prepare them to be with Him throughout eternity. White (1923) stated:

True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even an heavenly. (p. 328)

This concept is the foundation upon which is built the Adventist world education system of 94 colleges and universities, 914 secondary schools, and 4,306 elementary schools with a total enrollment of 657,643 (General Conference of Seventh-day Adventists, 1953-1985, p. 4).

Seventh-day Adventists maintain the largest worldwide Protestant educational system operating today, but they should not be satisfied with this while thousands of Adventist young people are excluded (Pierson, 1976, p. 6). "All the youth should be permitted to have the blessings and privileges of an education in our school"

(White, 1948, p. 197). This is the ultimate aim for Seventh-day Adventist Christian education (White, 1943, p. 43).

Summary

Seventh-day Adventist educators and those church leaders who are supportive of Adventist Christian education believe that "no other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent" (White, 1903, p. 210). The home, the church, and the Adventist school should each be dedicated to carrying out its share in the education of the whole person for Christian service.

The Nature of Attitudes and Attitude Change

An early study on attitudes was an article by L. L. Thurstone--"Attitudes Can Be Measured"--written in 1928. Since that time there have been a mass of studies and an ever-increasing interest in the subject. One of the problems is the definition of attitudes. Attitude is like intelligence; it is generally conceded that intelligence cannot be precisely defined, thus it is defined according to responses to certain types of activities and is judged to be present by means of some outward expression or overt behavior (Robinson, 1975). Thurstone (1928) saw attitudes as the "sum total of man's inclination and feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specified topic" (p. 531). Krech and Crutchfield (1948) viewed attitude as "an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world." (p. 152)

Hence, as a working definition an attitude may be regarded as an inferred factor within the individual which involves a tendency to perceive and react in a particular manner toward some aspect of the environment.

The Nature of Attitudes

As is true with many concepts, over a period of time there have emerged at least two separate views regarding the nature of attitudes. One group of researchers proposed that an attitude is simply the tendency to evaluate some object in positive or negative terms. Thurstone (1928) was representative of this group, for in 1946 he stated:

An attitude is the intensity of positive or negative affect for or against a psychological object. A psychological object is any symbol, person, phrase, slogan, or idea toward which people can differ as regards positive or negative affect. (p. 39)

A similar view was held by Bem (1970), who suggested that "attitudes are likes and dislikes" (p. 14). Anastasi (1961) also stated that "An attitude is often defined as a tendency to react favorably or unfavorably toward a designated class of stimuli, such as a national or racial group, custom or institution" (p. 541). It is clear that this group believed that attitudes are evaluative, are directed toward some object, and refer to something. Those who conceive of attitudes in this fashion are known as unidimensionalist since they concentrate on one particular dimension, namely, evaluativeness (Severy, 1974, p. 1).

The second orientation or view of attitudes was provided by a group known as component theorists. They contended that attitudes were more than evaluativeness. Stating this view, Wagner and Sherwood (1969) suggested that:

An attitude is composed of affective, cognitive, and behavioral components that correspond, respectively, to one's evaluation of, knowledge of, and predisposition to act toward the object of the attitude. (p. 3)

These components were identified as follows:

The affective component consists of a person's evaluation of, liking of, or emotional response to some object or person. The cognitive component has been conceptualized as a person's beliefs about, or factual knowledge of, the object or person. The behavioral component involves the person's overt behavior directed toward the object or person. (Zimbardo & Ebbesen, 1970, p. 7)

Figure 3 indicates that attitudes are predispositions to respond to some class of stimuli with certain classes of responses and designates the three major type of response as cognitive, affective, and behavioral (Rosenberg & Hovland, 1960, p. 3).

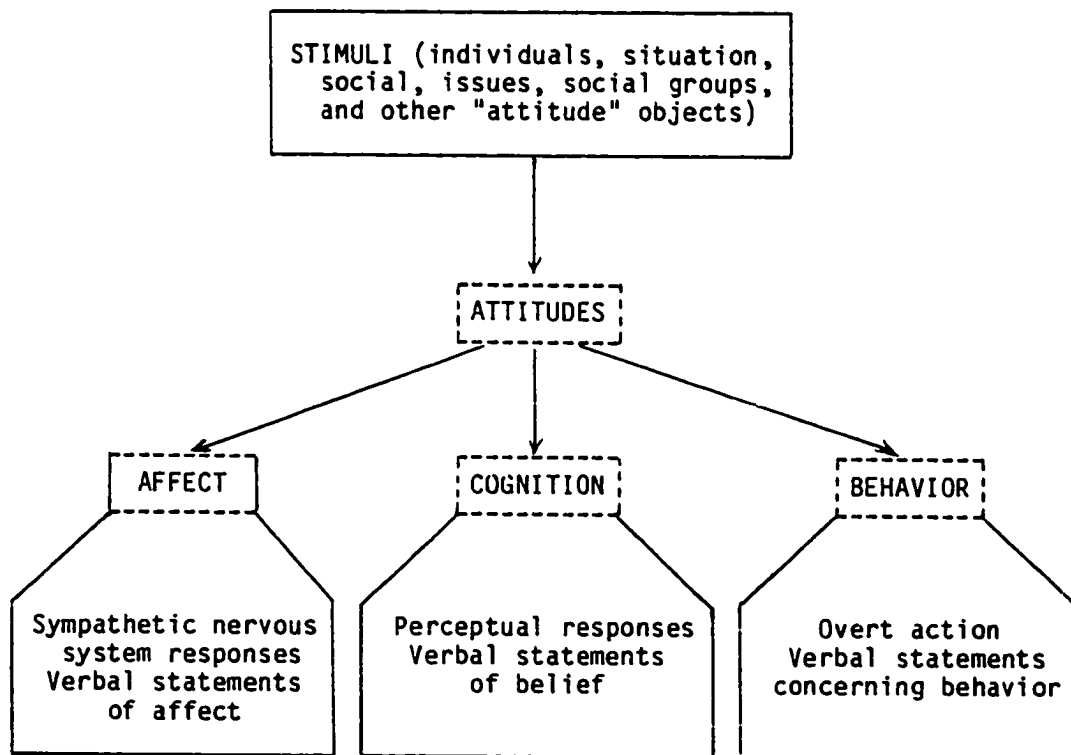


Figure 3. Schematic Conception of Attitudes

The Function of Attitudes and Attitude Change

The study of attitude change is the attempt to identify and understand the processes underlying the modification of attitudes. Krech, Crutchfield, and Ballachey (1962) saw attitude developing in the process of need or want satisfaction and in relation to the individual's group affiliations and to the information to which he is exposed. Attitude arousal generally depends on the excitation of some underlying need or on stimulation by some relevant cue in the environment. Attitude change, on the other hand generally depends on an attitude no longer fulfilling its old need or function.

Attitude changes through direct or indirect experience with the attitude object. Direct experiences with the attitude object usually change all of the components of attitude; indirect experiences typically change the cognitive or behavioral components, since they are usually informational or normative (Triandis, 1971).

There have been two major attempts to present a functional explanation of attitude change. The first was proposed by Katz and Stotland (1959); the second was proposed by Kelman (1961).

Katz and Stotland's Theory of Attitude Change. Katz and Stotland (1959) argued that attitudes develop and change because they satisfy psychological needs of the individuals, so the psychologist must be aware of what need is being served by an attitude in order to predict the nature of the change. The first is the instrumental function, which is based on the assumption that a person seeks to maximize the rewards and minimize the penalties in their experiences; that is, favorable attitudes are developed towards those things in one's experience which are associated with satisfaction, and unfavor-

able attitudes are developed towards those things in one's experience which are associated with dissatisfaction.

The ego-defensive function is based on the individual's desire to protect himself from those self-perceptions that he finds painful to recognize. Miller and Swanson (1960) pointed out that, in the Freudian sense of unconscious defense mechanisms, the individual develops attitudes toward specific objects when holding such attitudes helps to camouflage feelings that threaten his self-esteem.

The value-expressive function is one in which the individual derives satisfactions from expressing attitudes appropriate to his personal values and to his concept of himself. This function is central to doctrines of ego psychology which stress the importance of self-expression and self-realization. In this instance, he is willing to reveal those aspects of himself and his values that he evaluates highly, as opposed to an ego-defensive attitude, which implies an attempt to conceal certain personal characteristics.

The knowledge function is based on man's need to acquire information and to organize it in a way that gives meaning to a potentially chaotic environment. People need standards or frames of reference for understanding their world, and attitudes help to supply such standards and such frames of reference.

Kelman's Theory of Attitude Change. Kelman (1961) proposed a "three process" theory of attitude change, which is particularly concerned with situations in which one person attempts to influence the attitude of another. Two of these processes concern the relationship between the agent of the attempt to influence and the recipient of the attempted influence; the third concerns the relationship

between the change advocated and the attitudes already held by the recipient. The first process, compliance, occurs when an individual accepts influence from another person or from a group because he hopes to achieve a favorable reaction from the other. He may be interested in attaining certain specific rewards or in avoiding certain specific punishments that the influencing agent controls.

The second process of attitude change, identification, occurs when an individual adopts behavior derived from another person or a group because this behavior is associated with a satisfying self-defining relationship to this person or group. People often find it "satisfying" to be like others they admire. This type of attitude change is more likely to persist because, unlike compliance, it is not dependent upon the presence of the influencing agent. The attitudes of people one admires become one's own.

The third process, internalization, occurs when an individual accepts influence because the induced behavior is congruent with his values system. Internalization is similar to Katz's (1960) value-expressive function, in which the person is gratified by expressing attitudes that support his basic value system.

The functional approach to attitude change suggested that attitudes develop and change as they serve to promote or support goals of the individual; that is, attitudes are instrumental to the person's satisfaction of his needs.

Therefore, attitudes are not merely latent states of preparedness awaiting the presentation of an appropriate object for their activation. They have motivational qualities and can lead a person to seek or avoid the objects about which they are organized. "An attitude

's a product of experience, but it enters into subsequent experience as a directive factor" (Hartley, Hartley, & Hart, 1961, p. 218).

It is important to realize that the same attitude can have different motivational bases in different people, that different attitudes can stem from the same motivational base, and that any one attitude at any one given time can serve more than one function.

Shaw and Wright (1967) pointed out that "Attitudes are relatively stable and enduring. Affective predispositions change slowly" (p. 9). The important point here is that even though attitudes are relatively stable, they can change. As Remmers (1954) said: ". . . attitudes can be changed and these changes persist for some time" (p. 6). Therefore, attitudes are not innate--they are learned, they develop, and they are organized through experience (Allport, 1954). These states of readiness are relatively enduring but they are modifiable and subject to change.

Attitudes can be changed in variety of ways. A person may receive new information either from other people or through personal experiences that could produce changes in the cognitive component of his attitude. Since there is a tendency for consistency among the components of any attitude, changes in the cognitive component will be reflected in changes in the affective and behavioral components.

Hence, attitude change depended upon the characteristics of attitude system, on group affiliations, and on the personality of the individual. Halloran (1970) has stated that:

Attitude change depends not just on knowledge, but on many other factors, including the person who is presenting the knowledge, how this person is perceived, the form in which the knowledge is given, the circumstances of delivery, the manner of presentation, the conditions and affiliations of those receiving

the knowledge and the function that knowledge might perform in serving the needs of the recipients. All of these factors and others must be taken into account if we wish to obtain a full appreciation of the complex processes involved in attitude change. (p. 61)

Even though it appears that the component theory is more comprehensive, it may also be more cumbersome. Therefore, the unidimensional approach was used in this study.

The purpose of reviewing the literature in this section is to give support to the position that the following factors might be related to the attitudes of church members also who do not attend or send their children to Adventist Christian schools:

1. Church members' attitude toward the philosophy of Adventist Christian education and Christian dedication.
2. Church members' attitude toward the curriculum offering and teacher qualifications.
3. Church members' attitude toward the quality of Adventist Christian education.
4. Church members' attitude toward the Christ-centered education and character building of children and youth.
5. Church members' attitude toward personal and financial support for Adventist Christian schools.

Summary

Attitudes have generally been regarded as either mental readiesses or implicit predispositions which exert some general and consistent influence on a fairly large class of evaluative responses. These responses are usually directed toward some object, person, or group. In addition, attitudes are seen as enduring predisposition, but

ones which are learned rather than innate. Thus, even though attitudes are not momentarily transient, they are susceptible to change.

Related Studies Concerned with Attitudes
toward Christian Education

Christian educators, parents, and interested non-Christians have written extensively in professional, as well as popular journals, concerning the parents' attitudes toward Christian education (Bascom, 1971; Clerico, 1982; Dudley, 1983; Ewearitt, 1979; Fryling, 1978; Ham, 1982; Jewett, 1968; Kraushaar, 1972; McBirnie, 1978; Metcalfe, 1969; Minder, 1986; Murphy, 1981; Sabatino, 1970). A review of the literature in this section involves the study of parents' and church members' attitudes toward the support of Christian education.

The Attitudes of Christians toward
Christian Education

Christian schools have been growing in number for the past decade. McBirnie (1978), an advocate of new Christian schools, cited the inadequacies of the existing system of American education as evidence for the need for Christian schools. He argued that the private Protestant Christian school movement had grown as a reaction to the problems in American public schools and suggested that Christian schools provide a worthwhile alternative to the public schools.

Christian education possesses the answers that secular education cannot provide because secular education repudiates God and His Word, the Bible. The Word of God is the good news that reconciliation, peace, and purpose in life have been provided through Jesus Christ. It is essential, therefore, that we not only recognize the inadequacy of secular education, but that we define carefully the theological basis for the Christian philosophy of education. (p. 198)

Sabatino (1970) surveyed 469 public and private school parents to determine attitudes toward public school education in Stark County, Ohio, primarily a suburban area. He found that parochial-school parents attached greater importance to discipline and character development in school than did public-school parents in the sample population.

In his overview of private schooling, Kraushaar (1972) noted that the "private school is mainly a religious phenomenon" (pp. 5-6). Catholic, Protestant, Jewish, Black Muslim, Amish, Quaker, and numerous other Christian sectors have established schools in order to "raise their young in the true faith and its familiar special culture" (p. 6).

Kraushaar's (1972) findings presented the reasons why parents of secondary-school students chose nonpublic secondary schools. The sample consisted of 1,178 Protestant and Catholic parents. Kraushaar listed the 12 reasons for choosing a nonpublic secondary school. Of those that were endorsed as important or very important by at least 40 percent of the Protestant parents, seven seemed to stand out: (1) better training in diligence and study habits; (2) religious education; (3) stricter discipline; (4) values, attitudes or customs closer to those in the home; (5) better teachers; (6) smaller classes; and (7) an atmosphere free from problems of drugs, delinquency, and turmoil.

Kraushaar (1972) also noted that Protestant parents were convinced that "their school offers a superior education in character and values, and that it does a better job in motivating their children for learning over the long run" (p. 107). He found that many parents

of children enrolled in church-affiliated schools believed that the public schools were superior to their schools in areas of curriculum and instructional quality; however, the public schools did not promote religious training as the parents desired.

Fryling (1978) compared attitudes of parents enrolling their children in Christian schools in Grand Rapids, Michigan, with a previous study conducted in 1971. He found the 1977 parents believed even more strongly than the 1971 parents that the Grand Rapids Christian School Association schools were successful in achieving a Christ-centered education. These parents continued to send their children to the Christian school out of a religious motivation. They were pleased with the discipline and academic quality found in the Christian schools.

Evearitt (1979) identified and analyzed why parents enrolled their children in evangelical Christian schools in Peoria and Tazewell counties in Illinois. His samples consisted of 283 parents who had children in seven Christian schools located in those counties. He came to the following conclusions: Over 24 percent of the respondent parents considered their children's attendance at a Christian school important enough to necessitate one spouse obtaining further employment in order to help with the tuition. Almost 48 percent of the fathers from the respondent families had attended college with 26.4 percent graduating. Therefore, the Christian-school constituency parents were mainly of middle and upper-middle class social status.

Respondents had a negative attitude about public schools in regard to academics, safety, discipline aspects, and the removal of "Christian values" from the classroom. Respondents had positive

attitudes about Christian schools in the areas of amount of material learned, degree of parental input into school operations, administration of discipline, Biblical and moral training, and personal evaluation of the school staff (pp. 122-124).

Murphy (1981) collected descriptive information about the attitudes, objectives, and background characteristics of parents who selected Lockett Christian Academy at Royal Oak, Michigan. A total of 60 subjects were selected from a stratified sample of black and white patrons. Fifty-six percent of White parents cited moral and religious education as their reason for choice, while 50 percent of Black parents cited a better academic setting as their principal reason for academy placement. Dissatisfaction with the public schools and a desire for a more disciplined environment were two additional reasons for enrolling their children in a Christian school.

Clerico (1982) studied attitudes of parents who enrolled their children in the Central New York Christian School located in upstate New York. Interviews with parents were confirmed by a two-year participant observation study of the school. Clerico found that flight from public schools was the chief factor in parents' decisions to enroll their children in a Christian school. The administration, organization, and instruction found in public schools were factors of dissatisfaction for these parents. Also, Clerico found these parents to exhibit a conservative attitude toward the social, moral, and political spheres of life. These parents viewed the public school as abandoning the social, moral, and religious values public schools practiced when they were students. Clerico found these parents perceived an absence of discipline, a lack of personal concern for

students, and little regard for parental input in public-school systems.

Ham (1982) surveyed a total of 35 administrators and 45 parents from 102 fundamentalist Christian schools in Missouri to determine why the churches sponsored educational institutions and why parents enrolled their children in Christian schools. The respondents expressed the belief that discipline had broken down in public schools, that non-public schools should use corporal punishment as a means of discipline, and that the teaching of evolution should be removed from the public-school curriculum. Parents in this study reported five reasons for enrolling their children in Christian schools: (1) desire for students to receive moral and religious instruction; (2) desire to have students taught by Christian teachers; (3) belief that public schools are academically inferior; (4) opposition to specific courses taught in public schools; and (5) presence of poor discipline in the public schools.

The Attitudes of Adventists toward Adventist Education

In the literature review, only six studies were found that specifically sampled the attitudes of Adventists parents and church members toward Adventist education. Each is reviewed separately.

The Jewett Study

The first of the studies dealing with the attitude of church members toward the importance of SDA education was that undertaken by Jewett (1968). The sample consisted of 310 Adventist Church members in Lincoln, Nebraska. The purpose of the study was to determine how

long Seventh-day Adventist church members would be willing to maintain their system of education. Jewett (1968) also attempted to determine how church members' attitude were related to the following variables:

1. Length of SDA church membership
2. Family status
3. Sex of church members
4. Condition of parenthood
5. Amount of general education
6. Amount of SDA education on various levels
7. Family income
8. Number of children in the family
9. Number of children under age 21

Analyzing the results, Jewett (1968) found that:

1. The parents had a more favorable attitude than non-parents toward support of Adventist schools.
2. Females had a more favorable attitude than males toward support of Adventist schools.
3. Most church members were willing to sacrifice in order to support the Adventist educational system.
4. The longer one was a member of the church, the more favorable the member became toward support of Adventist schools.

The Metcalfe Study

Metcalfe's study, concerned with the attitudes of Adventist Christian education, was conducted in the Columbia Union Conference in 1969. He was interested in the attitudes which 1,123 Adventist parents expressed toward certain areas of Adventist Christian educa-

tion, as well as the relationship of demographic characteristics to the variations among these expressed attitudes. Metcalfe (1969) reported that his respondents were strongly favorable toward Adventist Christian education (p. 36).

He developed an 88-item attitude scale to measure the degree of Adventist parents' favorableness toward Adventist Christian education.

Metcalfe used the Mann-Whitney U test to determine if selected factors were related to the parents' expressed attitude toward Adventist Christian education when cross-matching these factors for the purpose of controlling the effect of one on the other. Metcalfe (1969) found that:

1. Mothers were more favorable towards Adventist Christian education than fathers.
2. Vocationally unskilled parents were more favorable than professional parents.
3. Parents with higher levels of education were less favorable than those with less education.
4. The age of the parents was not significant.
5. Adventist parents were equally favorable when compared to non-Adventist parents.

The Bascom Study

The purpose of this study was to survey the opinions of 1,123 church members toward Adventist education in Japan. This study attempted: (1) to discover the importance Japanese church members attached to the Adventist schools in Japan and (2) to learn which

characteristics are related to the degree of importance attached to the Adventist Christian schools in Japan.

The Chi-square test was used to determine the significance of each variable in relation to the questionnaire items. Bascom (1971) found that:

1. Church members placed indoctrination in the Christian faith as one of the most important reasons for attending a church school.

2. Church members who had never attended an Adventist school reported a higher degree of support for Adventist education in Japan than did church members who had attended Adventist Christian schools.

3. Church members who had been SDA church members for a longer period of time attached greater importance to church schools than did respondents who had been members for a shorter period of time.

4. Scholastically, Adventist education in Japan was rated "average" more than "superior".

5. A strong support existed for the establishment of local church schools and kindergartens.

The Kromann Study

The purpose of Kromann's study was to determine if a relationship existed between declining enrollment and parental attitudes concerning boarding academies.

A Likert-type scale survey was used to gather information from 210 randomly selected parents of high-school-age students in the Mid-America Union. To determine if there was a relationship, six sub-hypotheses were developed to cover areas of specific attitudes:

1. Financial costs
2. Church attendance
3. Socio-economic levels
4. Length of church membership
5. Dormitory concept
6. The school's fulfillment of its mission

Analyzing the results, Kromann (1982) found that:

1. There was a significant difference between parents who did not send their young people to Adventist schools and parents who did send them in the areas of: (a) quality of academics, (b) cost of attendance, (c) parental church attendance and length of membership, (d) work program, (e) faculty dedication, (f) witnessing training, and (g) the dormitory concept.

2. There was no significant difference between the two groups in the areas of: (a) socio-economic levels, (b) effectiveness of teachers, and (c) parental perception of school's uniqueness concerning teaching Christian beliefs and values.

3. There was a significant relationship between the decline of enrollment of the boarding schools and the attitudes of parents.

The Dudley Study

Dudley (1983) carried out a study of attitude toward and support for Adventist Christian education among 2,146 Adventist church members of the North American Division.

The purposes of this study were twofold. First, what were the general attitudes concerning Adventist Christian education held by constituents of the Division? This included ascertaining the

measure of support, finance, and attendance that currently exists for Adventist Christian schools.

Second, what were the reasons why members choose some other alternative to the Adventist Christian school system and what was the relative strength of those reasons?

Dudley cross-matched selected factors related to church members' expressed attitude toward Adventist education and found:

1. Most church-attending Adventists did contribute to the support of Adventist Christian education.

2. A majority of parents of school-age children did send them to Adventist elementary schools. However, the figure dropped off for academy and still more for college.

3. Nearly all Adventists with children under school age would like to send them to Adventist Christian schools when the time arrived.

4. The main reason parents did not send children to Adventist elementary schools was lack of a school nearby, a lack of proper transportation, or the undesirability of the student living away from home. This was also a major factor in not sending students to academy.

5. The second most important reason for not sending children to Adventist elementary schools and the most important reason for not sending them to Adventist academies and college was the parents' lack of finances.

6. Church members were generally happy with their Adventist Christian schools. The greatest demand for change was for more practical courses, more work opportunities, better teacher qualifications, more discipline, and a higher Christian standard.

The Minder Study

The purpose of this study was to determine whether or not persons who had been students in the Adventist school system had a greater probability of joining the church and staying in the church than those who did not attend an Adventist school but were from homes where at least one parent was a Seventh-day Adventist.

There were two dependent variables in the study: initial baptism to join the church and continued retention on the church books as a church member at the time of the study. There were five independent variables in the study:

1. Amount of K-12 education
2. Church membership of the parents
3. Amount of education of the parents
4. Church involvement of the parents
5. Whether or not a parent worked for the church.

The population sample involved collecting data from 400 Adventist families in Indiana, Illinois, Michigan, and Wisconsin. Data were analyzed using Chi-square, Cramer's V, and logistic multiple regression. Minder (1986) found that:

1. Students who have attended all 12 grades in an Adventist Christian school had approximately a 50 percent greater probability of joining and staying in the church than those who have not.
2. There was no cumulative effect of the number of years of Adventist schooling on joining the church.
3. More college graduates tended to stay in the church than non-college graduates.

4. There was a cumulative effect of the number of years of Adventist schooling on remaining in the church if the person joined.

Summary

As a result of the studies by Clerico (1982), Ewearitt (1979), Fryling (1978), Ham (1982), Kraushaar (1972), McBirnie (1978), Murphy (1981), and Sabatino (1970), one might conclude that most parents chose Christian schools over public schools. They perceived that such schools (1) offered them more opportunities to participate in setting school policies; (2) hired teachers who paid more attention to students as individuals; (3) expected parents to be involved in planning for their childrens' education; and (4) provided a more predictable environment in which their children could develop.

The review of literature on Adventist school attendance has shown that most church-attending Adventists contributed to the support of Adventist education. The church members felt that the support of Adventist Christian education was the duty of all church members. Adventist school parents chose Adventist schools for reasons of religion and spirituality, strict discipline, and dissatisfaction with public schools. Church members were generally happy with the Adventist educational system. A majority of parents of school-age children sent their children to Adventist elementary schools. Availability of Adventist schools was a possible obstacle for those church members who always wanted to send their children to an Adventist school but did not. However, attendance figures dropped off for academy and still more for college because church members felt they could not afford it.

Chapter Summary

Twin hallmarks of Taiwan are rapid educational development and the corresponding decline in illiteracy. The people of Taiwan consider education an important factor in their democratic life-style. Students, as of 1986, comprised more than one-fourth of the total population. Education is a quality highly prized by the Chinese. Universal education is now provided for all youth through junior middle school (Grade 9). With this great increase in universal education has come a major challenge to the churches in Taiwan.

The Seventh-day Adventist church has established an extensive system of education primarily to ensure that its youth will receive a type of education that is Christ-centered. To supply trained personnel and provide a center of Christian education for its youth, the denomination established Taiwan Adventist College near Taipei, Taiwan, in 1951. It was the first Chinese Seventh-day Adventist senior college to receive General Conference recognition. Taiwan Adventist College graduated 427 students between 1955 and 1985, supplying more than 90 percent of the Adventist workers in Taiwan.

Adventists take the position that education is concerned with the development of the whole person. They view education as more than the pursual of a certain course of study; it is the "harmonious development of the physical, the mental, and the spiritual powers" (White, 1903, p. 13). They believe that, whereas public schools may provide for the development of the physical and mental powers, only a scripturally based education will provide for the spiritual. The school shares this responsibility with the home and the church. A

basic purpose beyond the development of the person is the individual's commitment to Christian service.

Attitudes can be defined as "predispositions to behave in specific ways to specific stimuli." That is to say, they are the predetermined tendencies that account for the fact that people behave in relatively consistent ways. In analysing the psychological processes which are involved in attitudes, a distinction is usually made in terms of their affective, cognitive, and behavioral components (Wagner & Sherwood, 1969, p. 3).

The review of Christian school literature has shown that church members or parents choose Christian schools for their children out of a desire for: (1) school atmosphere free from problems of drugs, delinquency, and turmoil; (2) religious education and moral teaching; (3) school reinforcement of home values; (4) more dedicated teachers; and (4) out of dissatisfaction with the public schools. Nearly all of the studies described church members' or parents' attitudes toward Christian education as strongly in support of their own educational systems. However, finances and availability of Christian schools were the two overriding factors why church members do not attend or send their children to church schools.

The findings of the review of the literature were used as a major influence in the development of the attitude scale employed in this current study. The "Adventist Christian Education Attitude Scale" is found in Appendix A.

CHAPTER III

RESEARCH METHODOLOGY

Introduction

The purpose of this study was to investigate the attitudes of church members toward Adventist Christian education in Taiwan and to relate these attitudes to various demographic characteristics. This chapter discusses the type of research, identification of variables, description of the population, selection of the sample, procedure for the development of the instrument, validation of the instrument, pilot study, and procedure for collection of data. Null hypotheses and data analysis are also presented.

Type of Research

The Ex Post Facto research design was selected for this study because of the need to ascertain the existing conditions and attitudes held by Adventist church members in Taiwan. It was characterized by the fact that the data were collected after all events of interest had already occurred and that the independent variables eventually related to the occurrence of the dependent variables cannot be manipulated as in an experimental design. Isaac and Michael (1971) defined Ex Post Facto research as:

. . . to investigate possible cause-and-effect relationships by observing some existing consequence and searching back through the data for plausible causal factors. (p. 14)

The instrument used in this investigation was developed after reviewing recommended research procedures suggested by Carter V. Good (1966):

A carefully devised questionnaire technique is not a simple, quick method of investigation, but requires patience, ingenuity, time, and skill. One of the first questions the investigator should ask concerning the questionnaire is whether it is as appropriate as some other data-gathering instrument, or whether the answers may even be available in documentary sources or in the literature. (pp. 213-214)

Borg (1981) stated that it was typical for researchers to utilize questionnaires and instruments "to determine the opinions, attitudes, preferences, and perceptions of persons of interest to the researcher" (p. 130).

The instrument developed for this study had as its purpose the gathering of factual information, along with attitudes of the respondents. Data in the quantity needed for the study could have been collected by techniques other than a questionnaire; however, it was decided that the other techniques would not be feasible because of the distance (between Taiwan and the United States), the high cost involved in research implementation, and the length of time needed for the collection process.

Variables Identified

This Ex Post Facto study investigated the attitudes of Adventist church members toward the following aspects of Adventist Christian education in Taiwan: (1) the philosophy of Adventist Christian education and Christian dedication, (2) the curriculum offering and teacher qualifications, (3) the quality of Adventist Christian education, (4) the Christ-centered education and character

building of children and youth, and (5) the financial and personal support of Adventist Christian schools.

The focus of this study was to investigate Adventist church members' attitudes toward the support of Adventist Christian education in Taiwan. An attempt was also made to determine the relationship between selected demographic variables and how church members perceived the importance of Adventist Christian education. These independent variables included the church member's sex, age, marital status, occupation, family income, religious affiliation of parents, number of years as a member of the Adventist church, age at which a member was baptized into the Adventist church, frequency of church attendance, years of Adventist Christian education, the level of schooling completed, and years in Adventist denominational work.

Description of the Population

The South China Island Union Mission of Seventh-day Adventist consists of two local missions including Hong Kong-Macao and Taiwan, each having its own administrative organization. The membership of the union mission is approximately 8,901 and is located predominately in Taiwan (South China Island Union Mission, 1985).

The Taiwan Mission of Seventh-day Adventists in Taiwan consists of 65 churches and companies. The church membership of the Taiwan Mission is approximately 5,556 (Taiwan Mission, 1985). Approximately 1,493 members are 20 years old or older and regularly attend church.

Selection of the Sample

From the 1,493 eligible Adventists in Taiwan, 495 church

members were randomly selected by computer. Care was taken to ensure that the proportion of males and females in the sample be representative of the males and females in the population.

Development of Instrument

The instrument used in this study consisted of demographic as well as attitudinal questions. Several procedures for gathering information to determine the attitudes of different groups concerning the support of an organization were discovered in the review of literature. However, due to the uniqueness of the Adventist church in Taiwan, it seemed necessary to develop an instrument especially for this study. After an extensive review of questionnaire formats, it was decided to use the questionnaire method because it allows attitudes to be gathered from a large population in a relatively short period of time. Van Dalen (1966) said, "Questionnaires are widely used by educators to obtain facts about current conditions and practices and to make inquires concerning attitudes and opinions" (pp. 447-448).

The Adventist Christian Education Attitude Scale was designed with three parts. The first requested the following information: church member's sex, age, marital status, occupation, family income, religious affiliation of parents, number of years as a member of the Adventist church, age at which a member was baptized into the Adventist church, frequency of church attendance, years of Adventist Christian education, the level of schooling completed, and years of Adventist denominational work.

The second part of the Adventist Christian Education Attitude Scale consisted of 59 attitude statements. An attitude can be approached from many different directions. By utilizing a series of statements and obtaining a reaction to those statements, measurement of the attitude can be obtained. The attitudes were divided into five areas: (1) the philosophy of Adventist Christian education and Christian dedication, (2) the curriculum offering and teacher qualifications, (3) the quality of Adventist Christian education, (4) the Christ-centered education and character building of children and youth, and (5) the financial and personal support of Adventist Christian schools.

The items for the attitude scale were selected from Seventh-day Adventist educational literature and from an examination of Metcalfe's (1969) dissertation, A Survey of Attitudes of Parents toward Seventh-day Adventist Education in the Columbia Union Conference.

A five-point Likert-type scale was used to indicate the degree to which the respondents agreed with each attitude statement. A Likert scale was found to be advantageous in its unambiguous ordinality of response categories and its scoring in a uniform manner (Babbie, 1979, p. 410). Kerlinger (1973) also believed that a summated rating scale such as the Likert scale gave attitude items approximately equal value and allowed for intensity of expression (p. 496). The available responses for each statement were as follows:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Uncertain or Neutral
- 4 = Agree
- 5 = Strongly Agree (Oppenheim, 1966, pp. 133-142)

Each respondent drew a circle around one of five numbers following each statement to show the degree of his/her agreement. The items were scored according to the negative or positive direction--positive statements were scored 1, 2, 3, 4, 5 for responses from strongly disagree to strongly agree, and negative statements were scored 5, 4, 3, 2, 1 from strongly disagree to strongly agree. About two-thirds of the statements were positive and one-third were negative (see Appendix A).

Part three involved ranking the 13 factors or reasons why church members do not attend or send their youth to Adventist schools. The process required the use of all numbers from 1 to 13, thus forcing church members to differentiate among reasons why church members do not attend or send their youth to Adventist Christian schools.

The advantages of the survey instrument were many: wide coverage at minimum expense (in money, effort, and time); a wider geographic coverage; anonymity and privacy; greater ability to reach persons difficult to contact; greater uniformity and standardization of data; and more candid responses on sensitive issues (Babbie, 1979; Morely, 1977; Oppenheim, 1966).

Some disadvantages of the survey instrument in general were also recognized. One weakness might be that only willing participants responded. Also, some questions could be misunderstood, there was little flexibility in sampling, return rates might be low, and there was difficulty in gaining a full sense of social processes in their natural setting (Orlich, 1978).

Validation of the Instrument

The issue of validity raises the question, "Does the instrument measure what it is intended to measure?" (Thorndike & Hagen, 1969, p. 163). In view of the Adventist Christian Education Attitude Scale's central role in this study, considerable attention was given to making the attitude scale a valid instrument.

An initial draft of the attitude scale was reviewed by the researcher's doctoral committee for comments and suggestions which were then incorporated into a revised attitude scale.

After the revised draft of the attitude scale was approved, it was translated into Chinese (the national language). The translated version of the attitude scale was sent to a jury of 10 educational and church leaders for review, suggestions, and refinements prior to distribution to a sample of the population. The 10-member jury was selected on the basis of professional experience and knowledgeability in the areas of Adventist church doctrine and Adventist Christian education. All 10 members had sufficient knowledge to adequately judge the content validity of the instrument. The group included teachers, principals, editors, ministers, and school board members in Taiwan (see Appendix D).

Each member of the jury was requested to complete the Adventist Christian Education Attitude Scale, circle any word or statement not fully understood and write suggestions for improvement of particular attitude scale items. They were also requested to write a letter to the researcher indicating that they had examined the Adventist Christian Education Attitude Scale (see Appendix E). Nine of the ten jury members responded. An examination of these responses

revealed no need for further revision of the instrument. These items were arranged randomly, and numbered from 1 to 59, without any classification with respect to the five attitude scales (see Appendix A). The random selection was done using the APL random number generator computer program for the Xerox Sigma 6/7. The program was used in all the random selections for this study.

Pilot Study

A second issue that related to determining the value of the Adventist Christian Education Attitude Scale as a data-collection instrument was its reliability. The issue of reliability raises the question, "Would the attitude scale elicit the same responses if it were completed by the Adventist church members in Taiwan again?"

Since the instrument was designed and constructed for this particular study from a review of related literature and from previously used questionnaires (Bascom, 1971; Dudley, 1983; Jewett, 1968; Metcalfe, 1969), it became necessary to do a pilot study. The use of a pilot study, when a new instrument has been designed or an old instrument has been revised, has been strongly recommended (Borg & Gall, 1971; Oppenheim, 1966).

A pilot study determines if the instrument is comprehensible and clear to the respondent (Babbie, 1979; Oppenheim, 1966; Srivastava, 1971). From the church-member lists supplied by the church pastors in Taiwan, a sample of 60 church members was chosen for the pilot study. The Adventist Christian Education Attitude Scale, together with a covering letter, was sent on March 31 to those in the pilot sample asking for their cooperation in the study. Sixty of the

Adventist Christian Education Attitude Scales were returned, this making a response rate of 100 percent.

A statistical treatment of the attitude scale was undertaken to determine its reliability. Item analysis was performed to study the reliability of each scale and the discriminating power of each item. A reliability coefficient alpha of .958 was obtained for the total instrument.

Reliability coefficients alpha were: .866, .852, .868, .802, and .814 for the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist schools, respectively.

A point-multiserial correlation (PMS) was used to examine the correlation between an item and the scale of which it is a part. Those items with point-multiserial correlation below .3 were eliminated. From the initial 64 items, five were eliminated due to low point-multiserial correlation (items 7, 34, 49, 53, 56). Table 6 gives the point-multiserial correlation of each item. A factor analysis was not performed as a study of construct validity due to the low sample size of the pilot study. The final version of the Adventist Christian Education Attitude Scale appears in Appendix A.

Collection of Data

Data collection was done through the cooperation of church members in Taiwan. Permission to conduct the study in Taiwan Mission was obtained from the mission president on February 10, 1986 (see

TABLE 6

POINT-MULTISERIAL CORRELATIONS OF ITEMS

Item	Point-Multiserial Correlation	Item	Point-Multiserial Correlation
1	.4552	41	.6639
2	.5885	42	.5591
3	.5958	43	.3502
4	.6103	44	.4463
5	.3688	45	.4407
6	.5119	46	.4403
7	.2750 *	47	.5352
8	.4700	48	.5860
9	.5842	49	.2659 *
10	.5217	50	.4525
11	.6899	51	.7720
12	.6392	52	.6399
13	.6769	53	.2406 *
14	.5760	54	.5907
15	.3872	55	.6597
16	.3860	56	-.0380 *
17	.5063	57	.5824
18	.5093	58	.4530
19	.5867	59	.5617
20	.5054	60	.6285
21	.6828	61	.5608
22	.6987	62	.7059
23	.7108	63	.5641
24	.5948	64	.5186
25	.4378		
26	.7031		
27	.6172		
28	.6656		
29	.5415		
30	.6525		
31	.5359		
32	.7070		
33	.4673		
34	.1936 *		
35	.6220		
36	.4458		
37	.5835		
38	.6877		
39	.4186		
40	.6182		

* Items with point-multiserial below .3

Appendix C). The researcher sent a letter to the local church pastors on February 20, 1986, requesting lists of the names, age, sex, educational background, and addresses of the church members who are at least 20 years old and regularly attend church (see Appendix F).

A self-addressed stamped envelope was also enclosed with each letter for the convenience of the church pastors. Church pastors who did not respond within three weeks were reminded by phone to mail the addresses and names of the church members as soon as possible. All the local church pastors in Taiwan responded, and the names and addresses of 1,493 church members who were at least 20 years old and regularly attended church were received.

The Adventist Christian Education Attitude Scales were numbered according to church and subject. Individual respondent anonymity however, was ensured in that subjects' names did not appear on the instrument and, with few exceptions, respondents were not personally acquainted with the researcher.

The Adventist Christian Education Attitude Scales were mailed on June 1, 1986, to 495 church members whose names had been randomly selected by computer. A letter of introduction from the chairman of the researcher's dissertation committee, Dr. Edward Streeter, was included (see Appendix G). An explanatory letter and a postage-paid reply envelope was included. All respondents were instructed to return the instrument to their own local church pastor, who then forwarded them to Pastor Bill Cho, publishing secretary of the Taiwan Mission. He, in turn, forwarded them to the researcher (see Appendix F).

Twenty days later a card appealing for cooperation in completing the Adventist Christian Education Attitude Scale was mailed to

the non-respondents (see Appendix H). After another ten days a second and final reminder to complete and return the Adventist Christian Education Attitude Scale was mailed. This reminder consisted of a new cover letter (see Appendix I)--personally signed by the researcher--and a complete second instrument along with another stamped, self-addressed return envelope.

As a result, 457 Adventist Christian Education Attitude Scales, or 92.3 percent of the sample of 495, were returned in usable form by July 20, 1986. The responses were entered into the Andrews University Computer and processed by the University Center for Research and Statistical Services.

Null Hypotheses

The following hypotheses are presented in the null form as required for statistical significance testing. Eighteen null hypotheses were examined in this study.

Hypothesis 1

There is no significant difference in attitude toward the support of Adventist Christian education between males and females.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 1A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between males and females.

Sub-hypothesis 1B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between males and females.

Sub-hypothesis 1C. There is no significant difference in attitude toward the quality of Adventist Christian education between males and females.

Sub-hypothesis 1D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between males and females.

Sub-hypothesis 1E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between males and females.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 2

There is no significant difference in attitude toward the support of Adventist Christian education among the following age groups: young, middle-aged, and old church members.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 3

There is no significant difference in attitude toward the support of Adventist Christian education among the following marital status: single, married, and widowed or separated.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 4

There is no significant difference in attitude toward the support of Adventist Christian education among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 5

There is no significant difference in attitude toward the support of Adventist Christian education among the church members of different family income levels.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 6

There is no significant difference in attitude toward the support of Adventist Christian education among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 7

There is no significant difference in attitude toward the support of Adventist Christian education among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 8

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the number of years as a member of the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 9

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 10

There is no significant difference in attitude toward the support of Adventist Christian education between regular church attenders and non-regular church attenders.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 11

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the years of Adventist Christian education.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 12

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA elementary school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 13

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 14

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 15

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA college and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 16

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA graduate school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by the t-test for independent means.

Hypothesis 17

There is no significant difference in attitude toward the support of Adventist Christian education among those church members of different educational levels (public and Adventist).

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Hypothesis 18

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by years in Adventist denominational work.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Analysis of Data

The Adventist Christian Education Attitude Scale returns were

sent for analysis to the Andrews University Center for Research and Statistical Services. The BMDP computer programs were used to analyze the data. Both descriptive and inferential statistical analyses were performed. The 18 demographic and personal variables were cross-tabulated with the five attitude scales.

The analysis of variance and simple t-test were used to test the statistical significance of each of the 18 demographic and personal variables in relation to the five attitude scales of the church members toward the support of Adventist Christian education in Taiwan. Thus five separate analyses were made in testing each hypothesis 1 to 18. Each hypothesis was tested at an alpha level of .05.

The rankings of the 13 factors by each of the respondents was used as a basis for employing the Paired-Comparison Scaling Procedure to place these 13 factors along an interval scale in degree of importance.

The findings and presentation of the data collected are to be found in Chapters 4 and 5. Chapter 4 contains the analysis of the data, and Chapter 5 the discussion of the results.

Chapter Summary

This chapter deals with the type of research, description of the population, variables identified, selection of the sample, procedures for the development of the instrument, validation of the instrument, pilot study, procedure for collection of data, null hypotheses, and the analysis of the data. An Ex Post Facto research design was used to collect the data for the study. The instrument was pilot tested during the Spring of 1986. A sample of 60 church members

was chosen for the pilot study. Four hundred ninety-five church members were randomly selected by computer from the eligible 1,493 Adventists in Taiwan.

From the data analyses, it was anticipated that the findings would help both church members and church leaders to become aware of the church members' responsibility towards education so that close cooperation would develop between church members and the schools and more support would be given to the Adventist educational program.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

Chapter IV presents the findings of the study and the hypothesis tests.

The purpose of this study was to investigate the attitudes of the Adventist church members toward the support of Adventist Christian education in Taiwan and to relate these attitudes to various demographic characteristics.

This chapter is divided into five parts. The first part of the chapter presents the results of the demographic data analysis. The second part presents measurement information about the Adventist Christian Education Attitude Scale. The third part deals with ranking the attitude items. The fourth part presents the tests of the hypotheses, and the fifth presents the results of ranking the thirteen factors or reasons why church members do not attend or send their children and youth to Adventist Christian schools.

Demographic Data Analysis

The defined sample population has been described as Seventh-day Adventist church members of the Taiwan Mission who were at least 20 years old or older and who regularly attended church. A total of 495 questionnaires were distributed. A return rate of 92.3 percent

was achieved. Table 7 shows the membership of the Taiwan Mission by district, with the number of surveys sent out and the number returned.

TABLE 7
SURVEY COMPARISON BY DISTRICT

	North (N)	South (N)	East (N)	West (N)	Total (N)
1985 Church membership	2,325	1,787	786	658	5,556
20 years old and regularly attend church	621	498	245	129	1,493
Members surveyed	241	164	58	32	495
Returned surveys	226	148	54	29	457

Sex of Respondents

Table 8 shows the percentage in regard to sex of church membership. While males made up 45.90 percent of the church members responding to the questionnaire, they were 45.70 percent of the sample. Females made up 54.10 percent of the total respondents, and represented 54.30 percent of the sample.

TABLE 8
DISTRIBUTION OF RESPONSES
AND SAMPLE BY SEX

Sex	Sample	Percentage	Respondents	Percentage
Males	226	45.70	210	45.90
Females	269	54.30	247	54.10
TOTAL	495	100.00	457	100.00

Sex and Age of Respondents

Table 9 presents the data on the combination of sex and age of respondents. Fifty-two percent of the 457 respondents fell in the 20 to 35 age range. Of these, 51.7 percent were female and 48.3 percent were male. The majority were between the ages of 25 and 55, with median age of approximately 38 years.

TABLE 9
DISTRIBUTION OF SEX AND AGE
AMONG RESPONDENTS

Age	Male		Female		Combined	
	(N)	%	(N)	%	(N)	%
20-35	115	25.17	123	26.91	238	52.08
36-60	79	17.29	94	20.57	173	37.86
Above 60	16	3.50	30	6.56	46	10.06
TOTAL	210	45.96	247	54.04	457	100.00

Marital Status of Respondents

The data in Table 10 represent the marital status of the respondents. Sixty-five percent of the respondents were married. The majority of the other respondents were single (29.5 percent). Only one percent of the respondents in Taiwan were divorced.

Occupation of Respondents

The data in Table 11 represent the occupation of the respondent groups. The majority of the working church members were in the professional and labor categories. Fifty-two percent of the respondents were professionals and 25 percent were farmers or manual

workers. The other major occupation was housewife (17 percent). The business groups were small, representing only 8 percent of the total respondents.

TABLE 10
DISTRIBUTION OF MARITAL STATUS
AMONG RESPONDENTS

Marital Status	(N)	Percent
Single	135	29.54
Married	297	64.99
Divorced	5	1.09
Widowed	19	4.16
Separated	1	0.22
TOTAL	457	100.00

TABLE 11
DISTRIBUTION OF OCCUPATION
AMONG RESPONDENTS

Occupation	(N)	Percentage
Student	40	8.75
Teacher	49	10.72
Minister	46	10.07
Farmer or Manual Worker	112	24.51
Businessperson	37	8.10
Medical Worker	47	10.28
Housewife	78	17.07
Office Worker	48	10.50
TOTAL	457	100.00

Family Income of Respondents

Family income levels, presented in Table 12, were concentrated in the NT\$100,001 to NT\$300,000 range. Only 18 percent had NT\$100,000 or less and only 13 percent had more than a NT\$400,000 level.

TABLE 12
DISTRIBUTION OF FAMILY INCOME (NT\$)
AMONG RESPONDENTS

Family Income	(N)	Percentage
100,000 or less	83	18.16
100,001-200,000	152	33.26
200,001-300,000	114	24.95
300,001-400,000	47	10.28
400,001 or over	61	13.35
TOTAL	457	100.00

Religious Status of Parents

The religious status of parents is shown in Table 13. The majority of the church members' parents were in the SDA and Buddhist categories. Forty-one percent of the fathers and 46 percent of the mothers were SDAs and 22 percent of the fathers and 23 percent of the mothers were Buddhists.

The other major religions of parents were Protestant Christian (15 percent for the fathers and 16 percent for the mothers). The Catholic and Taoist groups were small, representing only 9 percent of the total respondents.

TABLE 13
DISTRIBUTION OF RELIGIOUS STATUS OF
PARENTS AMONG RESPONDENTS

Religious Status of Parents	(N)	Father Percentage	(N)	Mother Percentage
SDA	186	40.70	211	46.17
Protestant	70	15.32	72	15.75
Catholic	19	4.16	17	3.72
Buddhist	100	21.88	106	23.19
Taoist	26	5.69	23	5.03
None	56	12.25	28	6.14
TOTAL	457	100.00	457	100.00

Number of Years as Member
of the SDA Church

Table 14 shows the distribution of years of church membership.
The median length of membership was 12.6 years.

TABLE 14
DISTRIBUTION OF NUMBER OF YEARS AS
MEMBER OF THE SDA CHURCH
AMONG RESPONDENTS

Years as Member of SDA	(N)	Percentage
Less than 1 year	29	6.35
1-5	105	22.98
6-10	73	15.97
11-15	60	13.13
16-20	65	14.22
21 or more	125	27.35
TOTAL	457	100.00

Age at Which a Member Was Baptized
into the SDA Church

Table 15 presents the distribution of age of baptism into the SDA church. The majority were baptized between the ages of 13 and 35 (76 percent), with a median age of approximately 22 years.

TABLE 15
DISTRIBUTION OF AGE AT WHICH A MEMBER
WAS BAPTIZED INTO THE SDA CHURCH
AMONG RESPONDENTS

Age at Baptism	(N)	Percentage
Below 13	63	13.79
13-20	187	40.92
21-35	166	36.32
36 and above	41	8.97
TOTAL	457	100.00

Church Attendance

As shown in Table 16, more than 85 percent of the Adventist Christian Education Attitude Scales were completed by church members who attended church regularly, while only 15 percent were completed by those who did not attend church regularly.

Years of Adventist Christian Education

The data in Table 17 represents the years of Adventist Christian education. This table shows that 47 percent of the church members did not receive Adventist Christian education, 34 percent had up to six years of Adventist Christian education, and 10 percent reported more than 10 years of Adventist Christian education.

TABLE 16
 DISTRIBUTION OF CHURCH ATTENDANCE
 AMONG RESPONDENTS

Church Attendance	(N)	Percentage
Regular (At least once a week)	387	84.68
Non-regular (2-3 a month)	70	15.32
TOTAL	457	100.00

TABLE 17
 DISTRIBUTION OF YEARS OF ADVENTIST CHRISTIAN EDUCATION
 AMONG RESPONDENTS

Years of Adventist Education	(N)	Percentage
None	213	46.60
1-3	94	20.57
4-6	62	13.57
7-9	43	9.41
10 or over	45	9.85
TOTAL	457	100.00

Frequency of Adventist Christian
 Education at Different Level

As shown in Table 18 only a small percentage had received Adventist Christian education at different levels. Marked differences were apparent: only 7 percent of the respondents had some Adventist Christian education at the elementary level, and 5 percent had experienced some Adventist Christian education at the graduate level.

TABLE 18
 DISTRIBUTION OF "NONE" OR "SOME" OF
 ADVENTIST CHRISTIAN EDUCATION
 AMONG RESPONDENTS

Level	(N)	None Percentage	Some and All (N)	Percentage	Total (N)	Percentage
Elementary	425	93.00	32	7.00	457	100.00
Junior High	344	75.27	113	24.73	457	100.00
Senior High	322	70.46	135	29.54	457	100.00
College	276	60.39	181	39.61	457	100.00
Graduate	435	95.19	22	4.81	457	100.00

Level of Schooling

The educational level of the respondents, shown in Table 19, was concentrated at the college level (44.86 percent). For 23 percent of the respondents the highest level of education attained was the senior-high school diploma and only 6 percent had completed graduate school.

TABLE 19
 DISTRIBUTION OF LEVEL OF SCHOOLING
 (PUBLIC AND ADVENTIST)
 AMONG RESPONDENTS

Highest Level of Schooling	(N)	Percentage
Elementary	66	14.44
Junior High	54	11.82
Senior High	104	22.76
College	205	44.86
Graduate	28	6.12
TOTAL	457	100.00

Years in Adventist Denominational Work

Of the 457 respondents, 255 (56 percent) did not have any SDA work experience. One hundred twenty-one (26 percent) had up to 10 years of SDA work experience, and 81 (18 percent) reported more than 10 years of SDA work experience.

Information about the Adventist Christian Education Attitude Scale

Factor Analysis

A factor analysis with a varimax rotation of factors was performed as a study of construct validity. Several principal component factor analyses followed by varimax rotation were carried out for four, five, six, and seven factors by the means of BMDP4M computer program. The most satisfactory factor structure was obtained when five factors were rotated. Table 20 shows the factor loadings.

In table 20, the columns appear in decreasing order of variance explained by factors. The rows have been rearranged so that for each successive factor, the major loadings are in order of decreasing size. Loadings less than .2500 have been replaced by zero. It is clear from the table that, for the first 19 items, the major loading is on factor 1 (Christian philosophy and Christian dedication); for the next 14 items the major loading is on factor 2 (curriculum offering and teacher qualifications); for the next 11 items the major loading is on factor 3 (quality of Adventist education); for the next 7 items the major loading is on factor 4 (Christ-centered education and character building); and for the last 8 items the major loading is on factor 5 (personal and financial support of Adventist Christian schools). These groups of rows are divided off by each sub-scale in the table.

TABLE 20

SORTED ROTATED FACTOR LOADINGS FOR ADVENTIST
CHRISTIAN EDUCATION ATTITUDE SCALE

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
<u>A. Attitudes toward Adventist Christian philosophy and Christian dedication</u>						
57	Teachers in Adventist schools by their Christian example.	.633	.000	.000	.000	.000
44	The opportunity for students to associate with Adventists in an Adventist school is very important to personal growth.	.616	.000	.000	.000	.000
56	Adventist education places emphasis upon service to mankind.	.589	.000	.000	.000	.000
38	Adventist schools train students to be truthful and honest.	.587	.000	.000	.000	.000
6	Teachers in Adventist schools take a strong personal interest in students.	.566	.000	.000	.000	.000
42	Adventist schools concern themselves with local community services.	.564	.000	.000	.000	.000
40	Teachers in Adventist schools help students to develop a positive attitude toward learning.	.563	-.266	.000	.000	.000
25	Adventist schools teach children and youth to practice their religion.	.562	.000	.000	.000	.000
39	Adventist schools have rules that govern student behavior that are consistent with Christian philosophy.	.556	.000	.000	.000	.285
13	Teachers in Adventist schools are dedicated Christians.	.540	-.267	.000	.000	.000
26	Students learn to get along with others better in Adventist schools.	.514	.000	.000	.471	.000

TABLE 20 -- Continued

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
47	A work-study program in Adventist schools is important for character development.	.513	.000	.000	.000	.322
22	Teachers in Adventist schools are dedicated to their profession.	.511	-.367	.000	.000	.000
37	Adventist schools serve to increase the understanding of the need for obedience to God.	.496	.000	.000	.300	.000
54	Adventist education gives students a clear understanding of the Biblical principles of right and wrong.	.440	.000	-.274	.000	.000
34	In Adventist schools, students are more likely to love and trust God.	.436	.000	.000	.370	.000
48	Adventist education provides a balance between the mental, physical, social, and spiritual aspects of life.	.431	.000	.000	.324	.303
43	There is a close relationship between faculty and students in Adventist schools.	.427	.000	.000	.356	.273
59	Adventist schools seldom pay attention to students' health.	-.354	.000	.000	.000	.000
<u>B. Attitudes toward the Curriculum Offering and Teacher Qualifications</u>						
33	The curriculum offerings at Adventist schools are generally insufficient.	.000	.666	.000	.000	.000
36	The scope of study in Adventist school is too narrow.	.000	.634	.287	.000	.000
18	Adventist schools provide little guidance and counseling regarding student's choice of career.	.000	.617	.000	.000	.000

TABLE 20 -- Continued

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
50	Facilities and equipment in Adventist schools are insufficient.	.000	.610	.000	.000	.000
45	Adventist teachers are poor in teaching skills.	.000	.594	.000	.000	.070
32	Graduates from Adventist schools often feel inferior academically.	.000	.552	.332	.000	.000
1	Career preparation is inadequate in Adventist schools.	.000	.541	.000	.000	.000
52	Graduates from accredited schools probably have a better chance of finding jobs than graduates from non-accredited Adventist schools.	.000	.525	.000	.000	.000
30	Teachers in Adventist schools are academically qualified for their responsibilities.	.356	-.472	.000	.000	.356
4	Adventist schools in general are superior or equal to public schools in scholastic programs.	.000	-.449	.000	.266	.000
49	Teachers in Adventist schools are ineffective in handling "problem students".	-.356	.409	.294	.000	.000
7	Moral standards in Adventist schools are declining.	-.293	.406	.277	.000	.000
16	Adventist schools provide positive social relationships.	.348	-.375	.000	.000	.254
5	The extra-curricular activities available to students at Adventist schools are inadequate.	.000	.316	.000	.000	.000
C.	<u>Attitudes toward the Quality of Adventist Christian Education</u>					
53	Adventist schools teach little about the need for obedience to parents.	.000	.000	.655	.000	.000

TABLE 20 -- Continued

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
55	It is hard to live a good Christian life in Adventist schools.	.000	.000	.649	.000	.000
11	Rules in Adventist schools train students to be mere conformists.	.000	.000	.569	.000	.000
41	A government-recognized degree is more important than Adventist Christian education.	.000	.000	.566	.000	.000
17	The work-study program in Adventist schools interferes with students' academic pursuits.	.000	.000	.561	.000	.000
35	Adventist education is nothing more than religious indoctrination.	.000	.000	.529	.000	.000
23	Bible classes taught in Adventist schools have little influence on the students' spiritual growth.	.000	.000	.526	.000	.000
15	Adventist education interferes with the personal life of students.	.000	.000	.513	.000	.000
8	Graduates from accredited schools have more successful future life than graduates from non-accredited Adventist schools.	.000	.000	.424	.000	.000
58	Adventist schools teach little about the need for loyalty to the country.	.000	.390	.407	.000	.000
14	Good grades are easy to get in Adventist schools.	.000	.000	.343	.000	.000
D.	<u>Attitudes toward the Christ-centered Education and Character Building of Children and Youth</u>					
9	Adventist education leads students to a personal relationship with the Lord.	.281	.000	.000	.650	.000

TABLE 20 -- Continued

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
2	Adventist schools are vital to the task of teaching students the desirability of obeying God's law.	.000	.000	.000	.647	.000
3	Adventist schools produce dedicated leaders for our church.	.000	.000	.000	.610	.000
12	Children and youth need the special training of Adventist schools to fortify them against evil influence.	.000	.000	.000	.604	.305
20	Adventist schools are successful in training children and youth to develop a Christ-like character.	.357	-.359	.000	.496	.000
24	Students who attend an Adventist school are more likely to become baptized members of the church.	.379	.000	.000	.399	.000
51	Character training of children requires a positive combination of home, church, and an Adventist school environment.	.342	.265	.000	.351	.000
E.	<u>Attitudes toward Personal and Financial Support of Adventist Christian Schools</u>					
46	I am willing to keep increasing my contribution toward the operation of Adventist schools.	.252	.000	.000	.000	.640
31	It is worth making some sacrifices to help Adventist children and youth attend Adventist schools.	.344	.000	.000	.000	.625
27	I am willing to give up some luxuries so that I can support Adventist schools.	.356	.000	.000	.000	.618
21	It is worth the cost to send children and youth to Adventist schools.	.305	-.361	.000	.000	.557

TABLE 20 -- Continued

Item	Attitude Statement	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
29	The establishment of additional Adventist schools should be encouraged.	.320	.000	.000	.000	.523
28	If I had children I would send them to Adventist schools.	.353	.000	.000	.302	.396
10	There is a bright future for Adventist schools even though they are not recognized by the Taiwan government.	.000	-.349	.000	.000	.390
19	Parents may be risking the salvation of their children by sending them to public schools.	.000	.000	.000	.253	.322

Forty-two percent of the total variance was accounted for by these five factors when the 59 selected items were factor analyzed. Table 21 gives the variance explained by each factor (eigenvalues) as well as the cumulative proportion of total variance.

TABLE 21

EIGENVALUES AND PROPORTIONS OF CUMULATIVE VARIANCE
EXPLAINED BY THE FACTORS FOR THE ADVENTIST
CHRISTIAN EDUCATION ATTITUDE SCALE

Factor	Attitude Scale	Eigenvalue	Cumulative Proportional Variance
1	Christian philosophy and dedication	14.819	.2512
2	Curriculum and teachers qualifications	4.021	.3193
3	Quality of Adventist education	2.512	.3619
4	Christ-centered and character building	1.837	.3931
5	Personal and financial support	1.583	.4199

Each of the sub-scale factors of the instrument was subjected to item analysis. Tables 22-26 present, for each item, the point-multiserial correlation coefficient between the item and the sub-scale to which the item belongs. The lowest coefficient is .3134 for item 14 under the subcomponent of the quality of Adventist Christian education and the highest is .6848 for item 21 under the subcomponent of personal and financial support of Adventist Christian schools. Thus each item is measuring consistently with the sub-scale to which it belongs.

TABLE 22
POINT-MULTISERIAL CORRELATIONS FOR ITEMS IN THE SUB-SCALE
THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Item	Point-multiserial
6	.5226
13	.4405
22	.5595
25	.5520
26	.6086
34	.4681
37	.4587
38	.5846
39	.5366
40	.6049
42	.4600
43	.5110
44	.5087
47	.4987
48	.5695
54	.5047
56	.4832
57	.5784
59	.4629

TABLE 23

POINT-MULTISERIAL CORRELATIONS FOR ITEMS IN THE SUB-SCALE
THE CURRICULUM OFFERING AND
TEACHER QUALIFICATIONS

Item	Point-multiserial
1	.3350
4	.4273
5	.3650
7	.4751
16	.5524
18	.3920
30	.5618
32	.5399
33	.5601
36	.6003
45	.4779
49	.5043
50	.4473
52	.3294

TABLE 24

POINT-MULTISERIAL CORRELATIONS FOR ITEMS IN THE SUB-SCALE
THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Item	Point-multiserial
8	.4386
11	.4877
14	.3134
15	.4004
17	.3699
23	.4735
35	.5822
41	.4297
53	.5034
55	.5102
58	.5330

TABLE 25

POINT-MULTISERIAL CORRELATIONS FOR ITEMS IN THE SUB-SCALE
THE CHRIST-CENTERED EDUCATION AND CHARACTER
BUILDING OF CHILDREN AND YOUTH

Item	Point-multiserial
2	.4071
3	.4590
9	.4944
12	.5382
20	.6031
24	.3511
51	.3625

TABLE 26

POINT-MULTISERIAL CORRELATIONS FOR ITEMS IN THE SUB-SCALE
THE PERSONAL AND FINANCIAL SUPPORT
OF ADVENTIST CHRISTIAN SCHOOLS

Item	Point-multiserial
10	.5125
19	.3290
21	.6848
27	.5957
28	.5431
29	.5370
31	.6399
46	.4869

The Likert-type rating scale used in this study contained five response alternatives; namely, strongly disagree, disagree, uncertain or neutral, agree, and strongly agree, ranging from 1 to 5. The items were scored according to the negative or positive statements--positive statements were scored 1, 2, 3, 4, 5 for strongly disagree to strongly agree, and negative statements were scored 5, 4, 3, 2, 1, for strongly disagree to strongly agree. The weighted score was calculated by multiplying the frequency of response by the weight for the response option and adding the scores for the five response alternatives. For each item, a median weighted score was calculated.

Table 27 shows the number of items, possible score range, means, mean per item and standard deviation of each of the five sub-scales.

TABLE 27
MEAN, MEAN PER ITEM, AND STANDARD DEVIATION
FOR THE FIVE ATTITUDE SCALES

Scale	No. of Items	Possible Score Range	Mean	Mean Per Item	Standard Deviation
1. Christian philosophy Christian dedication	19	19-95	73.315	3.86	8.849
2. Curriculum offering and teacher qualifications	14	14-70	39.074	2.79	7.821
3. Quality of Adventist Christian education	11	11-55	36.980	3.36	6.430
4. Christ-centered and character building	7	7-35	29.379	4.20	3.478
5. Personal and financial support	8	8-40	30.195	3.77	4.588

Reliability coefficients alpha were: .899, .848, .814, .788, and .807 for the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools, respectively.

Even the 7-items scale has a satisfactory reliability coefficient. For scales 1, 3, 4, and 5, the mean is well above the mid-point of the possible score range. For scale 2, curriculum offering and teacher qualifications, the mean is slightly below the mid-point of the range.

With a mean weighted score per item of 4.20, the attitude of church members toward the Christ-centered education and character building of children and youth was ranked number 1. The philosophy of Adventist Christian education and Christian dedication was ranked number 2, with a mean weighted score per item of 3.86. The area of personal and financial support of Adventist Christian schools was ranked number 3. This had a mean weighted score of 3.77. In fourth place was the area of the quality of Adventist Christian education. It had a mean weighted score per item of 3.36. The curriculum offering and teacher qualifications was ranked number 5, with a mean weighted score per item of 2.79.

Rank Order of Attitude Items

The 59 items on the attitude scale were ranked in order of weighted scores on the part of all respondents, indicating the degree

of positive attitude with respect to that statement (that is, agreement with a positive statement, or disagreement with a negative statement.)

Table 28 shows the attitude statement, rank order, weighted total score, median, and response frequencies for each of the items on the second part of the Adventist Christian Education Attitude Scale. There were five items whose medians were 3.70 or higher. They all belonged to one area of church members' attitude toward the Adventist education, namely, the Christ-centered education and character building of children and youth. Item 2, "Adventist schools are vital to the task of teaching student the desirability of obeying God's law," was ranked number 1; item 9, "Adventist Christian education leads students to a personal relationship with the Lord," was ranked number 2; and item 51, "Character training of children requires a positive combination of home, church, and an Adventist school environment," was ranked number 3. This indicated that church members strongly agreed that Adventist Christian schools in Taiwan provide a positive environment for character building of children and youth.

In the 3.45 to 3.69 median scores range, there were fourteen items representing three areas. The area of the philosophy of Adventist Christian education and Christian dedication was represented by twelve items. This indicated that the majority of the church members believed that promoting the Adventist Christian philosophy and Christian dedication was a high priority category of Adventist Christian schools.

In the 3.26 to 3.43 median scores range, there were fifteen items representing three areas. The area of personal and financial

TABLE 28

ALL CHURCH MEMBERS' ATTITUDE TOWARD THE ADVENTIST CHRISTIAN EDUCATION IN TAIWAN
BY RANKED ITEM

Attitude Statement	Item No.	Rank	Mgted Total	Mdn	Response Frequencies				
					SD	D	N A SA		
Adventist schools are vital to the task of teaching students the desirability of obeying God's law.	2	1	2035	4.10	2	3	33	167	252
Character training of children requires a positive combination of home, church, and an Adventist school.	51	2	2017	4.00	2	3	26	119	227
Adventist education leads students to a personal relationship with the Lord.	9	3	1946	3.95	2	6	31	200	218
Adventist schools produce dedicated leaders for our church.	3	4	1934	3.93	1	2	54	183	207
Students who attend an Adventist school are more likely to become baptized members of the church.	24	5	1925	3.70	2	7	29	273	146
If I had children I would send them to Adventist schools.	28	6	1918	3.69	1	11	48	234	163
Children need the special training of Adventist schools to fortify them against evil influence.	12	7	1882	3.67	5	9	66	224	153
Adventist education provides a balance between the mental, physical, social, and spiritual aspects.	48	8	1873	3.64	3	19	48	247	140
A work-study program in Adventist schools is important for character development.	47	9	1864	3.58	2	9	43	300	103

TABLE 28 -- Continued

Attitude Statement	Item No.	Rank Order	Wgtd Total	Mdn	Response Frequencies				
					SD	D	SA		
There is a close relationship between faculty and student in Adventist schools.	43	10	1862	3.58	4	12	54	267	120
Adventist schools train students to be honest.	38	11	1851	3.57	5	12	40	298	102
The establishment of additional Adventist schools should be encouraged.	29	12	1823	3.56	7	19	75	227	129
In Adventist schools, students are more likely to love and trust God.	34	13	1816	3.53	2	20	72	257	126
Adventist education places emphasis upon service to mankind.	56	14	1804	3.50	3	14	68	291	81
Adventist schools are successful in training children to develop a Christ-like character.	20	15	1790	3.48	7	38	139	75	198
Adventist schools have rules that govern student behavior that are consistent with Christian philosophy.	39	15	1790	3.48	5	13	70	296	73
Adventist schools serve to increase the understanding of the need for obedience to God.	37	17	1784	3.45	2	11	82	296	66
Students learn to get along with other better.	26	18	1780	3.45	3	17	101	240	96
Adventist schools teach students to practice their religion.	25	19	1776	3.45	2	14	86	287	68
I am willing to give up some luxuries so that I can support Adventist schools.	27	20	1772	3.43	2	17	100	254	84

TABLE 28 -- Continued

Attitude Statement	Item No.	Rank Order	Wgtd Total	Mdn	Response Frequencies				
					SD	D	N	A	SA
Teachers in Adventist schools help students to develop a positive attitude toward learning.	40	21	1770	3.42	2	10	98	281	66
It is worth making some sacrifices to help Adventist children attend Adventist schools.	31	22	1759	3.42	4	21	103	241	88
Teachers in Adventist schools inspire students by their Christian example.	57	23	1757	3.42	7	18	88	270	74
Adventist education gives students a clear understanding of the Biblical principles of right and wrong.	54	24	1742	3.41	4	29	82	276	66
The opportunity for students to associate with Adventist students in an Adventist school is important to personal growth.	44	25	1722	3.40	5	29	135	205	83
The work-study program in Adventist schools interferes with students' academic pursuits.	17	26	1714	3.39	70	219	96	50	12
Rules in Adventist schools train students to be mere conformists.	11	27	1706	3.35	80	229	96	50	2
Teachers in Adventist schools are dedicated Christians.	13	28	1703	3.30	5	29	135	205	83
I am willing to keep increasing my contribution toward the operation of Adventist schools.	46	29	1692	3.28	4	9	152	246	46

TABLE 28 -- Continued

Attitude Statement	Item No.	Rank Order	Wgtd Total	Mdn	Response Frequencies				
					SD	D	N	A	SA
Teachers in Adventist schools take a strong personal interest in students.	6	30	1691	3.27	6	35	139	187	90
There is a bright future for Adventist schools even though they are not recognized.	10	31	1675	3.27	19	28	130	190	90
Adventist schools provide positive social relationships.	16	32	1663	3.27	13	34	118	232	60
Teachers in Adventist schools are dedicated to their profession.	22	33	1660	3.26	7	32	160	181	77
It is worth the cost to send children and youth to Adventist schools.	21	34	1659	3.26	10	42	152	156	97
It is hard to live a good Christian life in Adventist schools.	55	35	1631	3.25	44	246	100	60	7
Adventist schools seldom pay attention to students' health.	59	36	1623	3.25	50	240	97	52	18
Adventist schools concern themselves with local community service.	42	37	1611	3.20	11	37	151	217	41
Adventist schools teach little about the need for obedience to parents.	53	38	1600	3.20	59	236	100	60	7
Teachers in Adventist schools are academically qualified for their responsibilities.	30	39	1578	3.14	9	51	144	190	63

TABLE 28 -- Continued

Attitude Statement	Item No.	Rank	Wgtd Total	Mdn	Response Frequencies				
					SD	D	N	A SA	
Bible classes taught in Adventist schools have little influence on the students' spiritual growth.	23	40	1552	3.13	47	208	97	89	16
Adventist schools in general are superior or equal to public schools in scholastic programs.	4	41	1530	3.12	23	75	133	172	54
Parents may be risking the salvation of their children by sending them to public schools.	19	42	1517	3.04	24	98	113	152	70
Adventist education is nothing more than religious indoctrination.	35	43	1504	3.01	39	191	114	90	23
Adventist education interferes with the personal life of students.	15	44	1456	2.76	30	163	146	98	20
A government-recognized degree is more important than Christian education.	41	45	1453	2.76	41	145	165	71	31
Adventist schools teach little about the need for loyalty to the country.	58	46	1452	2.76	34	165	138	88	32
Graduates from accredited schools have more successful future life than graduates from non-accredited Adventist schools.	8	47	1441	2.70	37	138	175	72	35
Good grades are easy to get in Adventist schools.	14	48	1413	2.63	15	145	185	91	21
Teachers in Adventist schools are ineffective in handling "problem students".	49	49	1354	2.54	10	145	157	108	37

TABLE 28 -- Continued

Attitude Statement	Item No.	Rank Order	Wgtd Total	Mdn	Response Frequencies				
					SD	D	N	A	SA
Moral standards in Adventist schools are declining.	7	50	1329	2.40	19	130	133	140	35
Graduates from Adventist schools often feel inferior academically.	32	51	1294	2.34	15	112	154	133	43
The extra-curricular activities available to students at Adventist schools are inadequate.	5	52	1241	2.24	9	90	169	140	49
The scope of study in Adventist schools is too narrow.	36	53	1239	2.03	17	102	112	184	42
Adventist teachers are poor in teaching skills.	45	54	1159	1.95	9	71	140	173	64
The curriculum offerings at Adventist schools are general insufficient.	33	55	1132	1.83	7	68	119	205	58
Facilities and equipment in Adventist schools are insufficient.	50	56	1110	1.81	6	58	124	207	62
Career preparation is inadequate in Adventist schools.	1	57	1054	1.68	6	49	102	222	78
Graduates from accredited schools probably have a better chance of finding jobs than graduates from non-accredited Adventist schools.	52	58	1041	1.67	11	44	115	178	109
Adventist schools provide little guidance and counseling regarding students' choices of career.	18	59	921	1.66	6	69	89	193	100

support of Adventist Christian schools was represented by six items. It was apparent that church members were willing to make some sacrifice to support Adventist Christian schools.

In the 2.63 to 3.25 median scores range, thirteen items were included. Items 55, 53, 23, 35, 15, 41, 58, 8, and 14 describe the quality of Adventist Christian education. The church members perceived the Adventist Christian schools to be less effective in scholastic programs than the public schools in Taiwan.

There were eleven items in the 1.66 to 2.54 median scores range. Ten of these items referred to the church members' attitude toward the curriculum offering and teacher qualifications. Item 1, "Career preparation is inadequate in Adventist Christian school," item 52, "graduates from accredited schools probably have a better chance of finding jobs than graduates from non-accredited Adventist Christian schools," and items 18, "Adventist Christian schools provide little guidance and counseling regarding students' choice of career," were ranked the lowest among this area. This seemed to indicate that the church members strongly agreed that the Adventist Christian school was less effective than the public schools in this area.

The fifty-nine items were divided into groups according to five-factor attitude scales found through factor analysis. Appendix J lists the attitude statement, the rank order over all 59 items, weighted total score, and median for the attitude of church members in Taiwan toward the support of Adventist Christian education.

Hypothesis Testing and
Analysis of Data

To guide the analysis of the data, eighteen specific hypotheses in the null form were developed. This section of the chapter presents the results of testing the hypotheses (see Appendix K summary).

Analysis of Data for
Hypothesis 1

There is no significant difference in attitude toward the support of Adventist Christian education between males and females.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 1A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between males and females.

Sub-hypothesis 1B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between males and females.

Sub-hypothesis 1C. There is no significant difference in attitude toward the quality of Adventist Christian education between males and females.

Sub-hypothesis 1D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between males and females.

Sub-hypothesis 1E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between males and females.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 29 shows the results of the t-tests.

TABLE 29
HYPOTHESIS 1 -- T-TEST ON SEX TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	Male (N=210)	Female (N=247)		
1A	74.5000	72.3077	2.69	* .007
1B	39.3143	38.8704	.61	.542
1C	36.9952	36.9676	.04	.964
1D	30.1333	28.7368	4.44	* <.0005
1E	30.8381	29.6478	2.82	* <.0005

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means indicates that males had higher means than females on each of the five attitude scales. However, only three of the five differences were significant at the .05 level. These three areas where the difference was significant were Christian philosophy and Christian dedication, Christ-centered education and character building, and personal and financial support of Adventist Christian schools. Hence, the null hypotheses 1A, 1D, and 1E were rejected, while the null hypotheses 1B and 1C were retained. These two hypotheses concerned the attitude toward the areas of the curriculum offering and teacher qualifications and quality of Adventist Christian education, respectively.

Therefore, the analysis indicated that males, as compared to females, had a better attitude toward Christian philosophy and

Christian dedication, Christ-centered education and character building, and personal and financial support of Adventist Christian schools.

Analysis of Data for
Hypothesis 2

There is no significant difference in attitude toward the support of Adventist Christian education among the following age groups: young, middle-aged, and old church members.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 2A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among the following age groups: young, middle-aged, and old church members.

Sub-hypothesis 2B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among the following age groups: young, middle-aged, and old church members.

Sub-hypothesis 2C. There is no significant difference in attitude toward the quality of Adventist Christian education among the following age groups: young, middle-aged, and old church members.

Sub-hypothesis 2D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among the following age groups: young, middle-aged, and old church members.

Sub-hypothesis 2E. There is no significant difference in attitude toward personal and financial support of Adventist Christian

schools among the following age groups: young, middle-aged, and old church members.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 30 shows the analysis of variance testing the significance of age with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 30
ANALYSIS OF VARIANCE - HYPOTHESIS 2A
AGE AND ATTITUDE TOWARD THE
CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	812.6726	406.3362	5.2748	.0054 *
Error	454	34973.4844	77.0341		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 31 shows, in the bottom row, the mean score for each group. The body of the table gives the values of *t*, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that older church members had a better attitude toward the philosophy of Adventist Christian education and Christian dedication than young and middle-aged church members.

TABLE 31
 MEANS, t-VALUES, AND PROBABILITIES OF AGE AND
 ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
 AND CHRISTIAN DEDICATION

Age	N	Young	Middle	Old
Young (20 to 35)	238	.0000 (1.0000)		
Middle (36 to 60)	173	1.6012 (.1100)	.0000 (1.0000)	
Old (above 60)	46	3.1460 * (.0018)	2.0900 * (.0372)	.0000 (1.0000)
Means	457	72.3353	72.7393	76.7825

Table 32 shows the analysis of variance testing the significance of age with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 32
 ANALYSIS OF VARIANCE - HYPOTHESIS 2B
 AGE AND ATTITUDE TOWARD THE CURRICULUM
 OFFERING AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	762.5012	381.2505	6.3657	.0019 *
Error	454	27190.7773	59.8916		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 33 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 33
MEAN, t -VALUES, AND PROBABILITIES OF AGE AND
ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Age	N	Young	Middle	Old
Young (20 to 35)	238	.0000 (1.0000)		
Middle (36 to 60)	173	* 3.1692 (.0016)	(1.0000)	
Old (above 60)	46	* 2.4100 (.0164)	.4311 (.6666)	.0000 (1.0000)
Means	457	37.8437	40.2942	40.8477

This indicates that both older and middle-aged church members had a better attitude than young church members toward the curriculum offering and teacher qualifications.

Table 34 shows the analysis of variance testing the significance of age with respect to attitude toward the quality of Adventist Christian education.

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the quality of Adventist Christian education on the part of church members of different ages.

TABLE 34

ANALYSIS OF VARIANCE - HYPOTHESIS 2C
AGE AND ATTITUDE TOWARD THE
QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	76.1036	38.0518	.9180	.4000
Error	454	18818.2773	41.4499		

Table 35 shows the analysis of variance testing the significance of age with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 35

ANALYSIS OF VARIANCE - HYPOTHESIS 2D
AGE AND ATTITUDE TOWARD THE
CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	37.8869	18.9435	1.4661	.2100
Error	454	5491.5547	12.0959		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the Christ-centered

education and character building of children and youth on the part of church members of different ages.

Table 36 shows the analysis of variance testing the significance of age with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 36
ANALYSIS OF VARIANCE - HYPOTHESIS 2E
AGE AND ATTITUDE TOWARD PERSONAL AND
FINANCIAL SUPPORT OF ADVENTIST
CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	207.6332	103.8166	5.0066	.0071 *
Error	454	9414.0391	20.7358		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 37 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that both older and middle-aged church members had a better attitude than young church members toward personal and financial support of Adventist Christian schools.

TABLE 37

MEANS, t-VALUES AND PROBABILITIES OF AGE AND
ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Age	N	Young	Middle	Old
Young (20 to 35)	238	.0000 (1.0000)		
Middle (36 to 60)	173	2.2535 * (.0247)	.0000 (1.0000)	
Old (above 60)	46	2.7328 * (.0065)	1.2961 (.1956)	(1.0000)
Means	457	29.6042	30.6294	31.6085

Analysis of Data for
Hypothesis 3

There is no significant difference in attitude toward the support of Adventist Christian education among the following marital status: single, married, and widowed or separated.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 3A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among the following marital status: single, married, and widowed or separated.

Sub-hypothesis 3B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among the following marital status: single, married, and widowed or separated.

Sub-hypothesis 3C. There is no significant difference in attitude toward the quality of Adventist Christian education among the following marital status: single, married, and widowed or separated.

Sub-hypothesis 3D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among the following marital status: single, married, and widowed or separated.

Sub-hypothesis 3E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among the following marital status: single, married, and widowed or separated.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 38 shows the analysis of variance testing the significance of marital status with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 38

ANALYSIS OF VARIANCE - HYPOTHESIS 3A
MARITAL STATUS AND ATTITUDE TOWARD
THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	1451.6328	725.8164	9.5975	.0001 *
Error	454	34334.0586	75.6257		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 39 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 39
MEANS, t -VALUES, AND PROBABILITIES OF MARITAL
STATUS AND ATTITUDE TOWARD THE CHRISTIAN
PHILOSOPHY AND CHRISTIAN DEDICATION

Marital Status	N	Single	Married	Widowed
Single	135	.0000 (1.0000)		
Married	297	3.4318 * (.0007)	.0000 (1.0000)	
Widowed/Separated	25	3.6979 * (.0003)	2.1558 (.0516)	.0000 (1.0000)
Means	457	70.9180	74.0158	73.9199

This indicates that those church members who were either married or widowed had a better attitude than those single church members toward the philosophy of Adventist Christian education and Christian dedication.

Table 40 shows the analysis of variance testing the significance of marital status with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 40
 ANALYSIS OF VARIANCE - HYPOTHESIS 3B
 MARITAL STATUS AND ATTITUDE TOWARD THE CURRICULUM
 OFFERING AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	1926.2878	963.1438	16.8009	< .00005 *
Error	454	26026.3555	57.3268		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 41 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 41
 MEANS, t-VALUES, AND PROBABILITIES OF MARITAL
 STATUS AND ATTITUDE TOWARD THE CURRICULUM
 OFFERING AND TEACHER QUALIFICATIONS

Marital Status	N	Single	Married	Widowed
Single	135	.0000 1.0000		
Married	297	5.5198 * (.0000)	.0000 1.0000	
Widowed/Separated	25	3.4816 * (.0006)	.8889 (.3745)	.0000 (1.0000)
Means	457	35.9403	40.2783	41.6799

This indicates that those church members who were either married or widowed had a better attitude than single church members toward the curriculum offering and teacher qualifications.

Table 42 shows the analysis of variance testing the significance of marital status with respect to attitude toward the quality of Adventist Christian education.

TABLE 42
ANALYSIS OF VARIANCE - HYPOTHESIS 3C
MARITAL STATUS AND ATTITUDE TOWARD THE QUALITY
OF ADVENTIST CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	452.0977	226.0488	5.5648	.0041 *
Error	454	18441.9844	40.6211		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 43 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that church members who were married had a better attitude toward the quality of Adventist Christian education than church members who were single.

TABLE 43
 MEANS, t-VALUES, AND PROBABILITIES OF MARITAL
 STATUS AND ATTITUDE TOWARD THE QUALITY OF
 ADVENTIST CHRISTIAN EDUCATION

Marital Status	N	Single	Married	Widowed
Single	135	.0000 (1.0000)		
Married	297	3.3358 * (.0009)	.0000 (1.0000)	
Widowed/Separated	25	1.1194 (.2551)	-.4714 (.6376)	.0000 (1.0000)
Means	457	35.4588	37.6656	37.0399

Table 44 shows the analysis of variance testing the significance of marital status with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 44
 ANALYSIS OF VARIANCE - HYPOTHESIS 3D
 MARITAL STATUS AND ATTITUDE TOWARD THE CHRIST-
 CENTERED EDUCATION AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	114.7240	57.3620	4.8096	.0086 *
Error	454	5414.6484	11.9265		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 45 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 45
MEANS, t -VALUES, AND PROBABILITIES OF MARITAL
STATUS AND ATTITUDE TOWARD THE CHRIST-
CENTERED EDUCATION AND
CHARACTER BUILDING

Marital Status	N	Single	Married	Widowed
Single	135	1.0000		
Married	297	2.7954 * (.0054)	.0000 (1.0000)	
Widowed/Separated	25	2.1855 * (.0294)	.8917 (.6376)	.0000 (1.0000)
Means	457	28.6365	29.6386	30.2799

This indicates that church members who were either married or widowed had a better attitude than those single church members toward the Christ-centered education and character building of children and youth.

Table 46 shows the analysis of variance testing the significance of marital status with respect to attitude toward personal and financial support of Adventist Christian schools.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

TABLE 46

ANALYSIS OF VARIANCE - HYPOTHESIS 3E
 MARITAL STATUS AND ATTITUDE TOWARD
 PERSONAL AND FINANCIAL SUPPORT OF
 ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	2	491.4460	245.7230	12.2187	.00005 *
Error	454	9130.1211	20.1104		

Table 47 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 47

MEANS, t-VALUES, AND PROBABILITIES OF
 MARITAL STATUS AND ATTITUDE TOWARD
 PERSONAL AND FINANCIAL SUPPORT OF
 ADVENTIST CHRISTIAN SCHOOLS

Marital Status	N	Single	Married	Widowed
Single	135	.0000 (1.0000)		
Married	297	* 4.5689 (.0000)	.0000 (1.0000)	
Widowed/Separated	25	* 3.2808 (.0011)	1.1529 (.2496)	.0000 (1.0000)
Means	457	28.6365	30.7633	31.8399

This indicates that church members who were either married or widowed had a better attitude than those single church members toward personal and financial support to Adventist Christian schools.

Analysis of Data for Hypothesis 4

There is no significant difference in attitude toward the support of Adventist Christian education among members in the following occupations: students, teachers, ministers, businesspersons, farmers, medical workers, housewives, and office workers.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 4A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

Sub-hypothesis 4B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

Sub-hypothesis 4C. There is no significant difference in attitude toward the quality of Adventist Christian education among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

Sub-hypothesis 4D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

Sub-hypothesis 4E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 48 shows the analysis of variance testing the significance of occupation with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 48

ANALYSIS OF VARIANCE - HYPOTHESIS 4A
OCCUPATION AND ATTITUDE TOWARD THE
CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	7	1466.7737	209.5391	2.7414	.0085 *
Error	449	34319.5508	76.4355		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 49 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 49
MEANS, t -VALUES, AND PROBABILITIES OF OCCUPATION
AND ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

	Student	Teacher	Minister	Farmer	Business Person	Medical Worker	House Wife	Office Worker
S	.0000 (1.0000)							
T	2.1969 *(.0286)	.0000 (1.0000)						
M	2.8834 *(.0042)	.7561 (.4500)	.0000 (1.0000)					
F	1.7596 (.0792)	-.8408 (.4009)	-1.7088 (.0882)	.0000 (1.0000)				
B	-.1199 (.9046)	-2.2751 *(.0234)	-2.9467 *(.0034)	-1.8536 (.0645)	.0000 (1.0000)			
M	.0865 (.9311)	-2.2017 *(.0283)	-2.9159 *(.0038)	-1.7578 (.0795)	.2092 (.8344)	.0000 (1.0000)		
H	1.7576 (.0796)	-.6930 (.4887)	-1.5146 (.1306)	.1199 (.9046)	1.8494 (.0651)	1.7503 (.0808)	.0000 (1.0000)	
O	.3851 (.7003)	-1.8992 (.0582)	-2.6216 *(.0091)	-1.4008 (.1620)	.5019 (.6160)	.3111 (.7559)	-1.4138 (.1582)	.0000 (1.0000)
X	71.0499	75.1427	76.4998	73.8835	70.8107	71.2126	74.0382	71.7707
N	40	49	46	112	37	47	78	48

This indicates that ministers had a better attitude than medical workers, students, office workers, and businesspersons, and teachers had a better attitude than students, businesspersons, and medical workers toward the Christian philosophy and Christian dedication.

Table 50 shows the analysis of variance testing the significance of occupation with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 50
ANALYSIS OF VARIANCE - HYPOTHESIS 4B
OCCUPATION AND ATTITUDE TOWARD
THE CURRICULUM OFFERING AND
TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	7	1767.1863	252.4552	4.3287	.0001 *
Error	449	26186.1836	58.3211		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 51 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 51

MEANS, t-VALUES, AND PROBABILITIES OF OCCUPATION AND
ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

	Student	Teacher	Minister	Farmer	Business Person	Medical Worker	House Wife	Office Worker
S	.0000 (1.0000)							
T	2.7859 *(.0056)	.0000 (1.0000)						
M	2.8849 *(.0042)	.1463 (.8838)	.0000 (1.0000)					
F	3.4477 *(.0007)	.2417 (.8092)	.0649 (.9483)	.0000 (1.0000)				
B	1.1319 (.2583)	-1.5404 (.1242)	-1.6552 (.0986)	-1.9875 *(.0475)	.0000 (1.0000)			
M	.0447 (.9644)	-2.8606 *(.0045)	-2.9608 *(.0033)	-3.5987 *(.0004)	-1.1310 (.2587)	.0000 (1.0000)		
H	3.4814 *(.0006)	.4574 (.6476)	.2870 (.7743)	.2847 (.7760)	2.0983 *(.0365)	3.6145 (.0004)	.0000 (1.0000)	
O	1.2844 (.1997)	-1.5692 (.1173)	-1.6900 (.0918)	-2.0872 *(.0375)	.0768 (.9388)	1.2932 (.1966)	-2.1916 *(.0290)	.0000 (1.0000)
\bar{X}	35.6498	40.1835	40.4129	40.4996	37.6215	35.7232	40.0203	37.7498
N	40	49	46	112	37	47	78	48

This indicates that farmers had a better attitude than medical workers, businesspersons, office workers, and students; both ministers and teachers had a better attitude than medical workers and students; and housewives better than businesspersons and students toward the curriculum offering and teacher qualifications.

Table 52 shows the analysis of variance testing the significance of occupation with respect to attitude toward the quality of Adventist Christian education.

TABLE 52
ANALYSIS OF VARIANCE - HYPOTHESIS 4C
OCCUPATION AND ATTITUDE TOWARD
THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	7	1364.8674	194.9810	4.9941	<.00005 *
Error	449	17529.6789	39.0420		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 53 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that teachers had a better attitude than students, farmers, medical workers, businesspersons, housewives, and office workers; and ministers had a better attitude than students, farmers, medical workers, businessperson, and office workers; and housewives better than farmers and medical workers toward the quality of Adventist Christian education.

TABLE 53

MEANS, t-VALUES, AND PROBABILITIES OF OCCUPATION
AND ATTITUDE TOWARD THE QUALITY OF
ADVENTIST CHRISTIAN EDUCATION

	Student	Teacher	Minister	Farmer	Business Person	Medical Worker	House Wife	Office Worker
S	.0000 (1.0000)							
T	3.7342 *(.0003)	.0000 (1.0000)						
M	3.0214 *(.0027)	-.6942 (.4180)	.0000 (1.0000)					
F	.4109 (.6814)	-4.2039 *(.0001)	-3.2978 *(.0011)	.0000 (1.0000)				
B	.8179 (.4139)	-2.7970 *(.0054)	-2.1133 *(.0352)	.5846 (.5591)	.0000 (1.0000)			
M	-.4056 (.6852)	-4.3248 *(.0001)	-3.5702 *(.0005)	-.9376 (.3490)	-1.2458 (.2135)	.0000 (1.0000)		
H	1.9175 (.0559)	-2.3195 *(.0209)	-1.5079 (.1324)	2.0153 *(.0445)	.9336 (.3510)	2.4920 *(.0131)	.0000 (1.0000)	
O	.7787 (.4366)	-3.0974 *(.0021)	-2.3579 *(.0189)	.5276 (.5980)	-.0907 (.9278)	1.2376 (.2165)	-1.1240 (.2617)	.0000 (1.0000)
\bar{X}	35.3749	40.3468	39.4564	35.8478	36.5404	34.8296	37.7049	36.4165
N	40	49	46	112	37	47	78	48

Table 54 shows the analysis of variance testing the significance of occupation with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 54
ANALYSIS OF VARIANCE - HYPOTHESIS 4D
OCCUPATION AND ATTITUDE TOWARD THE
CHRIST-CENTERED EDUCATION AND
CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	7	372.6289	53.2327	4.6349	.0001 *
Error	449	5156.8164	11.3841		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 55 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that ministers had a better attitude than businesspersons, medical workers, and office workers; both farmers and teachers had a better attitude than medical and office workers; and both students and housewives better than medical workers toward the Christ-centered education and character building of children and youth.

TABLE 55
 MEANS, t-VALUES, AND PROBABILITIES OF OCCUPATION
 AND ATTITUDE TOWARD THE CHRIST-CENTERED
 EDUCATION AND CHARACTER BUILDING

	Student	Teacher	Minister	Farmer	Business Person	Medical Worker	House Wife	Office Worker
S	.0000 (1.0000)							
T	.0572 (.9544)	.0000 (1.0000)						
M	1.1675 (.2437)	1.1701 (.2426)	.0000 (1.0000)					
F	.3171 (.7513)	.2699 (.7874)	-1.1078 (.2686)	.0000 (1.0000)				
B	-1.3522 (.1770)	-1.4721 (.1417)	-2.5397 *(.0111)	-1.9347 (.0537)	.0000 (1.0000)			
M	-3.2811 *(.0012)	-3.5168 *(.0005)	-4.6202 *(.0001)	-4.3974 *(.0001)	-1.8082 (.0713)	.0000 (1.0000)		
H	-.5731 (.5669)	-.6783 (.4980)	-1.9573 (.0510)	-1.1518 (.2500)	.9868 (.3243)	3.2189 *(.0014)	.0000 (1.0000)	
O	-1.8435 (.0660)	-2.0035 *(.0458)	-3.1362 *(.0019)	-2.6264 *(.0090)	-.3942 (.6936)	1.5163 (.1302)	-1.5439 (.1234)	.0000 (1.0000)
\bar{X}	29.7749	29.8161	30.6303	29.9728	28.7296	27.3828	29.3971	28.4373
N	40	49	46	112	37	47	78	48

Table 56 shows the analysis of variance testing the significance of occupation with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 56
ANALYSIS OF VARIANCE - HYPOTHESIS 4E
OCCUPATION AND ATTITUDE TOWARD PERSONAL
AND FINANCIAL SUPPORT OF ADVENTIST
CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	7	1147.2772	163.9110	8.6847	< .00005 *
Error	449	8474.2148	18.8735		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 57 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that teachers had a better attitude than students, farmers, businesspersons, medical workers, and office workers; ministers, housewives, and farmers had a better attitude than students, businesspersons, office workers, and medical workers toward personal and financial support of Adventist Christian schools.

TABLE 57

MEANS, t-VALUES, AND PROBABILITIES OF OCCUPATION
AND ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

	Student	Teacher	Minister	Farmer	Business Person	Medical Worker	House Wife	Office Worker
S	.0000 (1.0000)							
T	4.7760 *(.0001)	.0000 (1.0000)						
M	3.7519 *(.0003)	-1.0063 (.3148)	.0000 (1.0000)					
F	3.2934 *(.0011)	-2.4001 *(.0169)	-1.1678 (.2436)	.0000 (1.0000)				
B	.6942 (.4480)	-3.9459 *(.0002)	-2.9561 *(.0033)	-2.3642 *(.0186)	.0000 (1.0000)			
M	-.6842 (.4942)	-5.7056 *(.0000)	-4.6205 *(.0001)	-4.3373 *(.0001)	-1.3901 (.1652)	.0000 (1.0000)		
H	3.5249 *(.0005)	-1.8226 (.0691)	-.6758 (.4995)	.5347 (.5931)	2.6409 *(.0086)	4.5094 *(.0001)	.0000 (1.0000)	
O	.7346 (.4630)	-4.2370 *(.0001)	-3.1690 *(.0017)	-2.6047 *(.0096)	-.0048 (.9962)	1.4836 (.1387)	-2.8794 *(.0042)	.0000 (1.0000)
\bar{X}	28.1499	32.5713	31.6738	30.7853	28.8377	27.5105	31.1279	28.8332
N	40	49	46	112	37	47	78	48

Analysis of Data for
Hypothesis 5

There is no significant difference in attitude toward the support of Adventist Christian education among the church members of different family income levels.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 5A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among the church members of different family income levels.

Sub-hypothesis 5B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among the church members of different family income levels.

Sub-hypothesis 5C. There is no significant difference in attitude toward the quality of Adventist Christian education among the church members of different family income levels.

Sub-hypothesis 5D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among the church members of different family income levels.

Sub-hypothesis 5E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among the church members of different family income levels.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 58 shows the analysis of variance testing the significance of family income with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 59 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses

the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 58

ANALYSIS OF VARIANCE - HYPOTHESIS 5A
FAMILY INCOME AND ATTITUDE TOWARD
THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	1088.4490	271.1121	3.5448	.0073 *
Error	452	34697.6055	76.7647		

TABLE 59

MEANS, t-VALUES, AND PROBABILITIES OF FAMILY INCOME
AND ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Family Income (NT\$)	N	Lower	Lower Middle	Middle	Upper Middle	Upper
Low (100,000 or less)	83	.0000 (1.0000)				
L-Mi (100,001-200,000)	152	2.4758 *(.0137)	.0000 (1.0000)			
Mid (200,001-300,000)	114	-.6227 (.5338)	-3.4524 *(.0006)	.0000 (1.0000)		
U-Mi (300,001-400,000)	47	.3301 (.7415)	-1.6635 (.0969)	.8659 (.3870)	.0000 (1.0000)	
Upper(400,001 or over)	61	1.2956 (.1958)	-.7878 (.4312)	1.9437 (.0526)	.8153 (.4153)	.0000 (1.0000)
Means	457	72.2166	75.1771	71.4294	72.7445	74.1310

This indicates the lower-middle income church members had a better attitude toward the Christian philosophy and Christian dedication than lower and middle income church members.

Table 60 shows the analysis of variance testing the significance of family income with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 60
ANALYSIS OF VARIANCE - HYPOTHESIS 5B
FAMILY INCOME AND ATTITUDE TOWARD THE CURRICULUM
OFFERING AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	406.1953	101.5488	1.6662	.1567
Error	452	27547.1211	60.9449		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the curriculum offering and teacher qualifications on the part of church members of different income levels.

Table 61 shows the analysis of variance testing the significance of family income with respect to attitude toward the quality of Adventist Christian education.

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the quality of Adventist

Christian education on the part of church members of different income levels.

TABLE 61

ANALYSIS OF VARIANCE - HYPOTHESIS 5C
FAMILY INCOME AND ATTITUDE TOWARD THE QUALITY
OF ADVENTIST CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	230.9394	57.7348	1.3982	.2336
Error	452	18663.6992	41.2914		

Table 62 shows the analysis of variance testing the significance of family income with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 62

ANALYSIS OF VARIANCE - HYPOTHESIS 5D
FAMILY INCOME AND ATTITUDE TOWARD THE CHRIST-
CENTERED EDUCATION AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	44.8469	11.2117	.9240	.4497
Error	452	5484.5977	12.1341		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was

no significant difference in attitude toward the Christ-centered education and character building of children and youth on the part of church members of different income levels.

Table 63 shows the analysis of variance testing the significance of family income with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 63
ANALYSIS OF VARIANCE - HYPOTHESIS 5E
FAMILY INCOME AND ATTITUDE TOWARD PERSONAL AND
FINANCIAL SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	175.6876	43.9219	2.1017	.0796
Error	452	9445.94648	20.8981		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward personal and financial support of Adventist Christian schools on the part of church members of different income levels.

Analysis of Data for
Hypothesis 6

There is no significant difference in attitude toward the support of Adventist Christian education among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 6A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 6B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 6C. There is no significant difference in attitude toward the quality of Adventist Christian education among church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 6D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 6E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 64 shows the analysis of variance testing the significance of the religious status of the church members' fathers with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 64
ANALYSIS OF VARIANCE - HYPOTHESIS 6A
RELIGIOUS STATUS OF THE CHURCH MEMBERS' FATHERS AND
ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	623.7275	124.7455	1.6000	.1587
Error	451	35112.3516	77.9653		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication on the part of church members whose fathers have different religious affiliations.

Table 65 shows the analysis of variance testing the significance of the religious status of the church members' fathers with respect to attitude toward the curriculum offering and teacher qualifications.

There was no significant difference among the means. The null

hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the curriculum offering and teacher qualifications on the part of church members whose fathers have different religious affiliations.

TABLE 65
ANALYSIS OF VARIANCE - HYPOTHESIS 6B
RELIGIOUS STATUS OF THE CHURCH MEMBERS' FATHERS
AND ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	586.5439	117.3088	1.9332	.0875
Error	451	27366.6016	60.6798		

Table 66 shows the analysis of variance testing the significance of the religious status of the church members' fathers with respect to attitude toward the quality of Adventist education.

TABLE 66
ANALYSIS OF VARIANCE - HYPOTHESIS 6C
RELIGIOUS STATUS OF THE CHURCH MEMBERS' FATHERS
AND ATTITUDE TOWARD THE QUALITY OF
ADVENTIST CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	170.2755	34.0551	.8203	.5356
Error	451	18724.2109	41.5171		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the quality of Adventist Christian education on the part of church members whose fathers have different religious affiliations.

Table 67 shows the analysis of variance testing the significance of the religious status of the church members' fathers with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 67
ANALYSIS OF VARIANCE - HYPOTHESIS 6D
RELIGIOUS STATUS OF THE CHURCH MEMBERS' FATHERS
AND ATTITUDE TOWARD THE CHRIST-CENTERED
EDUCATION AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	192.3338	38.4668	3.2506	.0068 *
Error	451	5337.0586	11.8338		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 68 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 68

MEANS, t-VALUES, AND PROBABILITIES OF THE RELIGIOUS
STATUS OF THE CHURCH MEMBERS' FATHERS AND
ATTITUDE TOWARD THE CHRIST-CENTERED
EDUCATION AND CHARACTER BUILDING

Religious Status	N	SDA	Prot	Cath	Budd	Tao	None
SDA	186	.0000 (1.0000)					
Pretestant	70	-1.7022 (.0895)	.0000 (1.0000)				
Catholic	19	.4194 (.6751)	1.3132 (.1898)	.0000 (1.0000)			
Buddhist	100	-3.4490 *(.0007)	-1.2127 (.2259)	-2.1126 *(.0352)	.0000 (1.0000)		
Taoist	26	-1.2038 (.2293)	-.0582 (.9536)	-1.1698 (.2427)	.7978 (.4254)	.0000 (1.0000)	
None	56	-2.4921 *(.0131)	-.7874 (.4315)	-1.8113 (.0708)	.2865 (.7746)	-.5386 (.5905)	.0000 (1.0000)
Means	457	30.0208	29.1997	30.3683	28.5496	29.1538	28.7141

This indicates that subjects whose fathers were SDAs had a more positive attitude toward the Christ-centered education and character building of children and youth than those whose fathers were Buddhist or of no religion. Those with Catholic fathers had a more positive attitude toward the Christ-centered education and character building of children and youth than those with Buddhist fathers.

Table 69 shows the analysis of variance testing the significance of the religious status of the church members' fathers with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 69
ANALYSIS OF VARIANCE - HYPOTHESIS 6E
RELIGIOUS STATUS OF THE CHURCH MEMBERS' FATHERS
AND ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	358.8770	71.7754	3.4947	.0041 *
Error	451	9262.7500	20.5382		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 70 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that subjects whose fathers were SDAs had a more positive attitude toward personal and financial support of Adventist Christian schools than those whose fathers were Buddhist or of no religion. Those with either Taoist or Protestant fathers had more positive attitude toward personal and financial support of Adventist Christian schools than those with Buddhist fathers.

TABLE 70

MEANS, t-VALUES, AND PROBABILITIES OF THE RELIGIOUS
STATUS OF THE CHURCH MEMBERS' FATHERS AND ATTITUDE
TOWARD PERSONAL AND FINANCIAL SUPPORT OF
ADVENTIST CHRISTIAN SCHOOLS

Religious Status	N	SDA	Prot	Cath	Budd	Tao	None
SDA	186	.0000 (1.0000)					
Protestant	70	-.6421 (.5212)	.0000 (1.0000)				
Catholic	19	-.1174 (.9066)	.2387 (.8114)	.0000 (1.0000)			
Buddhist	100	-3.3904 *(.0008)	-2.1200 *(.0346)	-1.5669 (.1179)	.0000 (1.0000)		
Taoist	26	.6287 (.5299)	.9652 (.3350)	.5298 (.5965)	2.5077 *(.0126)	.0000 (1.0000)	
None	56	-2.5966 *(.0098)	-1.7054 (.0889)	-1.3842 (.1670)	.1475 (.8828)	-2.2224 (.0268)	.0000 (1.0000)
Means	457	30.8649	30.4569	30.7368	28.9597	31.4615	29.0713

Analysis of Data for Hypothesis 7

There is no significant difference in attitude toward the support of Adventist Christian education among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 7A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and

Christian dedication among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 7B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 7C. There is no significant difference in attitude toward the quality of Adventist Christian education among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 7D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Sub-hypothesis 7E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 71 shows the analysis of variance testing the significance of the religious status of the church members' mothers with

respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 71

ANALYSIS OF VARIANCE - HYPOTHESIS 7A
RELIGIOUS STATUS OF THE CHURCH MEMBERS' MOTHERS
AND ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	530.3015	106.0603	1.3568	.2395
Error	451	35255.5703	78.1720		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication on the part of church members whose mothers have different religious affiliations.

Table 72 shows the analysis of variance testing the significance of the religious status of the church members' mothers with respect to attitude toward the curriculum offering and teacher qualifications.

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the curriculum offering and teacher qualifications on the part of church members whose mothers have different religious affiliations.

TABLE 72

ANALYSIS OF VARIANCE - HYPOTHESIS 7B
RELIGIOUS STATUS OF THE CHURCH MEMBERS' MOTHERS
AND ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	668.8120	133.7624	2.2110	.0522
Error	451	27284.2617	60.4973		

Table 73 shows the analysis of variance testing the significance of the religious status of the church members' mothers with respect to attitude toward the quality of Adventist Christian education.

TABLE 73

ANALYSIS OF VARIANCE - HYPOTHESIS 7C
RELIGIOUS STATUS OF THE CHURCH MEMBERS' MOTHERS
AND ATTITUDE TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	673.7874	134.7575	3.3355	.0057 *
Error	451	18220.6250	40.4005		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 74 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 74
MEANS, t-VALUES, AND PROBABILITIES OF THE RELIGIOUS
STATUS OF THE CHURCH MEMBERS' MOTHERS AND
ATTITUDE TOWARD THE QUALITY OF
ADVENTIST CHRISTIAN EDUCATION

Religious Status	N	SDA	Prot	Cath	Budd	Tao	None
SDA	211	.0000 (1.0000)					
Protestant	72	-2.5902 *(.0100)	.0000 (1.0000)				
Catholic	27	-2.7439 *(.0064)	-1.2545 (.2104)	.0000 (1.0000)			
Buddhist	106	-1.6246 (.1050)	1.0484 (.2950)	1.9076 (.0571)	.0000 (1.0000)		
Taoist	23	1.0623 (.2887)	2.4498 *(.0147)	2.8922 (.0541)	1.8548 (.0643)	.0000 (1.0000)	
None	28	.2135 (.8310)	1.7801 (.0758)	2.3896 *(.0173)	1.1124 (.2666)	-.6763 (.4992)	.0000 (1.0000)
Means	457	39.6912	35.4442	33.2941	36.4619	39.1738	37.9642

This indicates that subjects whose mothers were SDAs had a more positive attitude toward the quality of Adventist education than those whose mothers were Protestant or Catholic. Those with Taoist mothers had a more positive attitude toward the quality of Adventist Christian education than those whose mothers were Protestant. Those with no

religion mothers had a more positive attitude toward the quality of Adventist Christian education than those whose mothers were Catholic.

Table 75 shows the analysis of variance testing the significance of the religious status of the church members' mothers with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 75
ANALYSIS OF VARIANCE - HYPOTHESIS 7D
RELIGIOUS STATUS OF THE CHURCH MEMBERS' MOTHERS
AND ATTITUDE TOWARD THE CHRIST-CENTERED
EDUCATION AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	236.0582	47.2116	4.0225	.0014 *
Error	451	5293.2812	11.7368		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 76 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that subjects whose mothers were SDAs had a more positive attitude toward the Christ-centered education and character building of children and youth than those whose mothers were Buddhist or Protestant.

STATISTICAL ANALYSIS OF THE RELIGIOUS STATUS OF THE CHRISTIAN CHURCH

Religious Status	N	Mean	Standard Deviation
SDA-	21	29.1070	1.0000
Protestant	7	29.1070	1.0000
Catholic	17	29.1070	1.0000
Buddhist	106	29.1070	1.0000
Taoist	23	29.1070	1.0000
None	25	29.1070	1.0000
Means	157	29.1070	1.0000

... significance ... respect to ... Christian ... The ... hypothesis ... Tab ... group. ... the probability ... statistical ...

TABLE 76

MEANS, t-VALUES, AND PROBABILITIES OF THE RELIGIOUS STATUS
OF THE CHURCH MEMBERS' MOTHERS AND ATTITUDE TOWARD THE
CHRIST-CENTERED EDUCATION AND CHARACTER BUILDING

Religious Status	N	SDA	Prot	Cath	Budd	Tao	None
SDA	211	.0000 (1.0000)					
Protestant	72	-3.5988 *(.0004)	.0000 (1.0000)				
Catholic	17	-1.0844 (.2788)	.8077 (.4197)	.0000 (1.0000)			
Buddhist	106	-3.5626 *(.0005)	.4390 (.6609)	-.5770 (.5642)	.0000 (1.0000)		
Taoist	23	-.9595 (.3379)	1.1711 (.2422)	.1960 (.8447)	.9279 (.3540)	.0000 (1.0000)	
None	28	.8869 (.1450)	-.0659 (.3756)	.0659 (.9475)	.6141 (.5395)	-.2948 (.7683)	.0000 (1.0000)
Means	457	30.1130	28.4303	29.1764	28.6600	29.3912	29.1070

Table 77 shows the analysis of variance testing the significance of the religious status of the church members' mothers with respect to attitude toward personal and financial support of Adventist Christian schools.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 78 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 77

ANALYSIS OF VARIANCE - HYPOTHESIS 7E
 RELIGIOUS STATUS OF THE CHURCH MEMBERS' MOTHERS
 AND ATTITUDE TOWARD PERSONAL AND FINANCIAL
 SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	333.6016	71.1203	3.4616	.0044 *
Error	451	9265.9727	20.5454		

TABLE 78

MEANS, t-VALUES, AND PROBABILITIES OF THE RELIGIOUS
 STATUS OF THE CHURCH MEMBERS' MOTHERS AND ATTITUDE
 TOWARD PERSONAL AND FINANCIAL SUPPORT
 OF ADVENTIST CHRISTIAN SCHOOLS

Religious Status	N	SDA	Prot	Cath	Budd	Tao	None
SDA	211	.0000 (1.0000)					
Protestant	72	-2.1079 *(.0357)	.0000 (1.0000)				
Catholic	17	-1.3518 (.1772)	-.1970 (.8439)	.0000 (1.0000)			
Buddhist	106	-3.0670 *(.0024)	-.5070 (.6124)	-.0930 (.9258)	.0000 (1.0000)		
Taoist	23	.6115 (.5412)	1.7617 (.0788)	1.4854 (.1382)	2.1710 *(.0304)	.0000 (1.0000)	
None	28	-2.6163 *(.0092)	-1.0710 (.2848)	-.6030 (.5468)	-.6030 (.4488)	-2.3471 (.0194)	.0000 (1.0000)
Means	457	30.9565	29.6525	29.4117	29.3015	30.5651	30.1942

This indicates that subjects whose mothers were SDAs had a more positive attitude than those whose mothers were Protestant, Buddhist or of no religion; and those with Taoist mothers had a more positive attitude toward personal and financial support of Adventist Christian schools than those with Buddhist mothers.

Analysis of Data for Hypothesis 8

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the numbers of years as a member of the SDA church.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 8A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among groups categorized by the number of years as a member of the SDA church.

Sub-hypothesis 8B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among groups categorized by the number of years as a member of the SDA church.

Sub-hypothesis 8C. There is no significant difference in attitude toward the quality of Adventist education among groups categorized by the number of years as a member of the SDA church.

Sub-hypothesis 8D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among groups categorized by the number of years as a member of the SDA church.

Sub-hypothesis 8E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among groups categorized by the number of years as a member of the SDA church.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 79 shows the analysis of variance testing the significance of the years as a member of the SDA church with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 79
ANALYSIS OF VARIANCE - HYPOTHESIS 8A
YEARS AS A MEMBER OF THE SDA CHURCH AND ATTITUDE
TOWARD THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	1278.4104	255.6821	3.3416	.0056 *
Error	451	34507.7734	76.5139		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 80 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 80

MEANS, t-VALUES, AND PROBABILITIES OF YEARS AS A
MEMBER OF THE SDA CHURCH AND ATTITUDE TOWARD
THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Years of SDA Membership	N	Less 1	1-5	6-10	11-15	16-20	20 or more
Less 1 year	29	.0000 (1.0000)					
1-5 years	105	-1.2048 (.2290)	.0000 (1.0000)				
6-10 years	73	-.5679 (.5704)	.8405 (.4011)	.0000 (1.0000)			
11-15 years	60	.2161 (.8290)	1.8637 (.0631)	.9958 (.3199)	.0000 (1.0000)		
16-20 years	65	.6757 (.4996)	2.5574 *(.0109)	1.6157 (.1069)	.5698 (.5691)	.0000 (1.0000)	
20 or more	125	1.1777 (.2396)	3.7429 *(.0003)	2.4941 *(.0130)	1.2344 (.2177)	.6007 (.5488)	.0000 (1.0000)
Means	457	73.1723	70.9616	72.0819	73.5998	74.4921	75.2956

This indicates that those who had been church members for 20 years or more had a better attitude than those who had been members for 1 to 5 years or 6 to 10 years, while those who had been church members for 16 to 20 years had a better attitude toward the philosophy of Adventist Christian education and Christian dedication than those for 1 to 5 years as members of SDA church.

Table 81 shows the analysis of variance testing the significance of the years as a member of the SDA church with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 81

ANALYSIS OF VARIANCE - HYPOTHESIS 8B
YEARS AS A MEMBER OF THE SDA CHURCH AND
ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	1845.1685	369.0337	6.3784	< .00005 *
Error	451	26108.2187	57.8896		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 82 shows, in the bottom row, the mean score for each group. The body of the table gives the values of *t*, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those who had been church members for 20 years or more had a better attitude than those who had been members for 1 to 5 years, while both those categories of church members who had been members for 11 to 15 years and 16 to 20 years had a better attitude toward the curriculum offering and teacher qualifications than those for less than 1 year or 1 to 5 years as members of SDA church.

Table 83 shows the analysis of variance testing the significance of the years as a member of the SDA church with respect to attitude toward the quality of Adventist Christian education.

TABLE 82

MEANS, t-VALUES, AND PROBABILITIES OF YEARS AS
A MEMBER OF THE SDA CHURCH AND ATTITUDE
TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Years of SDA Membership	N	Less 1	1-5	6-10	11-15	16-20	20 or more
Less 1 year	29	.0000 (1.0000)					
1-5 years	105	-1.0269 (.3051)	.0000 (1.0000)				
6-10 years	73	1.0603 (.2896)	2.9408 (.0535)	.0000 (1.0000)			
11-15 years	60	2.1221 *(.0344)	4.2967 *(.0001)	1.4156 (.1568)	.0000 (1.0000)		
16-20 years	65	2.1809 *(.0298)	4.4507 *(.0001)	1.4911 (.1367)	.0396 (.9685)	.0000 (1.0000)	
20 or more	125	1.6626 (.0971)	4.2161 *(.0001)	.7465 (.4558)	-.8738 (.3827)	-.9438 (.3458)	.0000 (1.0000)
Means	457	37.4482	35.8092	39.2189	41.0998	41.1536	40.0556

TABLE 83

ANALYSIS OF VARIANCE - HYPOTHESIS 8C
YEARS AS A MEMBER OF THE SDA CHURCH
AND ATTITUDE TOWARD THE QUALITY OF
ADVENTIST CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	527.0352	105.4070	2.5882	.0253 *
Error	451	18367.6445	40.7265		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 84 shows, in the bottom row, the mean score for each group. The body of the table gives the values of *t*, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 84
MEANS, *t*-VALUES, AND PROBABILITIES OF YEARS AS
A MEMBER OF THE SDA CHURCH AND ATTITUDE
TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Years of SDA Membership	N	Less 1	1-5	6-10	11-15	16-20	20 or more
Less 1 year	29	.0000 (1.0000)					
1-5 years	105	-1.0587 (.2903)	.0000 (1.0000)				
6-10 years	73	-.0082 (.9935)	1.4456 (.1490)	.0000 (1.0000)			
11-15 years	60	.7354 (.4625)	*(.0169)	.9648 (.3352)	.0000 (1.0000)		
16-20 years	65	.6737 (.5009)	*(.0187)	.8927 (.3725)	-.0887 (.9294)	.0000 (1.0000)	
20 or more	125	1.0465 (.2959)	*(.0011)	1.4756 (.1406)	.3143 (.7534)	.4267 (.6698)	.0000 (1.0000)
Means	457	34.6551	35.2377	36.6436	37.7165	37.6152	38.0315

This indicates that those who had been church members for 1 to 5 years had significantly less positive attitudes toward the Adventist education than those who had been members for 11 or more years.

Table 85 shows the analysis of variance testing the significance of the years as a member of the SDA church with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 85
ANALYSIS OF VARIANCE - HYPOTHESIS 8D
YEARS AS A MEMBER OF THE SDA CHURCH AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION AND
CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	134.7927	26.9585	2.2538	.0482 *
Error	451	5394.6563	11.9615		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 86 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those who had been church members for 1 to 5 years had significantly less positive attitudes toward the Christ-centered education and character building of children and youth than those who had been members for 16 or more years.

TABLE 86

MEANS, t-VALUES, AND PROBABILITIES OF YEARS AS
A MEMBER OF THE SDA CHURCH AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

=====							
Years of SDA Membership	N	Less 1	1-5	6-10	11-15	16-20	20 or more

Less 1 year	29	.0000 (1.0000)					
1-5 years	105	.4586 (.4586)	.0000 (1.0000)				
6-10 years	73	.1790 (.8580)	1.2790 (.2016)	.0000 (1.0000)			
11-15 years	60	.9741 (.3305)	2.3229 (.2975)	1.0388 (.2995)	.0000 (1.0000)		
16-20 years	65	.0404 (.9678)	1.0431 *(.0307)	-.1775 (.8592)	-1.1803 (.2386)	.0000 (1.0000)	
20 or more	125	1.2200 (.22310)	3.0751 *(.0023)	1.4403 (.1505)	.1983 (.8429)	1.5855 (.1136)	.0000 (1.0000)
Means	457	34.6551	35.2377	36.6436	37.7165	37.8152	38.0315

Table 87 shows the analysis of variance testing the significance of the years as a member of the SDA church with respect to attitude toward personal and financial support of Adventist schools.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 88 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 87

ANALYSIS OF VARIANCE - HYPOTHESIS 8E
 YEARS AS A MEMBER OF THE SDA CHURCH AND ATTITUDE
 TOWARD PERSONAL AND FINANCIAL SUPPORT OF
 ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	5	425.6689	85.1338	4.1752	.0010 *
Error	451	9195.9706	20.3902		

TABLE 88

MEANS, t-VALUES, AND PROBABILITIES OF YEARS AS A
 MEMBER OF THE SDA CHURCH AND ATTITUDE TOWARD
 PERSONAL AND FINANCIAL SUPPORT OF
 ADVENTIST CHRISTIAN SCHOOLS

Years of SDA Membership	N	Less 1	1-5	6-10	11-15	16-20	20 or more
Less 1 year	29	.0000 (1.0000)					
1-5 years	105	-.8247 (.4104)	.0000 (1.0000)				
6-10 years	73	.2725 (.7854)	1.5268 (.1276)	.0000 (1.0000)			
11-15 years	60	.7489 (.4543)	2.1147 *(.0351)	.6288 (.5298)	.0000 (1.0000)		
16-20 years	65	1.4209 (.1561)	3.1057 *(.0021)	1.5099 (.1318)	.8263 (.4091)	.0000 (1.0000)	
20 or more	125	1.8651 (.0629)	4.2099 *(.0001)	2.2038 *(.0281)	1.3693 (.1716)	.4390 (.6609)	.0000 (1.0000)
Means	457	29.5516	28.7711	29.8217	30.3164	30.9844	31.2875

This indicates that those who had been church members for more than 10 years had a better attitude than those who had been members for 1 to 5 years; and those who had been church members for 20 or more years had a better attitude toward personal and financial support of Adventist Christian schools than those who had been for 6 to 10 years as members of the SDA church.

Analysis of Data for Hypothesis 9

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 9A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among groups categorized by the age at which a member was baptized into the SDA church.

Sub-hypothesis 9B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among groups categorized by the age at which a member was baptized into the SDA church.

Sub-hypothesis 9C. There is no significant difference in attitude toward the quality of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.

Sub-hypothesis 9D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among groups categorized by the age at which a member was baptized into the SDA church.

Sub-hypothesis 9E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among groups categorized by the age at which a member was baptized into the SDA church.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 89 shows the analysis of variance testing the significance of the age at which a member was baptized into the SDA church with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 89

ANALYSIS OF VARIANCE - HYPOTHESIS 9A
AGE AT WHICH A MEMBER WAS BAPTIZED INTO THE SDA
CHURCH AND ATTITUDE TOWARD THE CHRISTIAN
PHILOSOPHY AND CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	657.1213	219.0404	2.8246	.0383 *
Error	453	35129.0977	77.5477		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 90 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 90
MEANS, t -VALUES, AND PROBABILITIES OF AGE AT WHICH A
MEMBER WAS BAPTIZED INTO THE SDA CHURCH AND
ATTITUDE TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Baptized Age	N	Below 13	13-20	21-35	36 above
Below 13 years	63	.0000 (1.0000)			
13-20 years	187	-1.7791 (.0760)	.0000 (1.0000)		
21-35 years	166	-2.0729 *(.0388)	-.4462 (.6557)	.0000 (1.0000)	
36 or above	41	.4485 (.6540)	2.0247 *(.0435)	2.2750 *(.0234)	.0000 (1.0000)
Means	457	75.1585	72.8763	72.4573	75.9510

This indicates that those church members who were baptized at the age of 36 years or above had a better attitude than those who were baptised at the age of 13 to 35 years, and those church members who were baptised below 13 years had a better attitude toward the philosophy of Adventist Christian education and Christian dedication than those who were baptized at the age of 21 to 35.

Table 91 shows the analysis of variance testing the significance of the age at which a member was baptized into the SDA

church with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 91

ANALYSIS OF VARIANCE - HYPOTHESIS 9B
AGE AT WHICH A MEMBER WAS BAPTIZED INTO THE SDA
CHURCH AND ATTITUDE TOWARD THE CURRICULUM
OFFERING AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	1321.0154	440.3384	7.4899	.0001 *
Error	453	26632.4062	58.7912		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 92 shows, in the bottom row, the mean score for each group. The body of the table gives the values of *t*, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that both categories of church members who were baptized at the age of 36 years or above and below 13 years had a better attitude toward the curriculum offering and teacher qualifications than church members who were baptized at the age of 21 to 35 years and 13 to 20 years.

Table 93 shows the analysis of variance testing the significance of the age at which a member was baptized into the SDA church in respect to attitude toward the quality of Adventist education.

TABLE 92

MEANS, t-VALUES, AND PROBABILITIES OF AGE AT WHICH A
MEMBER WAS BAPTIZED INTO THE SDA CHURCH AND
ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Baptized Age	N	Below 13	13-20	21-35	36 above
Below 13 years	63	.0000 (1.0000)			
13-20 years	187	-4.0159 *(.0001)	.0000 (1.0000)		
21-35 years	166	-2.9508 *(.0034)	1.3912 (.1649)	.0000 (1.0000)	
36 or above	41	-.1245 (.9010)	3.2475 *(.0013)	2.3605 *(.0187)	.0000 (1.0000)
Means	457	42.1426	37.6571	38.7946	41.9511

TABLE 93

ANALYSIS OF VARIANCE - HYPOTHESIS 9C
AGE AT WHICH A MEMBER WAS BAPTIZED INTO THE SDA
CHURCH AND ATTITUDE TOWARD THE QUALITY OF
ADVENTIST CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	107.7569	35.9190	.8661	.4586
Error	453	18786.7031	41.4717		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the quality of Adventist

Christian education on the part of church members who had been baptized at different ages.

Table 94 shows the analysis of variance testing the significance of the age at which a member was baptized into the SDA church with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 94

ANALYSIS OF VARIANCE - HYPOTHESIS 9D
AGE AT WHICH A MEMBER WAS BAPTIZED INTO THE SDA
CHURCH AND ATTITUDE TOWARD THE CHRIST-CENTERED
EDUCATION AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	102.8934	34.2978	2.8631	.0364 *
Error	453	5426.5898	11.9792		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 95 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those church members who were baptized at the age of 20 years or below had a better attitude toward the Christ-centered education and character building of children and youth than those who were baptized at the age of 21 to 35 years.

TABLE 95

MEANS, t-VALUES, AND PROBABILITIES OF AGE AT WHICH
A MEMBER WAS BAPTIZED INTO THE SDA CHURCH AND
ATTITUDE TOWARD THE CHRIST-CENTERED
EDUCATION AND CHARACTER BUILDING

Baptized Age	N	Below 13	13-20	21-35	36 above
Below 13 years	63	.0000 (1.0000)			
13-20 years	187	-1.2173 (.2242)	.0000 (1.0000)		
21-35 years	166	-2.6395 *(.0087)	-1.9998 *(.0462)	.0000 (1.0000)	
36 or above	41	-.6147 (.5391)	.3130 (.7544)	1.5324 (.1262)	.0000 (1.0000)
Means	457	35.1585	29.5447	28.8066	29.7316

Table 96 shows the analysis of variance testing the significance of the age at which a member was baptized into the SDA church with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 96

ANALYSIS OF VARIANCE - HYPOTHESIS 9E
AGE AT WHICH A MEMBER WAS BAPTIZED INTO THE SDA CHURCH
AND ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	204.0214	68.0071	3.2712	.0211 *
Error	453	9417.7461	20.7897		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 97 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 97
MEANS, t -VALUES, AND PROBABILITIES OF AGE AT WHICH
A MEMBER WAS BAPTIZED INTO THE SDA CHURCH AND
ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Baptized Age	N	Below 13	13-20	21-35	36 above
Below 13 years	63	.0000 (1.0000)			
13-20 years	187	-2.4325 *(.0154)	.0000 (1.0000)		
21-35 years	166	-2.4831 *(.0134)	-.1228 (.9024)	.0000 (1.0000)	
36 or above	41	-.1472 (.8831)	1.8836 (.0603)	1.9376 (.0534)	.0000 (1.0000)
Means	457	31.4760	29.8603	29.8006	31.3413

This indicates that those church members who were baptized below the age of 13 years had a better attitude toward personal and financial support of Adventist Christian schools than those who were baptized at the age of 13 to 35 years.

Analysis of Data for
Hypothesis 10

There is no significant difference in attitude toward the support of Adventist Christian education between regular church attenders and non-regular church attenders.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses.

Sub-hypothesis 10A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between regular church attenders and non-regular attenders.

Sub-hypothesis 10B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between regular church attenders and non-regular attenders.

Sub-hypothesis 10C. There is no significant difference in attitude toward the quality of Adventist Christian education between regular church attenders and non-regular attenders.

Sub-hypothesis 10D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between regular church attenders and non-regular attenders.

Sub-hypothesis 10E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between regular church attenders and non-regular attenders.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 98 shows the results of the t-tests.

TABLE 98

HYPOTHESIS 10 -- T-TEST ON CHURCH ATTENDANCE
TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	Regular (N=387)	Non-regular (N=70)		
10A	74.5000	72.3077	2.69	* .007
10B	39.3143	38.8704	.61	.542
10C	36.9952	36.9676	.04	.964
10D	30.1333	28.7368	4.44	* < .0005
10E	30.8381	29.6478	2.82	* < .0005

For each of the five attitude scales, the table gives the mean for each group, the t-values and the probability. An asterisk indicates significance at the .05 level. A comparison of means indicates that regular church attenders had higher means than non-regular church attenders on each of the five attitude scales. However, only three of the five differences were significant at the .05 level. These three areas where the difference was significant are the philosophy of Adventist Christian education and Christian dedication, the Christ-centered education and character building, and personal and financial support of Adventist schools. Hence, the null hypotheses 10A, 10D, and 10E were rejected, while the null hypotheses 10B and 10C were retained. These two hypotheses concerned the attitude toward the areas of the curriculum offering and teacher qualifications and the quality of Adventist Christian education, respectively.

Therefore, the analysis indicated that those church member with regular attendance as compared to those with non-regular attendance had a better attitude toward the Christ-centered education

and character building, and personal and financial support of Adventist Christian schools.

Analysis of Data for
Hypothesis 11

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the years of Adventist Christian education.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 11A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among groups categorized by the years of Adventist Christian education.

Sub-hypothesis 11B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among groups categorized by the years of Adventist Christian education.

Sub-hypothesis 11C. There is no significant difference in attitude toward the quality of Adventist Christian education among groups categorized by the years of Adventist Christian education.

Sub-hypothesis 11D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among groups categorized by the years of Adventist Christian education.

Sub-hypothesis 11E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among groups categorized by the years of Adventist Christian education.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 99 shows the analysis of variance testing the significance of years of Adventist Christian education with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 99
ANALYSIS OF VARIANCE - HYPOTHESIS 11A
YEARS OF ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	182.9295	45.7324	.5806	.6768
Error	452	35603.0000	78.7677		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among church members categorized by the years of Adventist Christian education.

Table 100 shows the analysis of variance testing the significance of years of Adventist Christian education with respect to attitude toward the curriculum offering and teacher qualifications.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

TABLE 100

ANALYSIS OF VARIANCE - HYPOTHESIS 11B
YEARS OF ADVENTIST CHRISTIAN EDUCATION AND
ATTITUDE TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	775.5940	193.8985	3.2248	.0126 *
Error	452	27177.3594	60.1269		

TABLE 101

MEANS, t-VALUES, AND PROBABILITIES OF YEARS OF
ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Years of SDA Education	N	None	1-4	4-6	7-9	10 or more
None	213	.0000 (1.0000)				
1-3 years	94	-3.3795 *(.0008)	.0000 (1.0000)			
4-6 years	62	-1.9822 *(.0481)	.8095 (.4187)	.0000 (1.0000)		
7-9 years	43	-5.214 (.6023)	1.7995 (.0726)	1.0021 (.3169)	.0000 (1.0000)	
10 years/more	45	-1.0225 (.3071)	1.3831 (.1673)	.6040 (.5461)	-.3778 (.7057)	.0000 (1.0000)
Means	457	40.2339	36.9890	38.0159	39.5580	39.9332

Table 101 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those church members who had no Adventist Christian education had a better attitude toward the curriculum offering and teacher qualifications of Adventist schools than those church members who had from 1 to 6 years of Adventist Christian education.

Table 102 shows the analysis of variance testing the significance of years of Adventist Christian education with respect to attitude toward the quality of Adventist Christian education.

TABLE 102

ANALYSIS OF VARIANCE - HYPOTHESIS 11C
YEARS OF ADVENTIST CHRISTIAN EDUCATION AND
ATTITUDE TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	539.6724	134.9181	3.3224	.0107 *
Error	452	18354.8633	40.6081		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 103 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses

the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 103
MEANS, t-VALUES, AND PROBABILITIES OF YEARS OF
ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Years of SDA Education	N	None	1-4	4-6	7-9	10 or more
None	213	.0000 (1.0000)				
1-3 years	94	-.7964 (.4262)	.0000 (1.0000)			
4-6 years	62	.0598 (.9523)	.6555 (.5125)	.0000 (1.0000)		
7-9 years	43	1.0512 (.2937)	1.4903 (.1369)	.8421 (.4002)	.0000 (1.0000)	
10 years/more	45	3.1631 *(.0017)	3.4068 *(.0007)	2.6059 *(.0095)	1.6093 (.1083)	.0000 (1.0000)
Means	457	36.6707	36.0422	36.7256	37.7905	39.9776

This indicates that those church members who had 10 years or more Adventist Christian education had a better attitude toward the quality of Adventist Christian education than those church members who had less than 7 years of Adventist Christian education.

Table 104 shows the analysis of variance testing the significance of years of Adventist Christian education with respect to attitude toward the Christ-centered education and character building of children and youth.

TABLE 104

ANALYSIS OF VARIANCE - HYPOTHESIS 11D
YEARS OF ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	153.9739	38.4935	3.2368	.0123 *
Error	452	5375.4336	11.8926		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 105 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those church members who had 10 years or more of Adventist Christian education had a better attitude toward the quality of Adventist Christian education than those church members who had less than 10 years of Adventist Christian education.

Table 106 shows the analysis of variance testing the significance of years of Adventist Christian education with respect to attitude toward personal and financial support of Adventist Christian schools.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

TABLE 105

MEANS, t-VALUES, AND PROBABILITIES OF YEARS OF
ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

Years of SDA Education	N	None	1-4	4-6	7-9	10 or more
None	213	.0000 (1.0000)				
1-3 years	94	-.2645 (.7915)	.0000 (1.0000)			
4-6 years	62	-2.2493 (.2151)	-1.7838 (.0752)	.0000 (1.0000)		
7-9 years	43	-1.2414 (.2151)	-.9494 (.3430)	.5898 (.0556)	.0000 (1.0000)	
10 years/more	45	2.0506 *(.0409)	2.0366 *(.0423)	3.3754 *(.0008)	2.5508 *(.0111)	.0000 (1.0000)
Means	457	29.0063	29.3933	29.3869	29.7906	30.6665

TABLE 106

ANALYSIS OF VARIANCE - HYPOTHESIS 11E
YEARS OF ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD PERSONAL AND FINANCIAL SUPPORT OF
ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	355.3040	88.8260	4.3328	.0019 *
Error	452	9266.2773	20.5006		

Table 107 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 107
MEANS, t-VALUES, AND PROBABILITIES OF YEARS OF
ADVENTIST CHRISTIAN EDUCATION AND ATTITUDE
TOWARD PERSONAL AND FINANCIAL SUPPORT
OF ADVENTIST CHRISTIAN SCHOOLS

Years of SDA Education	N	None	1-4	4-6	7-9	10 or more
None	213	.0000 (1.0000)				
1-3 years	94	-1.9054 (.0574)	.0000 (1.0000)			
4-6 years	62	-3.0079 *(.0028)	-1.2109 (.0752)	.0000 (1.0000)		
7-9 years	43	-1.1561 (.2483)	.2317 (.8169)	1.2132 (.2257)	.0000 (1.0000)	
10 years/more	45	1.6478 (.1001)	2.7929 *(.0055)	3.5969 *(.0004)	2.1740 *(.0302)	.0000 (1.0000)
Means	457	30.6425	29.5742	28.6772	29.7673	31.8665

This indicates that those church members who had 10 years or more Adventist education had a better attitude than those church members who had from 1 to 9 years of Adventist education; and those who had no Adventist Christian education had a better attitude toward personal and financial support of Adventist schools than those church members who had from 4 to 6 years of Adventist Christian education.

Analysis of Data for
Hypothesis 12

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA elementary school and those who have not.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 12A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between those who have attended an SDA elementary school and those who have not.

Sub-hypothesis 12B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between those who have attended an SDA elementary school and those who have not.

Sub-hypothesis 12C. There is no significant difference in attitude toward the quality of Adventist Christian education between those who have attended an SDA elementary school and those who have not.

Sub-hypothesis 12D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between those who have attended an SDA elementary school and those who have not.

Sub-hypothesis 12E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between those who have attended an SDA elementary school and those who have not.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 108 shows the results of the t-test.

TABLE 108
HYPOTHESIS 12 -- T-TEST ON ELEMENTARY LEVEL OF
SDA EDUCATION TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	"Not Attended" (N=425)	"Attended" (N= 32)		
12A	73.2009	74.8124	-1.23	.227
12B	39.0502	39.3749	- .26	.799
12C	36.7020	40.6561	-4.47	* < .0005
12D	30.0503	32.0936	-2.83	* .007
12E	29.3420	29.8436	-1.13	.265

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means indicates that church members with "some or all" Adventist Christian education had higher means than those church members who responded "none" to Adventist Christian education at elementary level on each of the five attitude scales. However, only two of the five differences were significant at the .05 level. These two areas where the difference was significant were the quality of Adventist Christian education and the Christ-centered education and character building of children and youth. Hence, the null hypotheses 12C and 12D were rejected, while the null hypotheses 12A, 12B, and 12E were retained. These three hypotheses concerned the attitude toward the areas of the philosophy of Adventist Christian education, the curriculum offering

and teacher qualifications, and personal and financial support of Adventist Christian schools, respectively.

Therefore, the analysis indicated that church members who responded "some or all" Adventist Christian education as compared to those church members who responded "none" at elementary level had a better attitude toward the quality of Adventist education and Christ-centered education and character building of children and youth.

Analysis of Data for Hypothesis 13

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.

Sub-hypothesis 13A. There is no significant difference in attitude toward the philosophy of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.

Sub-hypothesis 13B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between those who have attended an SDA junior-high school and those who have not.

Sub-hypothesis 13C. There is no significant difference in attitude toward the quality of Adventist education between those who have attended an SDA junior-high school and those who have not.

Sub-hypothesis 13D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between those who have attended an SDA junior-high school and those who have not.

Sub-hypothesis 13E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between those who have attended an SDA junior-high school and those who have not.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 109 shows the results of the t-tests.

TABLE 109
HYPOTHESIS 13 -- T-TEST ON JUNIOR-HIGH LEVEL OF
SDA EDUCATION TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	"Not Attended" (N=344)	"Attended" (N=113)		
13A	73.1092	73.9376	- .83	.405
13B	38.7872	39.1674	- .47	.637
13C	36.4899	38.4686	-2.80	* .006
13D	29.1528	30.0615	-2.30	* .022
13E	30.0424	30.6544	-1.18	.239

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means indicates that church members with "some or all" Adventist education had higher means than those church members who responded "none" to Adventist education at junior-high level on each of the five attitude scales. However, only two of the five differences were significant at the .05 level. These two areas where the difference was significant were the quality of Adventist Christian education and Christ-centered education and character building of children and youth.

Hence, the null hypotheses 13C and 13D are rejected, while the null hypotheses 13A, 13B, and 13E are retained. These three hypotheses concern the attitude toward the areas of the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, and personal and financial support of Adventist Christian schools, respectively.

Therefore, the analysis indicated that church members who responded "some or all" to Adventist Christian education at the junior-high level as compared to those church members who responded "none" had a better attitude toward the quality of Adventist Christian education and the Christ-centered education and character building of children and youth.

Analysis of Data for Hypothesis 14

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 14A. There is no significant difference in attitude toward the philosophy of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.

Sub-hypothesis 14B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between those who have attended an SDA senior-high school and those who have not.

Sub-hypothesis 14C. There is no significant difference in attitude toward the quality of Adventist education between those who have attended an SDA senior-high school and those who have not.

Sub-hypothesis 14D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between those who have attended an SDA senior-high school and those who have not.

Sub-hypothesis 14E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between those who have attended an SDA senior-high school and those who have not.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 110 shows the results of the t-tests.

TABLE 110

HYPOTHESIS 14 -- T-TEST ON SENIOR-HIGH LEVEL OF
SDA EDUCATION TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	"Not Attended" (N=322)	"Attended" (N=135)		
14A	73.2884	73.3249	- .04	.970
14B	38.9700	39.1169	- .18	.856
14C	36.6636	37.7329	-1.58	.116
14D	29.2814	29.6069	- .86	.389
14E	30.1604	30.2735	- .22	.823

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means

indicates that church members with "some or all" Adventist Christian education had higher means than those church members who responded "none" to Adventist Christian education at senior-high level on each of the five attitude scales. However, none of the five areas had significant results at the .05 level. Hence, the null hypotheses--hypotheses 14A, 14B, 14C, 14D and 14E--were all retained.

Therefore, the analysis indicated that church members who responded "some or all" to Adventist Christian education as compared to those church members who responded "none" at senior-high level had a similar attitude toward the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist schools.

Analysis of Data for Hypothesis 15

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA college and those who have not.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 15A. There is no significant difference in attitude toward the philosophy of Adventist Christian education between those who have attended an SDA college and those who have not.

Sub-hypothesis 15B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between those who have attended an SDA college and those who have not.

Sub-hypothesis 15C. There is no significant difference in attitude toward the quality of Adventist Christian education between those who have attended an SDA college and those who have not.

Sub-hypothesis 15D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between those who have attended an SDA college and those who have not.

Sub-hypothesis 15E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between those who have attended an SDA college and those who have not.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 111 shows the results of the t-tests.

TABLE 111
HYPOTHESIS 15 -- T-TEST ON COLLEGE LEVEL OF
SDA EDUCATION TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	"Not Attended" (N=276)	"Attended" (N=185)		
15A	73.8360	72.5187	1.54	.123
15B	40.3868	37.0712	4.49	* < .0005
15C	29.7019	28.8833	2.47	* .014
15D	37.0159	36.9555	.10	.922
15E	30.8143	29.2480	3.49	* .001

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means

indicates that church members with "some or all" Adventist Christian education had higher means than those church members who responded "none" to Adventist Christian education at college level on each of the five attitude scales. However, only three of the five differences were significant at the .05 level. These three areas where the difference was significant were the curriculum offering and teacher qualification, the quality of Adventist Christian education, and personal and financial support of Adventist Christian schools. Hence, the null hypotheses 15B, 15C, and 15E are rejected, while the null hypotheses 15A and 15D are retained. These two hypotheses concerned the attitude toward the areas of the philosophy of Adventist Christian education and Christian dedication and the Christ-centered education and character building of children and youth.

Therefore, the analysis indicated that church members who responded "none" to Adventist Christian education at the college level as compared to those church members who responded "some or all" had a better attitude toward the curriculum offering and teacher qualification, the quality of Adventist Christian education, and personal and financial support of Adventist Christian schools.

Analysis of Data for Hypothesis 16

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA graduate school and those who have not.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 16A. There is no significant difference in

attitude toward the philosophy of Adventist Christian education between those who have attended an SDA graduate school and those who have not.

Sub-hypothesis 16B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between those who have attended an SDA graduate school and those who have not.

Sub-hypothesis 16C. There is no significant difference in attitude toward the quality of Adventist Christian education between those who have attended an SDA graduate school and those who have not.

Sub-hypothesis 16D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between those who have attended an SDA graduate school and those who have not.

Sub-hypothesis 16E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between those who have attended an SDA graduate school and those who have not.

Each of these sub-hypotheses was tested by the t-test for independent means. Table 112 shows the results of the t-tests.

For each of the five attitude scales, the table gives the mean for each group, the t-value, and the probability. An asterisk indicates significance at the .05 level. A comparison of the means indicates that church members with "some or all" Adventist Christian education had higher means than those church members who responded "none" to Adventist Christian education at graduate level on each of the five attitude scales. Four of the five differences were

significant at the .05 level. These four areas where the difference was significant were the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, and personal and financial support of Adventist Christian schools. Hence, the null hypotheses 16A, 16B, 16C, and 16E were rejected, while only the null hypothesis 16D was retained. This hypothesis concerned the attitude toward the areas of the Christ-centered education and character building of children and youth.

TABLE 112

HYPOTHESIS 16 -- T-TEST ON GRADUATE LEVEL OF
SDA EDUCATION TOWARD FIVE ATTITUDE SCALES

Hypothesis	M e a n s		t-Value	p
	"Not Attended" (N=435)	"Attended" (N= 22)		
16A	73.1616	76.3181	-2.11	* .045
16B	38.8596	42.4999	-2.24	* .035
16C	36.7501	41.4999	-4.96	* < .0005
16D	29.3295	30.3181	-1.86	.074
16E	30.0444	33.1363	-5.11	* < .0005

Therefore, the analysis indicated that church members who responded "some or all" to Adventist Christian education at graduate level as compared to those church members who responded "none" had a better attitude toward the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, and personal and financial support of Adventist Christian schools.

Analysis of Data for
Hypothesis 17

There is no significant difference in attitude toward the support of Adventist Christian education among those church members of different educational levels (public and Adventist).

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 17A. There is no significant difference in attitude toward the philosophy of Adventist education and Christian dedication among those church members of different educational levels.

Sub-hypothesis 17B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among those church members of different educational levels.

Sub-hypothesis 17C. There is no significant difference in attitude toward the quality of Adventist Christian education among those church members of different educational levels.

Sub-hypothesis 17D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among those church members of different educational levels.

Sub-hypothesis 17E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among those church members of different educational levels.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 113 shows the analysis of variance testing the significance of the level of schooling completed with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

TABLE 113
ANALYSIS OF VARIANCE - HYPOTHESIS 17A
LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
TOWARD THE CHRISTIAN PHILOSOPHY AND
CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	894.0715	223.5179	2.8955	.0218 *
Error	452	34892.1016	77.1949		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 114 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that both categories of those who completed elementary and senior-high school among church members had a better attitude toward the philosophy of Adventist Christian education and Christian dedication than those church members who had completed college.

TABLE 114

MEANS, t-VALUES, AND PROBABILITIES OF THE LEVEL
OF SCHOOLING COMPLETED AND ATTITUDE
TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Level of Schooling Completed	N	Elementary	Junior	Senior	College	Graduate
Elementary	66	.0000 (1.0000)				
Junior-high	54	-1.3230 (.1865)	.0000 (1.0000)			
Senior-high	104	-.0007 (.9994)	1.4467 (.1487)	.0000 (1.0000)		
College	205	-2.2982 *(.0220)	-.5393 (.5900)	-2.7007 *(.0072)	.0000 (1.0000)	
Graduate	28	.2540 (.7996)	1.2885 (.1983)	.2696 (.7876)	1.8987 (.0583)	.0000 (1.0000)
Means	457	74.8179	72.6850	74.8169	71.9603	75.3213

Table 115 shows the analysis of variance testing the significance of the level of schooling completed with respect to attitude toward the curriculum offering and teacher qualifications.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 116 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 115

ANALYSIS OF VARIANCE - HYPOTHESIS 17B
 LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
 TOWARD THE CURRICULUM OFFERING AND
 TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	2459.9656	614.9912	10.9038	< .00005 *
Error	452	25493.5547	56.4017		

TABLE 116

MEANS, t-VALUES, AND PROBABILITIES OF THE
 LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
 TOWARD THE CURRICULUM OFFERING
 AND TEACHER QUALIFICATIONS

Level of Schooling Completed	N	Elementary	Junior	Senior	College	Graduate
Elementary	66	.0000 (1.0000)				
Junior-high	54	-1.8117 (.0707)	.0000 (1.0000)			
Senior-high	104	-1.1139 (.2659)	.9368 (.3494)	.0000 (1.0000)		
College	205	-5.2384 *(.0000)	-2.6734 *(.0078)	-4.7019 *(.0000)	.0000 (1.0000)	
Graduate	28	-.1494 (.8813)	1.2828 (.2003)	.6651 (.5064)	3.5124 *(.0005)	.0000 (1.0000)
Means	457	42.1816	39.6850	40.8650	36.6139	41.9285

This indicates that those church members who had completed elementary, junior-high, senior-high, and graduate school had a better attitude toward the curriculum offering and teacher qualifications than those church members who had completed college.

Table 117 shows the analysis of variance testing the significance of the level of schooling completed with respect to attitude toward the quality of Adventist Christian education.

TABLE 117
ANALYSIS OF VARIANCE - HYPOTHESIS 17C
LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	805.8323	201.4581	5.0340	.0006 *
Error	452	18088.7227	40.0193		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 118 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those church members who had completed graduate school had a better attitude toward the quality of Adventist Christian education than all other groups.

TABLE 118
 MEANS, t-VALUES, AND PROBABILITIES OF THE LEVEL
 OF SCHOOLING COMPLETED AND ATTITUDE TOWARD
 THE QUALITY OF ADVENTIST
 CHRISTIAN EDUCATION

Level of School- ing Completed	N	Elementary	Junior	Senior	College	Graduate
Elementary	66	.0000 (1.0000)				
Junior-high	54	.0392 (.9687)	.0000 (1.0000)			
Senior-high	104	-.1283 (.8980)	-.1633 (.8704)	.0000 (1.0000)		
College	205	-.6581 (.5108)	-.6560 (.5122)	-.6059 (.5449)	.0000 (1.0000)	
Graduate	28	3.5865 *(.0004)	3.4425 *(.0006)	3.8940 *(.0001)	4.4771 *(.0000)	.0000 (1.0000)
Means	457	36.9543	36.9998	36.8266	36.3651	42.0714

Table 119 shows the analysis of variance testing the significance of the level of schooling completed with respect to attitude toward the Christ-centered education and character building of children and youth.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 120 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 119

ANALYSIS OF VARIANCE - HYPOTHESIS 17D
 LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
 TOWARD THE CHRIST-CENTERED EDUCATION
 AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	214.9733	53.7433	4.5709	.0013 *
Error	452	5314.5234	11.7578		

TABLE 120

MEANS, t-VALUES, AND PROBABILITIES OF THE LEVEL
 OF SCHOOLING COMPLETED AND ATTITUDE TOWARD
 THE CHRIST-CENTERED EDUCATION
 AND CHARACTER BUILDING

Level of schooling Completed	N	Elementary	Junior	Senior	College	Graduate
Elementary	66	.0000 (1.0000)				
Junior-high	54	-.5351 (.5929)	.0000 (1.0000)			
Senior-high	104	-.3167 (.7516)	.2882 (.7733)	.0000 (1.0000)		
College	205	-3.1478 *(.0018)	-2.2707 *(.0237)	-3.2865 *(.0011)	.0000 (1.0000)	
Graduate	28	-.1957 (.8449)	.2320 (.8116)	.0268 (.9787)	1.9921 *(.0470)	.0000 (1.0000)
Means	457	29.9513	29.8146	29.9804	29.6237	29.9999

This indicates that those church members who had completed college had a worse attitude toward the Christ-centered education and character building of children and youth than the other groups.

Table 121 shows the analysis of variance testing the significance of the level of schooling completed with respect to attitude toward personal and financial support of Adventist Christian schools.

TABLE 121

ANALYSIS OF VARIANCE - HYPOTHESIS 17E
LEVEL OF SCHOOLING COMPLETED AND ATTITUDE
TOWARD PERSONAL AND FINANCIAL SUPPORT
OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	4	771.1941	192.7985	9.8464	< .00005 *
Error	452	8850.4844	19.5807		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 122 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

This indicates that those church members who had completed graduate school had a better attitude than those who had completed elementary, junior-high, senior-high, and college and while those church members who had completed elementary, junior-high, and senior-

high school had a better attitude toward the Christ-centered education and character building of children and youth than those church members who had completed college.

TABLE 122
MEANS, t-VALUES, AND PROBABILITIES OF THE LEVEL
OF SCHOOLING COMPLETED AND ATTITUDE TOWARD
PERSONAL AND FINANCIAL SUPPORT OF
ADVENTIST CHRISTIAN SCHOOLS

Level of Schooling Completed	N	Elementary	Junior	Senior	College	Graduate
Elementary	66	.0000 (1.0000)				
Junior-high	54	-.4519 (.6516)	.0000 (1.0000)			
Senior-high	104	-.7492 (.4542)	-.2085 (.8349)	.0000 (1.0000)		
College	205	-3.9378 *(.0001)	-3.1013 *(.0021)	-3.6499 *(.0003)	.0000 (1.0000)	
Graduate	28	1.8697 (.0622)	2.1668 *(.0308)	2.5343 *(.0016)	4.8591 *(.0000)	.0000 (1.0000)
Means	457	31.3483	30.9813	30.8266	28.8822	33.2142

Analysis of Data for
Hypothesis 18

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by years in Adventist denominational work.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 18A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication among groups categorized by years in Adventist denominational work.

Sub-hypothesis 18B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications among groups categorized by years in Adventist denominational work.

Sub-hypothesis 18C. There is no significant difference in attitude toward the quality of Adventist Christian education among groups categorized by years in Adventist denominational work.

Sub-hypothesis 18D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth among groups categorized by years in Adventist denominational work.

Sub-hypothesis 18E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools among groups categorized by years in Adventist denominational work.

Each of these sub-hypotheses was tested by one-way analysis of variance.

Table 123 shows the analysis of variance testing the significance of years in Adventist denominational work with respect to attitude toward the philosophy of Adventist Christian education and Christian dedication.

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the philosophy of Adventist

Christian education and Christian dedication among the church members categorized by years in Adventist denominational work.

TABLE 123

ANALYSIS OF VARIANCE - HYPOTHESIS 18A
YEARS IN ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE CHRISTIAN PHILOSOPHY
AND CHRISTIAN DEDICATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	207.0247	69.0082	.8787	.4521
Error	453	35578.9102	78.5406		

Table 124 shows the analysis of variance testing the significance of years in Adventist denominational work with respect to attitude toward the curriculum offering and teacher qualifications.

TABLE 124

ANALYSIS OF VARIANCE - HYPOTHESIS 18B
YEARS IN ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE CURRICULUM OFFERING
AND TEACHER QUALIFICATIONS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	384.6873	128.2291	2.1070	.0986
Error	453	27568.3437	60.8573		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward the curriculum offering and teacher qualifications among the church members categorized by years in Adventist denominational work.

Table 125 shows the analysis of variance testing the significance of years in Adventist denominational work with respect to attitude toward the quality of Adventist Christian education.

TABLE 125
ANALYSIS OF VARIANCE - HYPOTHESIS 18C
YEARS IN ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	412.6133	137.5378	3.3711	.0185 *
Error	453	18481.8203	40.7898		

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 126 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t , and in parentheses the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 126

MEANS, t-VALUES, AND PROBABILITIES OF YEARS IN
ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE QUALITY OF ADVENTIST
CHRISTIAN EDUCATION

Years in Deno- minational Work	N	None	1-5	6-10	10 or more
None	255	.0000 (1.0000)			
1-5 years	90	.4957 (.6203)	.0000 (1.0000)		
6-10 years	31	1.3000 (.1932)	.8956 (.2710)	.0000 (1.0000)	
10 years/more	81	3.0482 *(.0025)	2.1416 *(.0328)	.6700 (.5032)	.0000 (1.0000)
Means	457	36.3559	36.7441	37.9354	38.8392

This indicates that church members with at least 10 years denominational work experience had a better attitude toward the quality of Adventist Christian education than those with less than 6 years denominational work experience.

Table 127 shows the analysis of variance testing the significance of years in Adventist denominational work with respect to attitude toward the Christ-centered education and character building of children and youth.

There was a significant difference among the means. The null hypothesis was, therefore, rejected.

Table 128 shows, in the bottom row, the mean score for each group. The body of the table gives the values of t, and in parentheses

the probabilities, for the comparison of each pair of means. The statistically significant differences are marked with an asterisk.

TABLE 127

ANALYSIS OF VARIANCE - HYPOTHESIS 18D
YEARS IN ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	159.5060	53.1687	4.4853	.0041 *
Error	453	5369.5125	11.8539		

TABLE 128

MEANS, t-VALUES, AND PROBABILITIES OF YEARS IN
ADVENTIST DENOMINATIONAL WORK AND ATTITUDE
TOWARD THE CHRIST-CENTERED EDUCATION
AND CHARACTER BUILDING

Years in Deno- minational Work	N	None	1-5	6-10	10 or more
None	255	.0000 (1.0000)			
1-5 years	90	-.0099 (.9921)	.0000 (1.0000)		
6-10 years	31	-1.8082 (.0713)	.2847 (.7760)	.0000 (1.0000)	
10 years/more	81	-3.2888 *(.0011)	2.6246 *(.0090)	1.6225 (.1054)	.0000 (1.0000)
Means	457	27.7324	28.3441	28.5483	29.7281

This indicates that church members with at least 10 years denominational work experience had a better attitude toward Christ-centered education and character building of children and youth than those with less than 6 years denominational work experience.

Table 129 shows the analysis of variance testing the significance of years in Adventist denominational work with respect to attitude toward personal and financial support of Adventist schools.

TABLE 129

ANALYSIS OF VARIANCE - HYPOTHESIS 18E
YEARS IN ADVENTIST DENOMINATIONAL WORK AND
ATTITUDE TOWARD PERSONAL AND FINANCIAL
SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Calculated F-Ratio	Tail Area Probability
Equality of Cell Means	3	71.5614	23.8538	1.1315	.3359
Error	453	9549.8555	21.0813		

There was no significant difference among the means. The null hypothesis was, therefore, retained. This indicates that there was no significant difference in attitude toward personal and financial support of Adventist Christian schools among the church members categorized by years in Adventist denominational work.

Rank Order of 13 Reasons on Part III of
Adventist Christian Education
Attitude Scale

The respondents were asked to rank 13 reasons as to why church members do not attend or send their children and youth to Adventist

Christian schools. From the responses, a matrix was obtained showing the frequency with which each reason was given each rank. A Thurstone scaling procedure was used to place these 13 reasons on an interval scale indicating their relative importance. Table 130 shows the reasons, with their scale values, in rank order.

TABLE 130
RANK OF REASONS WHY CHURCH MEMBERS DO NOT ATTEND OR
DO NOT SEND THEIR YOUTH TO ADVENTIST SCHOOLS
BY THURSTONE SCALE VALUE

Item No.	Description of Reasons	Rank	Thurstone Scale Value
8	School is not recognized by government	1	1946
5	Opportunity to find a job after graduation is limited	2	1769
1	Cost is too burdensome	3	1519
2	curriculum is too limited	4	1223
12	Teachers are inadequately qualified	5	835
4	Educational facilities are not adequate	6	790
9	School's scholastic reputation is too low	7	734
6	Parental opposition is too great	8	689
10	Student is not interested in denominational employment	9	601
11	Student would be required to live away from home	10	503
3	Do not like school	11	260
13	Too much time is taken up with religious service	12	120
7	Regulations are too strict	13	0

According to the table the first five major reasons why church members do not attend or do not send their children and youth to Adventist Christian schools are:

1. The schools are not officially recognized by the Taiwan government.
2. Opportunity to find a job after graduation is too limited.
3. The cost for Adventist Christian education is too burdensome.
4. The curriculum offering is too limited.
5. Teachers in Adventist schools in Taiwan are inadequately qualified.

Chapter Summary

Chapter IV has presented an analysis of data collected by an Adventist Christian Education Attitude Scale on the attitude of Adventist church members toward the support of Adventist Christian education in Taiwan. Various demographic characteristics of the sample were first presented. Next the factor analysis of the instrument and the item analyses of the resulting sub-scales were presented.

The hypotheses were tested. Of the 90 sub-hypotheses, fifty-six were rejected (see Appendix K). Finally thirteen reasons why church members do not attend or send their children and youth to Adventist Christian schools were ranked in order of importance.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the study, conclusions, and recommendations for further research. The summary briefly describes the purpose of the study, review of the literature, procedure and methodology, and findings. Based on the findings, the conclusions and recommendations for further research are given.

Summary

Purpose of the Study

The Seventh-day Adventist denomination has developed a school system which endeavors to serve the individual needs of its church members and the general needs of the church. From 1972 to 1986, the educational work of the Adventist church in Taiwan has been declining steadily. The purpose of this study was to investigate the attitudes of church members toward the support of Adventist Christian education in relation to various demographic characteristics.

An Overview of Related Literature

The chapter on the literature review was divided into 6 sections, beginning with a historical overview and background of the educational system in Taiwan. The quality, organization, and effectiveness of the educational system are of primary interest and concern to the government and the people. The national attitude toward

education as a means to a better life has been an important factor in Taiwan's rapid social and economic progress since 1949. The impact of education can be recognized by the dramatic drop in illiteracy during the past 35 years.

The second section presented a brief historical overview of Christian education in China. As more missionaries arrived in China, a general development of Protestantism occurred. All phases of missionary work--medical, evangelistic, and educational--began to grow. The people of China benefitted materially as well as spiritually as a result of what the Protestants did.

The third section presented a brief historical overview of Adventist education in Taiwan. The first Adventist school was established as a denominational institution and its primary mission was to serve the interests of the Seventh-day Adventist church, but the doors were opened to non-Seventh-day Adventist students who desired a Christian education. The goal of this school was to develop the intellectual, spiritual, and physical powers of every student. Each student, whether a Christian or not, was expected to show due reverence for the Word of God and to be present at religious services held in connection with the school.

The fourth section dealt with the overall aims and objectives of Adventist education. Adventist education stresses two basic factors: (1) the complete development of the individual student and (2) the preparation of that student for service to the church and mankind. Therefore, "All the youth should be permitted to have the blessings and privileges of an education in our school" (White, 1948, p. 197).

The fifth section provided a discussion of the definition and the nature of attitudes. The concept of attitude has been a constant companion of the social psychologist since the early years of the twentieth century. There are at least two separate views regarding the nature of attitudes. One group of researchers proposed that an attitude is simply the tendency to evaluate some object in positive or negative terms. The second view of attitudes was provided by a group known as component theorists. They contended that attitudes are more than evaluativeness. An attitude is made up of three components--the affective, the cognitive, and the behavioral.

The final section was concerned with attitudes toward Christian education. The basic motivation of Christian parents for enrolling their children in Christian schools is a religious conviction (Kraushaar, 1972, p. 6). The majority of Christian parents felt that the support of Christian education was a responsibility of all Christian parents. The parents are willing to share the financial burden for a Christian education because they value an education that is Christ-centered and Bible-based (Kass, 1972, p. 134). Christian schools provide a more predictable environment in which their children can develop.

Methodology

The descriptive and Ex Post Facto research designs were selected for this study because of the need to ascertain the existing conditions and attitudes held by the Adventist church members in Taiwan.

Sample

From the eligible 1,493 Adventists in Taiwan, four hundred and ninety-five church members were randomly selected by computer. A total of 457 subjects participated in the study, of whom 210 were male and 247 were female.

Instrumentation

The instrument used in this study was the Adventist Christian Education Attitude Scale which was designed with three parts. The first part sought demographic characteristics. The second part consisted of 59 attitude statements, arranged in five Likert-type scales, identified by factor analysis. These scales evaluated the attitudes of church members regarding: (1) the philosophy of Adventist Christian education and Christian dedication; (2) the curriculum offering and teacher qualifications; (3) the quality of Adventist Christian education; (4) Christ-centered education and character building of children and youth; and (5) personal and financial support of Adventist Christian schools.

Part three involved ranking 13 reasons why church members do not attend or send their children and youth to Adventist schools.

Analysis of Data

The data were first analyzed with respect to a number of demographic variables. Church members' attitudes toward Adventist Christian education were examined by ranking the attitude statements according to their weighted scores. On the basis of the weighted scores, the five attitude scales were also ranked to note in which areas the attitudes of the church members were more or less positive.

To test the eighteen null hypotheses, the independent t-test and one-way analysis of variance were used. Each hypothesis was tested at an alpha level of .05.

Finally, the 13 factors or reasons why church members do not attend or send their children and youth to Adventist Christian schools were ranked by each respondent and scaled by a Thurstone scaling procedure.

Summary of Findings

When the attitude statements were grouped into five attitude scales and ranked according to the weighted score of each group, the following rank order obtained:

<u>Rank Order</u>	<u>Area of Attitude Scale</u>
1	Christ-centered education and character building
2	Christian philosophy and Christian dedication
3	Personal and financial support of Adventist schools
4	Quality of Adventist Christian education
5	Curriculum offering and teacher qualifications

The items that were ranked 1 to 10 overall belonged to the areas of the Christ-centered education and character building of children and youth. Items that were ranked in the lowest ten positions belonged to the areas of the curriculum offering and teacher qualifications.

The findings of the study are summarized according to each of the 18 null hypotheses as follows:

Hypothesis 1

There is no significant difference in attitude toward the support of Adventist Christian education between males and females.

This hypothesis was tested separately for each of the five attitude scales. Hence there are five sub-hypotheses:

Sub-hypothesis 1A. There is no significant difference in attitude toward the philosophy of Adventist Christian education and Christian dedication between males and females.

Sub-hypothesis 1B. There is no significant difference in attitude toward the curriculum offering and teacher qualifications between males and females.

Sub-hypothesis 1C. There is no significant difference in attitude toward the quality of Adventist Christian education between males and females.

Sub-hypothesis 1D. There is no significant difference in attitude toward the Christ-centered education and character building of children and youth between males and females.

Sub-hypothesis 1E. There is no significant difference in attitude toward personal and financial support of Adventist Christian schools between males and females.

The null hypotheses 1A, 1D, and 1E were rejected, while the null hypotheses 1B and 1C were retained. The findings indicated that males, as compared to females, had a better attitude toward the Adventist Christian philosophy and Christian dedication, the Christ-centered education and character building, and personal and financial support of Adventist Christian schools.

Hypothesis 2

There is no significant difference in attitude toward the support of Adventist Christian education among the following age groups: young, middle-aged, and old church members.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 2A, 2B, and 2E were rejected, while the null hypotheses 2C and 2D were retained. The findings indicated that older church members had a better attitude than young church

members toward the Adventist Christian philosophy and Christian dedication, the curriculum offering and teacher qualifications, and personal and financial support of Adventist Christian schools.

Hypothesis 3

There is no significant difference in attitude toward the support of Adventist Christian education among the following marital status: single, married, and widowed or separated.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 3A, 3B, 3C, 3D, and 3E were all rejected. The findings indicated that church members who were married had a better attitude toward the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools than those church members who were single.

Hypothesis 4

There is no significant difference in attitude toward the support of Adventist Christian education among members in the following occupations: students, teachers, ministers, farmers, businesspersons, housewives, medical and office workers.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 4A, 4B, 4C, 4D, and 4E were all rejected. The findings indicated that ministers and teachers had a better attitude toward the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-

centered education, and personal and financial support of Adventist Christian schools than those church members in other occupations.

Hypothesis 5

There is no significant difference in attitude toward the support of Adventist Christian education among the church members of different family income levels.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 5A was rejected, while the null hypotheses 5B, 5C, 5D, and 5E were retained. The findings indicated that the lower-middle income church members had a better attitude toward the philosophy of Adventist Christian education and Christian dedication than those lower and middle income church members.

Hypothesis 6

There is no significant difference in attitude toward the support of Adventist Christian education among those respondents whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 6C and 6E were rejected, while the null hypotheses 6A, 6B, and 6D were retained. The findings indicated that subjects whose fathers were SDAs, had a more positive attitude toward the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools than those whose fathers had other religious affiliations.

Hypothesis 7

There is no significant difference in attitude toward the support of Adventist Christian education among those respondents whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 7C, 7D, and 7E were rejected, while the null hypotheses 7A and 7B were retained. The findings indicated that subjects whose mothers were SDAs, had a more positive attitude toward the Christ-centered education and character building of children and youth, the quality of Adventist Christian education and personal and financial support of Adventist Christian schools than those whose mothers had other religious affiliations.

Hypothesis 8

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the number of years as a member of the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 8A, 8B, 8C, 8D, and 8E were all rejected. The findings indicated that the longer a person was a member of the SDA church, the more favorable that member became toward the philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education, and personal and financial support of Adventist Christian schools.

Hypothesis 9

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.

This hypothesis was divided into five sub-hypotheses parallel to hypothesis 1.

The null hypotheses 9A, 9B, 9D, and 9E were rejected, while the null hypothesis 9C was retained. The findings indicated that church members who were baptized at the age of 36 years or above, and below 13 years had a more positive attitude toward philosophy of Adventist Christian education and Christian dedication, the curriculum offering and teacher qualifications, the Christ-centered education, and personal and financial support of Adventist Christian schools than those church members who were baptized between 13 and 35 years old.

Hypothesis 10

There is no significant difference in attitude toward the support of Adventist Christian education between regular church attenders and non-regular church attenders.

This hypothesis was divided into five sub-hypotheses parallel to hypothesis 1.

The null hypotheses 10A, 10D, and 10E were rejected, while the null hypotheses 10B and 10C were retained. The findings indicated that regular church attenders had a more favorable attitude than non-regular church attenders toward the philosophy of Adventist Christian education and Christian dedication, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools.

Hypothesis 11

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the years of Adventist Christian education.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 11B, 11C, 11D, and 11E were rejected, while the null hypothesis 11A was retained. The findings indicated church members who attended an Adventist school for a longer period of time reported a more positive attitude toward the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building for children and youth, and personal and financial support of Adventist Christian schools than those who had attended an Adventist school for a shorter period of time.

Hypothesis 12

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA elementary school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 12C and 12D were rejected, while the null hypotheses 12A, 12B, and 12E were retained. The findings indicated that church members who had attended an Adventist elementary school reported a more positive attitude toward the quality of Adventist Christian education and the character building of children and youth than those who had not.

Hypothesis 13

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 13C and 13D were rejected, while the null hypotheses 13A, 13B, and 13E were retained. The findings indicated that church members who had attended an Adventist junior-high school reported a more positive attitude toward the quality of Adventist Christian education and the character building of children and youth than those who had not.

Hypothesis 14

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

This null hypothesis was retained. The findings indicated no difference in attitude toward the support of Adventist Christian education between those who had attended an SDA senior-high school and those who had not.

Hypothesis 15

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA college and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 15B, 15C and 15E were rejected, while the

null hypotheses 15A and 15D were retained. The findings indicated that church members who had attended an SDA college had a more negative attitude toward the curriculum offering and teacher qualifications, the quality of Adventist Christian education, and personal and financial support of Adventist schools than those who had not.

Hypothesis 16

There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended SDA graduate school and those who have not.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 16A, 16B, 16C and 16E were rejected, while the null hypothesis 16D was retained. The findings indicated that church members who had attended an SDA graduate school reported a more positive attitude toward the philosophy of Adventist Christian education, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools than those who had not.

Hypothesis 17

There is no significant difference in attitude toward the support of Adventist Christian education among those church members of different educational levels (public and Adventist).

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 17A, 17B, 17C, 17D, and 17E were all rejected. The findings indicated that church members with higher levels of education were more favorable toward the philosophy of

Adventist Christian education, the curriculum offering and teacher qualifications, the quality of Adventist Christian education, the Christ-centered education and character building of children and youth, and personal and financial support of Adventist Christian schools than those with less education.

Hypothesis 18

There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by years in Adventist denominational work.

This hypothesis was divided into five sub-hypotheses parallel to those of hypothesis 1.

The null hypotheses 18C and 18D were rejected, while the null hypotheses 18A, 18B, and 18E were retained. The findings indicated that the longer one was a worker in the Adventist church, the more positive the worker's attitude became toward the quality of Adventist Christian education and the Christ-centered education and character building of children and youth.

The ranking of 13 factors or reasons in the order of their importance why church members do not attend or send their youth to Adventist schools according to Thurstone scale value is as follows:

<u>Rank Order</u>	<u>Reasons</u>
1	School is not recognized by government
2	Opportunity to find a job after graduation is limited
3	Cost is too burdensome
4	Curriculum is too limited
5	Teachers are inadequately qualified
6	Educational facilities are not adequate
7	School's scholastic reputation is too low
8	Parental opposition is too great
9	Student is not interested in denominational work
10	Student would be required to live away from home
11	Do not like school
12	Too much time is taken up with religious service
13	Regulations are too strict

Discussion of the Major Findings

The high ranking of the Christ-centered education and character building reflects the importance church members placed on Adventist Christian education for their children and youth. It appears that the church members who participated in this study were aware that the Christ-centered education and character building is a primary concern and goal of Adventist Christian education.

In Chinese society, schools have been given the general responsibility for educating the children and youth. Many schools have been paying attention to intellectual achievement alone, perhaps neglecting the total development of the student. Working with one's mind rather than one's hands was the ideal in traditional China (Altbach, Arnove & Kelly, 1982). This ideal is totally different from the philosophy of Adventist Christian education. Adventist Christian education provides a balance between the mental, physical, social, and spiritual aspects of life.

To accomplish this goal, Adventist Christian schools in Taiwan must focus on providing Christ-centered education. Children and youth must experience prayer and understand its meaning in the spiritual life. Work experiences should not only be for the purpose of earning money, but also for developing healthy positive attitudes toward honest labor and for improving academic achievement.

It was not surprising to find church members' expressed attitudes toward the curriculum offering and teacher qualifications ranked lowest among the five attitude scales. In the college, ministerial and business administration courses are offered besides some form of secretarial and teachers' training. Graduates from the

Adventist academy who are not interested in the above courses have no other choices. Since the Adventist academy is not recognized by the Taiwan government, students are unable to seek admission to other colleges. Besides, there are not enough qualified teachers in the Adventist schools. With the limited course offerings, the demand for qualified teachers in different subject areas cannot be satisfied by the graduates from the Adventist college. Very often, the schools have to depend on overseas workers. The turnover rate is high. During recent years, several qualified teachers from the college have left for the U.S.A. Such a brain-drain has been a serious problem faced by church leaders in Taiwan.

Therefore, the board and administration of the Adventist Christian schools in Taiwan need to study carefully the advantages and disadvantages of carefully cultivating good relations with the Ministry of Education conducive to recognition of Adventist Christian schools and large increases in enrollment. Factors involved include considerable governmental control, on campus military training, possible adjustment of schedule to make religious instruction separate from secular instruction, obtaining Adventist teachers with government qualification, and reducing the six-day school week with its Sabbath observance problems.

A majority of church members generally felt that the support of Adventist Christian schools is the duty of all church members. Responses from 397 church members (86.5 percent) indicated they are willing to send their children to Adventist Christian schools. But the availability of Adventist Christian schools and the cost of Adventist Christian education were possible obstacles for those church members

who always wanted to send their children and youth to Adventist Christian schools.

A majority of church members were from middle-low income families (see Table 12), which could be one of the major reasons why church members did not attend or did not send their children and youth to Adventist Christian schools. The government provides free education up to the ninth grade. By 1988, this will be extended to the 12th grade. This may affect the student enrollment of Adventist Christian schools in Taiwan. Arrangements with industries and business firms in surrounding communities might be one direction to pursue in developing work-study opportunities for students. Such work-study program could assist students financially and enable them to learn a vocation.

Church members in Taiwan were expecting a religious and moral atmosphere, an emphasis on teaching Christian philosophy, a Bible-based and Christ-centered education, and character building of children and youth in Adventist Christian schools.

Many studies (Bascom, 1971; Dudley, 1983; Kromann, 1982; Minder, 1985) have clearly indicated that SDA parents want their children and youth to be instructed in morals and manners; they have found an overriding interest in Adventist Christian schools and in teacher commitment. A more determined effort must be made to provide this kind of experience. If this is accomplished, then students from Adventist Christian schools will convey to the constituency a wholesome and meaningful image of Adventist Christian schools in Taiwan.

The findings from the ranking of the five attitude scale items indicated that church members believed strongly in the value of the

Christ-centered education and the philosophy of Adventist Christian education. However, in reality, the majority of the church members did not attend or send their children and youth to Adventist Christian schools. It seemed there was a discrepancy between their beliefs and their actions. The results from part III of the Adventist Christian Education Attitude Scale indicated that the church members actually placed the government recognition and job opportunities after graduation as the highest value in their choices of education. It appears more promotion needs to be undertaken to convince the church members of the value of Adventist Christian education, so they will react to Christ-centered education more from conviction than preference.

On the other hand, Adventist Christian schools should attempt to convince the constituents of their uniqueness even though the school system may not be recognized by the Taiwan government. The Adventist Christian schools should seek to provide an environment that educates students to become self-supporting members. The curricular offerings should be more practical and flexible, so that the young people might be more effectively educated according to their needs, interests, and abilities.

One major finding in this research was that there were significant differences in attitude between males and females. Males had a more favorable attitude than females toward support of Adventist Christian education. This finding was different from Jewett (1968) and Metcalfe's (1969) studies, where they found that females had a more favorable attitude than males toward support of Adventist education. It might be due to cultural and role differences. In general, various aspects of the Chinese way of life support the higher status of males

over females in the family. Traditional religious and philosophical views continually have supported male superordination (Chaffee, 1969). Men are more exposed to religious teaching in the church. They have more chances of receiving the Adventist Christian education. In this sample, there were more males who finished college or higher education than females. Table 131 shows the percentages of males and females in the sample who had attained each educational level. While 74 percent of the male subjects in this sample finished college or higher education, only 31 percent of the female subjects did. The discrepancy of the educational levels between the males and females might explain their different attitude toward the support of Adventist Christian education.

TABLE 131
DISTRIBUTION OF EDUCATIONAL LEVEL
AMONG RESPONDENTS

Education	(N)	Male Percentage	(N)	Female Percentage
Elementary	20	9.53	46	18.61
Junior-high	15	7.14	39	15.79
Senior-high	20	9.53	84	34.02
College	133	63.33	72	29.15
Graduate	22	10.47	6	2.43
TOTAL	210	100.00	247	100.00

The findings indicated that support for Adventist Christian education was greater among older church members and less among younger church members. Is the reason for different attitudes a change in value systems as one grows older or is it a difference in

the understanding of Adventist Christian schools' purposes and objectives? One must exercise care in drawing conclusions from the results of this study until there is a better understanding of the rationale behind the replies.

Marital status was found to be one of the factors in determining a person's attitude toward the support of Adventist Christian education. Those who were married had more favorable attitudes than those who were single. It may be due to the fact that the married church members were the ones who have children, and who have considered the value of Adventist Christian education seriously.

The findings indicated that ministers and teachers had a more favorable attitude than members in other occupations toward the support of Adventist Christian education. It is logical that ministers and teachers were more involved in Adventist Christian schools' activities and more interested in the work of Adventist Christian schools than other people. The findings also indicated that the longer a person was a member of the SDA church, the more favorable that member became toward the support of Adventist Christian education; Regular church attenders had more favorable attitudes; and that the longer one was a worker in the Adventist church, the more positive his attitude became toward the quality of Adventist Christian education, the Christ-centered education, and character building of children and youth. It is rational that the more a person is involved with an institution, the more favorable the attitude he develops. The Adventist Christian schools could provide ways to foster the expressed positive attitudes towards Adventist Christian schools by giving the church members more opportunities to become

active in planning activities for Adventist Christian education in Taiwan.

Church members with different income levels differed slightly on their attitudes toward Adventist Christian philosophy and Christian dedication. The lower-middle income church members had a better attitude on this aspect than the lower and middle income church members. This may be easier to understand with the realization that most of the church members are from lower-middle income groups. They view the financial factor as a major barrier against sending children to Adventist schools. It is speculated that they may compensate with higher support to the philosophy aspect of Adventist Christian education.

Another finding of this study should be of interest to Adventist Christian schools and parents in Taiwan. It appears from the data that support of Adventist Christian education is influenced by the religious status of parents. When a child is exposed to effective learning at home, at church, and at an Adventist Christian school which emphasizes basically the same values, the harmonious influence is obviously strong. If a child attends all 16 grades at an Adventist Christian school, this is a strong indication of family commitment to the church's value system. Family influence cannot be minimized. Yet, the SDA church in Taiwan is faced with the prospect of losing a large proportion of its youth (Taiwan Mission, 1985). More church members are taking their youth out of the Adventist Christian schools and placing them in the public schools, especially those parents from the large urban churches. It is generally believed that a major reason for the existence of the Adventist Christian school is to reinforce

Adventist Christian values. What accounts for this seeming inconsistency? Could it be because the Adventist Christian schools are not recognized by the Taiwan government? Is it possible that the church members were not aware of the importance of Adventist Christian education? Could it be that the local church pastors have not promoted Adventist Christian education as strongly as they should? If the pastors have failed to espouse Adventist Christian education values from the pulpit, will parents and church members realize their responsibilities to their children and youth? It might be that further investigation of these questions would yield fruitful results.

The findings also indicated that church members who had attended an Adventist Christian school for a longer period of time reported a higher degree of support for Adventist Christian schools than those who had attended an Adventist Christian school for a shorter period of time. Besides, church members who had attended an SDA elementary school and junior-high school reported a higher degree of support of Adventist Christian schools than those who had not. These findings were similar to Bascom's (1971) study. If Adventist Christian education is relevant, if it is vital to the life of the church as well as meaningful to the parents and students, there should be a far greater effort on the part of both parents and Adventist church leaders to provide an opportunity for every Seventh-day Adventist child and youth to obtain a Christian education in an Adventist Christian school, from kindergarten to college, so that the principles and values of the Adventist church might be transmitted to future generations.

The SDA church in Taiwan has spent a considerable amount of

money on Adventist Christian education. The basic reason for this expenditure is the belief that the dollars spent are cost productive in assisting children and youth to complete the development of the individuals, and to prepare the student for service to the church and to mankind. The Adventist Christian schools in Taiwan should not be satisfied as long as thousands of Adventist children and youth are excluded. What can the Adventist church do to prevent this loss? Is it possible for the Adventist Christian schools in Taiwan to achieve their goal that "All the youth should be permitted to have the blessings and privileges of an education in our school?" (White, 1948, p. 197). This question poses challenge for further research.

Another finding was that those church members who had attended an Adventist college demonstrated a more negative attitude toward the support of Adventist Christian education than those who had not attended an Adventist college. Perhaps students who have studied at an Adventist college had witnessed the difficulties of Adventist Christian education in Taiwan. Perhaps this also reflected the problem with absence of government academic recognition. As a result of the absence of government recognition, graduates from the Adventist college in Taiwan are unable to successfully compete in the job market. On the other hand, church members who have not attended the Adventist college may be more objective in their attitudes toward the support of Adventist Christian education. They are not influenced a great deal by the problems of the Adventist Christian schools.

Finally, absence of government academic recognition, job opportunities after graduation, cost of Adventist Christian education, curricular offerings, and qualifications of teaching staff have all

been stated as reasons for discontent with Adventist Christian schools in Taiwan. Further studies should be done to explore whether or not one or more of these are indeed valid reasons for sending their children or youth to public schools in Taiwan.

It is a concern of the researcher that church leaders better understand the attitudes of church members regarding the Adventist Christian schools which their children and youth attend. This includes the reasons why church members send their children and youth to such schools, their view of the overall effectiveness of Adventist Christian schools, and their view of specific areas of the academic program. It is important that church leaders and church members understand one another's goals and purposes. It is a desire that this study be a means of informing church leaders of church members' attitudes toward Adventist Christian education, academic programs, and other matters expressed in the survey.

Conclusions

From the findings of this study concerning the attitude of Taiwan church members toward the support of Adventist Christian education, the following conclusions were drawn:

1. The Adventist Christian Education Attitude Scale appeared to be a valid and reliable instrument to measure the church members' attitudes toward the support of Adventist education in Taiwan.
2. Church members in Taiwan were expecting a religious and moral atmosphere, an emphasis on teaching Christian philosophy, a Christ-centered education, and Character building of children and youth in Adventist Christian schools.

3. Church members generally felt that the support of Adventist Christian education is the duty of all church members.

4. The most negative responses from church members were in regard to the quality of Adventist Christian education and the curriculum offerings and teacher qualifications.

5. Males had a more favorable attitude than females toward the support of Adventist Christian education.

6. Church members who were married had a better attitude than single church members toward the support of Adventist Christian education.

7. Support for Adventist Christian education is greater among older church members and less among younger church members.

8. Ministers and teachers had a more favorable attitude than members in other occupations toward the support of Adventist Christian education.

9. Church members with lower-middle income were more favorable toward Adventist Christian education than those with lower and middle incomes.

10. Parents who were members of the Adventist church had a more positive attitude toward Adventist Christian education than those parents who had other religious affiliations.

11. The longer a person was a member of the Adventist church, the more favorable that member became toward Adventist education.

12. Church members who were baptized at the age of 36 years or above, and below 13 years had a better attitude toward Adventist Christian education than those church members who were baptized between 13 to 35 years old.

13. Regular church attenders had a more favorable attitude than non-regular church attenders toward support of Adventist Christian education.

14. Church members who had attended an Adventist Christian school for a longer period of time reported a higher degree of support for Adventist Christian school than those who had attended an Adventist Christian school for a shorter period of time.

15. Church members who had attended an Adventist elementary junior-high, or graduate school reported a higher degree of support for Adventist Christian education than those who had not.

16. Church members who had attended an Adventist senior-high school and those who had not reported an equal degree of support for Adventist Christian education.

17. Church members who had attended Adventist college had a more negative attitude toward the support of Adventist Christian education than those who had not.

18. Church members with higher levels of education were more favorable toward the support of Adventist Christian education than those with less education.

19. The longer one was a worker in the Adventist church, the more favorable the worker became toward the support of Adventist Christian education.

20. According to the ranking of the reasons why church members did not attend or did not send their children and youth to Adventist Christian schools the first five were: (1) the schools are not official recognized by the Taiwan government; (2) opportunity to find a job after graduation is limited; (3) the cost for Adventist

Christian education is too burdensome; (4) the curriculum offering is too limited; and (5) teachers in Adventist schools in Taiwan are inadequately qualified.

Implications

1. Since Character building of children and youth is a primary concern of the church members and the goal of Adventist Christian education, it requires a positive combination of home, church, and an Adventist Christian school environment.

2. According to the rank order of five attitude scales, many church members indicated they believed in the values of Adventist Christian education, but they were not satisfied with the quality of Adventist Christian education, curriculum offerings and teacher qualifications in Taiwan. Therefore, these were the areas the Adventist Christian schools should seek to improve.

3. It is almost impossible to involve the total church in Adventist Christian education, unless the church members are convinced of its importance and consistently promote and support the Adventist Christian school program.

4. The absence of academic recognition seemed to be one of the major reasons why church members did not attend or did not send their children and youth to Adventist Christian schools. Therefore, this becomes a major problem that Adventist Christian schools should seek to solve.

5. A much closer relationship must be established between church members and Adventist Christian schools if the maximum benefits of support are to be obtained.

6. Since a large number of church members did not perceive the value of Adventist Christian education, a strong educational program might be launched to educate parents, church members, and other interested persons as to the value of Adventist Christian education.

7. Since the curriculum offerings in Adventist Christian schools in Taiwan are very limited, means should be found to expand the offerings, so that the young people may be more effectively educated according to their need.

8. Children should receive Adventist Christian education as early as possible. This means that there is a need to reopen schools in every local church.

Recommendations

The success which the Seventh-day Adventist church enjoys in educational work in other areas of the world seems to indicate that a similar success may be possible for Taiwan. The conclusions drawn from the data analysis, and discussions have naturally led to several recommendations for Adventist education in Taiwan. The following recommendations may be made on the basis of the preceding research.

For Practice

It is recommended that:

1. A systematic study be made to find ways to provide properly qualified teaching staff and capable administrators of Adventist Christian schools in Taiwan.

- A. Keep regular contact with church members studying in other colleges or universities.

- B. Make provision for teachers' exchanges and for overseas workers to fill short-term teaching engagements.
 - C. Reduce the high turnover rate among the administrators and teachers by upgrading potential local workers, and by increasing the academic atmosphere of the Adventist schools in order to attract better qualified teachers.
2. A systematic study be made of the possibility of strengthening the curricular offerings of Adventist Christian schools in Taiwan.
- A. Establish a department of education.
 - B. Affiliate with a recognized university or college, such as Andrews University, Loma Linda University, Pacific Union College, etc.
 - C. Provide extension schools conducted by recognized universities or colleges.
3. A plan be made to strengthen public relations with different groups of people. This might be accomplished by:
- A. Developing good relationships with church members by organizing:
 - a. Teacher-parent conferences.
 - b. Alumni chapters.
 - c. Church representations in the the governance of the school.
 - B. Maintaining good relationships with local church pastors by:
 - a. Involving them in school activities.
 - b. Inviting them to participate in school religious functions.

- C. Keeping good relationships with local communities by conducting:
 - a. Activities in local communities.
 - b. Health programs.
 - c. English language schools.
 - D. Keeping good relationships with educational authorities in government by:
 - a. Keeping in contact with the government and educational authorities.
 - b. Participating in government activities, such as the activities of service clubs, and organizations for the cultural and educational development of youth.
 - c. Inviting government officials to school functions such as graduations and school and national anniversaries.
4. A plan be undertaken to explore the possibilities of developing a placement center to coordinate all work activities, job placement, and follow-up of students. Vocational guidance programs should be expected in Adventist Christian schools to help guide the students into the fields of their interest and aptitude.
5. A systematic plan be made to develop better methods for increasing parents' and ministers' involvement in Adventist Christian schools and to promote a more positive attitude toward Adventist Christian education and home-church-school relations.
6. The Board of South China Island Union Mission and the Board of Taiwan Adventist College develop a definite plan to improve factors associated with Adventist Christian schools which did not receive a very positive rating from church members, such as: (1)

absence of government academic recognition; (2) job limitation after graduation; (3) cost of Adventist Christian education; (4) curricular offerings; and (5) teacher qualifications.

7. The Board of South China Island Union Mission and the Board of Taiwan Adventist College develop a thorough study of government requirements, procedures, and implications of academic recognition in Taiwan in light of the basic philosophy and principles of Adventist Christian education in Taiwan.

For Research

It is recommended that:

1. A similar study of a wider population be undertaken. This study could be conducted throughout the other divisions of Seventh-day Adventists, or it could be confined to those Adventist Christian schools who have similar problems to those in Taiwan.

2. A study be made to determine the reasons why a lower percentage of children and youth from the urban churches attend Adventist Christian schools than those from the rural churches.

3. A study be made to determine the curricular offerings necessary to prepare students to be self-employed after graduation.

4. A study be made to determine the possibilities of establishing more church schools with kindergartens that would increase the number of children attending Adventist Christian schools.

5. A study be made of the responses of individuals who attended an Adventist academy but who did not go on to an Adventist college or who attended an Adventist college but who did not engage in denominational employment.

6. A study be made to discover the reasons for the turnover of administrators and teaching staff--to help the Adventist Christian schools eliminate this serious problem.

7. An extended study be done on the differences in attitude toward Adventist Christian education between the younger generation and their parents.

APPENDICES

APPENDIX A
THE ENGLISH AND CHINESE VERSIONS OF THE
ADVENTIST CHRISTIAN EDUCATION ATTITUDE SCALE

ADVENTIST CHRISTIAN EDUCATION ATTITUDE SCALE

PART IDEMOGRAPHIC DATA

INSTRUCTIONS: Please answer the following questions as accurately as possible. Place a check mark (✓) in the blank preceding the most suitable response for each item. Try your best not to omit any item.

1. Sex:

- (1) Male
 (2) Female

2. Age:

- (1) 20 to 35 Years
 (2) 36 to 60 Years
 (3) Above 60 Years

3. Marital Status:

- (1) Single
 (2) Married
 (3) Divorced
 (4) Widowed
 (5) Separated

4. Occupation:

- (1) Student
 (2) Teacher
 (3) Minister
 (4) Farmer or Manual Worker
 (5) Businessman
 (6) Medical Worker
 (7) Housewife
 (8) Other (Please Specify) _____

5. Family Income Per Year: (New Taiwan Dollar)

- (1) \$100,000 or Less
 (2) \$100,001-200,000
 (3) \$200,001-300,000
 (4) \$300,001-400,000
 (5) \$400,001 or Over

6. Religious Affiliation of Your Parents:

- Father
 (1) SDA
 (2) Other Protestant
 (3) Catholic
 (4) Buddhist
 (5) Other

- Mother
 (1) SDA
 (2) Other Protestant
 (3) Catholic
 (4) Buddhist
 (5) Other

7. Number of Years as Member of the SDA Church:

- (1) Less Than One Year
 (2) 1- 5 Years
 (3) 6-10 Years
 (4) 11-15 Years
 (5) 16-20 Years
 (6) 21 Years or More

8. Age When You Became A Baptized Member of the SDA Church:

- (1) Childhood (Below 13 Years)
 (2) Adolescence (13-20 Years)
 (3) Early Adulthood (21-35 Years)
 (4) Middle Age (36-60 Years)
 (5) Old Age (Above 60 Years)

9. Frequency of Church Attendance:

- (1) At Least Once a Week
 (2) Two or Three Times a Month
 (3) Monthly
 (4) Less Than Once a Month
 (5) Never

10. Years of Adventist Christian Education:

- (1) None
 (2) 1-3
 (3) 4-6
 (4) 7-9
 (5) 10 or Over

Please Indicate Years of Adventist Education at Each Level:
(Circle Number)

Elementary	0	1	2	3	4	5	6
Junior High	0	1	2	3			
Senior High	0	1	2	3			
College	0	1	2	3	4		
Graduate School	0	1	2	3	4		

11. The Highest Level of Schooling You Have Completed:
(Public and Adventist School)

- (1) Elementary School
 (2) Junior High
 (3) Senior High
 (4) College
 (5) Graduate School

12. Years of Adventist Denominational Work:

- (1) None
 (2) 1- 5
 (3) 6-10
 (4) 10 or Over

PART IIRESPONDENT'S ATTITUDES TOWARD ADVENTIST CHRISTIAN EDUCATION

The purpose of this questionnaire is to investigate the attitude of church members toward Adventist Christian education in Taiwan.

INSTRUCTIONS: In response to the following statements record your attitude on a continuum of 1 to 5 by CIRCLING ONE

- 1 = Strongly Disagree (SD)
 2 = Disagree (D)
 3 = Neutral or Uncertain (N)
 4 = Agree (A)
 5 = Strongly Agree (SA)

Even if your exact feeling is not found in one of the choices, choose the one which comes the closest to your true feeling. Do not take too much time in thinking about any particular item. Please do not omit any item--there is no right or wrong answer--it is just how you feel about these statements. Other people may have different views. Your answer will be kept in confidence and will be used only to help improve Adventist Christian Education in Taiwan.

- | | SD | D | N | A | SA |
|---|----|---|---|---|----|
| 1. Career preparation is inadequate in Adventist schools. | 1 | 2 | 3 | 4 | 5 |
| 2. Adventist schools are vital to the task of teaching students the desirability of obeying God's law. | 1 | 2 | 3 | 4 | 5 |
| 3. Adventist schools produce dedicated leaders for our church. | 1 | 2 | 3 | 4 | 5 |
| 4. Adventist schools in general are superior or equal to public schools in scholastic programs. | 1 | 2 | 3 | 4 | 5 |
| 5. The extra-curricular activities available to students at Adventist schools are inadequate. | 1 | 2 | 3 | 4 | 5 |
| 6. Teachers in Adventist schools take a strong personal interest in students. | 1 | 2 | 3 | 4 | 5 |
| 7. Moral standards in Adventist schools are declining. | 1 | 2 | 3 | 4 | 5 |
| 8. Graduates from accredited schools have more successful future life than graduates from non-accredited Adventist schools. | 1 | 2 | 3 | 4 | 5 |

. . . . Go to Next Page

	SD	D	N	A	SA
9. Adventist education leads students to a personal relationship with the Lord.	1	2	3	4	5
10. There is a bright future for Adventist schools even though they are not recognized by the Taiwan government.	1	2	3	4	5
11. Rules in Adventist schools train students to be mere conformists.	1	2	3	4	5
12. Children and youth need the special training of Adventist schools to fortify them against evil influences.	1	2	3	4	5
13. Teachers in Adventist schools are dedicated Christians.	1	2	3	4	5
14. Good grades are easy to get in Adventist schools.	1	2	3	4	5
15. Adventist education interferes with the personal life of students.	1	2	3	4	5
16. Adventist schools provide positive social relationships.	1	2	3	4	5
17. The work-study program in Adventist schools interferes with students' academic pursuits.	1	2	3	4	5
18. Adventist schools provide little guidance and counseling regarding students' choices of career.	1	2	3	4	5
19. Parents may be risking the salvation of their children and youth by sending them to public schools.	1	2	3	4	5
20. Adventist schools are successful in training children and youth to develop a Christ-like character.	1	2	3	4	5
21. It is worth the cost to send children and youth to Adventist schools.	1	2	3	4	5
22. Teachers in Adventist schools are dedicated to their profession.	1	2	3	4	5
23. Bible classes taught in Adventist schools have little influence on the students' spiritual growth.	1	2	3	4	5
24. Students who attend an Adventist school are more likely to become baptized members of the church.	1	2	3	4	5

. . . . Go to Next Page

	SD	D	N	A	SA
25. Adventist schools teach children and youth to practice their religion.	1	2	3	4	5
26. Students learn to get along with others better in Adventist schools.	1	2	3	4	5
27. I am willing to give up some luxuries so that I can support Adventist schools.	1	2	3	4	5
28. If I had children I would send them to Adventist schools.	1	2	3	4	5
29. The establishment of additional Adventist schools should be encouraged.	1	2	3	4	5
30. Teachers in Adventist schools are academically qualified for their responsibilities.	1	2	3	4	5
31. It is worth making some sacrifices to help Adventist children and youth attend Adventist schools.	1	2	3	4	5
32. Graduates from Adventist schools often feel inferior academically.	1	2	3	4	5
33. The curriculum offerings at Adventist schools are generally insufficient.	1	2	3	4	5
34. In Adventist schools, students are more likely to love and trust God.	1	2	3	4	5
35. Adventist education is nothing more than religious indoctrination.	1	2	3	4	5
36. The scope of study in Adventist schools is too narrow.	1	2	3	4	5
37. Adventist schools serve to increase the understanding of the need for obedience to God.	1	2	3	4	5
38. Adventist schools train children and youth to be truthful and honest.	1	2	3	4	5
39. Adventist schools have rules that govern student behavior that are consistent with Christian philosophy.	1	2	3	4	5
40. Teachers in Adventist schools help students to develop a positive attitude toward learning.	1	2	3	4	5

. . . . Go to Next Page

	SD	D	N	A	SA
41. A government-recognized degree is more important than Christian education.	1	2	3	4	5
42. Adventist schools concern themselves with local community services.	1	2	3	4	5
43. There is a close relationship between faculty and students in Adventist schools.	1	2	3	4	5
44. The opportunity for students to associate with Adventist students in an Adventist school is very important to personal growth.	1	2	3	4	5
45. Adventist teachers are poor in teaching skills.	1	2	3	4	5
46. I am willing to keep increasing my contribution toward the operation of Adventist schools.	1	2	3	4	5
47. A work-study program in Adventist schools is important for character development.	1	2	3	4	5
48. Adventist education provide a balance between the mental, physical, social, and spiritual aspects of life.	1	2	3	4	5
49. Teachers in Adventist schools are ineffective in handling "problem students."	1	2	3	4	5
50. Facilities and equipment in Adventist schools are insufficient.	1	2	3	4	5
51. Character training of children and youth requires a positive combination of home, church, and an Adventist school environment.	1	2	3	4	5
52. Graduates from accredited schools probably have a better chance of finding jobs than graduates from non-accredited Adventist schools.	1	2	3	4	5
53. Adventist schools teach little about the need for obedience to parents.	1	2	3	4	5
54. Adventist education gives students a clear understanding of the Biblical principles of right and wrong.	1	2	3	4	5
55. It is hard to live a good Christian life in Adventist schools.	1	2	3	4	5
56. Adventist education places emphasis upon service to mankind.	1	2	3	4	5

. . . . Go to Next Page

	SD	D	N	A	SA
57. Teachers in Adventist schools inspire students by their Christian example.	1	2	3	4	5
58. Adventist schools teach little about the need for loyalty to the country.	1	2	3	4	5
59. Adventist schools seldom pay attention to students' health.	1	2	3	4	5

PART III

Reasons Why Church Members Do not Attend or Send Their Youth to Adventist Schools:

Instructions: Please rank the following reasons church members may have for not attending or sending their youth to Adventist schools. (Put number 1 by the most important reason, number 2 by the next most important reason, etc. Number 13 is least important. Use each number only once).

- _____ 1. Cost is too burdensome
- _____ 2. Curriculum is too limited
- _____ 3. Do not like the school
- _____ 4. Educational facilities are not adequate
- _____ 5. Opportunity to find a job after graduation is limited
- _____ 6. Parental opposition is too great
- _____ 7. Regulations are too strict
- _____ 8. School is not recognized by government
- _____ 9. School's scholastic reputation is too low
- _____ 10. Student not interested in denominational employment
- _____ 11. Student would be required to live away from home
- _____ 12. Teachers are inadequately qualified
- _____ 13. Too much time take up with religious services

Your contribution to this effort is very much appreciated. Thank you for your cooperation. Please return promptly.

基督化教育問卷表



7. 您個人加入基督復臨安息日會的年數：

- (1) 一年以下 _____ (4) 十一至十五年
 (2) 一至五年 _____ (5) 十六至二十年
 (3) 六至十年 _____ (6) 二十一年以上

8. 您個人何時加入基督復臨安息日會：

- (1) 十三歲以下時加入
 _____ (2) 十三歲至二十歲時加入
 _____ (3) 二十一歲至三十五歲時加入
 _____ (4) 三十六歲至六十歲時加入
 _____ (5) 六十歲以上時加入

9. 參加教會聚會次數：

- (1) 每週至少一次 _____ (4) 很少參加
 _____ (2) 每月二至三次 _____ (5) 從不參加
 _____ (3) 每月一次

10. 曾接受本會基督化教育之年數：

- _____ (1) 從未進過本會學校就讀 _____ (4) 七至九年
 _____ (2) 一至三年 _____ (5) 超過十年
 _____ (3) 四至六年

請註明在本會學校就讀過之年級 (請在每年級上打圈註明)

- (1) 小學 0 1 2 3 4 5 6
 (2) 初中 0 1 2 3
 (3) 高中 0 1 2 3
 (4) 大學 0 1 2 3 4
 (5) 研究院 0 1 2 3 4

11. 教育程度：

- _____ (1) 小學 _____ (4) 大學
 _____ (2) 初中 _____ (5) 研究院
 _____ (3) 高中

12. 服務於本會機構之年數：

- (1) 從未在本會機構服務 _____ (3) 六至十年
 (2) 一至五年 _____ (4) 十年以上

請轉下頁……

第二部份

個人對本會基督化教育之態度

本問卷之目的乃在調查本會在台灣之信徒對於基督化教育之態度。說明：下列各題，請圈上從1至5這五個數字的其中一個數字，以表明您對該題的看法，請勿遺漏任何一題。

1 = 代表非常反對 2 = 代表反對 3 = 代表中立
4 = 代表同意 5 = 代表非常同意

即使所有選擇都不能完全代表您正確的看法，仍請選擇其中最接近您的看法的一個，不要花太多時間在任何一題上，務請回答所有項目——答案並無正誤之分，只需按您個人的看法回答，別人意見未必與您相同。您的回答將絕對保密，目的乃為改進基督化教育之用。

	非 常 對	反 對	中 立	同 意	非 同 常 甚
1. 本會學校對學生未來職業的訓練並不足夠	1	2	3	4	5
2. 本會學校應負起教導學生喜愛順從上帝律法的重任	1	2	3	4	5
3. 本會學校為教會培養敬身的領袖	1	2	3	4	5
4. 本會學校的課業水準，一般並不低於其他學校	1	2	3	4	5
5. 本會學校的課外活動並不足夠	1	2	3	4	5
6. 本會學校的教員特別關懷學生個人的需要	1	2	3	4	5
7. 本會學校的道德水準日益低落	1	2	3	4	5
8. 從立案學校畢業的學生比本會學校的畢業生將會有更成功的人生	1	2	3	4	5
9. 本會學校負起帶領學生與神建立親密關係的責任	1	2	3	4	5
10. 雖然本會學校沒有政府立案，但仍然有光明的前途	1	2	3	4	5
11. 本會學校的校規僅訓練學生成為盲目附從的人	1	2	3	4	5
12. 青年學子需要本會學校的特殊訓練，使他們能抵擋罪惡的影響	1	2	3	4	5
13. 本會學校的教員是敬身的基督徒	1	2	3	4	5
14. 學生在本會學校能夠輕易地獲得好成績	1	2	3	4	5
15. 本會學校的教育干涉到學生的個人生活	1	2	3	4	5
16. 本會學校提供有意義的社交活動	1	2	3	4	5
17. 本會學校的工讀制度妨礙學生的課業	1	2	3	4	5
18. 本會對學校學生未來職業的選擇提供很少的輔導	1	2	3	4	5
19. 父母讓兒女就讀於非本會學校是將兒女的永生作為賭注	1	2	3	4	5
20. 本會學校在訓練青年學子發展基督化的品格一事上是成功的	1	2	3	4	5
21. 將孩子送至本會學校，即使費用昂貴也是值得的	1	2	3	4	5
22. 本會學校的教員盡忠於教學的工作	1	2	3	4	5
23. 本會學校內教授的聖經科目，對學生靈性的長進有很少的影響	1	2	3	4	5

	非 常 對	反 對	中 立	同 意	非 同 常 意
24.就讀本會學校的學生，受洗成為教友的可能性較高.....	1	2	3	4	5
25.本會學校教導學生將宗教符號實行.....	1	2	3	4	5
26.青年學子在本會學校內學習與人相處得更好.....	1	2	3	4	5
27.我不願放棄一些個人的享受為要支持本會學校的經營.....	1	2	3	4	5
28.本會學校的工讀制度有助於品格的發展.....	1	2	3	4	5
29.增設本會學校是值得鼓勵的.....	1	2	3	4	5
30.本會學校的教職員具有足夠的學術水準.....	1	2	3	4	5
31.幫助青年學子就讀本會學校，即使個人需要犧牲一點仍是值得的.....	1	2	3	4	5
32.本會學校的學生畢業後常在學術上感覺自卑.....	1	2	3	4	5
33.本會學校所提供的課程並不足夠.....	1	2	3	4	5
34.在本會學校內學生較易愛神及信靠神.....	1	2	3	4	5
35.本會教育純粹只在灌輸宗教思想而忽略其他方面的教育.....	1	2	3	4	5
36.本會學校的學習領域過於狹窄.....	1	2	3	4	5
37.本會學校旨在促進學生瞭解對神順服的需要.....	1	2	3	4	5
38.本會學校訓練青年學子忠信誠實.....	1	2	3	4	5
39.本會學校特訂校規，期使學生之行為與基督教哲學相符.....	1	2	3	4	5
40.本會學校的教員在培養學生對學習的正確態度.....	1	2	3	4	5
41.政府承認的學位比基督化教育更為重要.....	1	2	3	4	5
42.本會學校關心地方性的社區服務.....	1	2	3	4	5
43.學生在本會學校內，能與信仰相同之本會信徒交往，對個人的長進是很重要的.....	1	2	3	4	5
44.本會學校的教員與學生有親切的關係.....	1	2	3	4	5
45.本會學校的教學技巧上有所不足.....	1	2	3	4	5
46.我個人願意繼續在經濟上支持本會學校.....	1	2	3	4	5
47.本會學校鼓勵師生間的友善的友誼.....	1	2	3	4	5
48.本會學校提供靈、智、體、三育均衡的教育.....	1	2	3	4	5
49.本會學校的教員不善於處理問題學生.....	1	2	3	4	5
50.本會學校的設備與器材並不足夠.....	1	2	3	4	5
51.青年學子品格的訓練需要家庭，教會及本會學校的相互配合.....	1	2	3	4	5
52.從立案學校畢業的學生比本會學校的畢業生較有機會找到工作.....	1	2	3	4	5
53.本會學校很少教導學生對父母順從的需要.....	1	2	3	4	5
54.本會教育使學生對聖經中是非原則有清楚之認識.....	1	2	3	4	5
55.在本會學校內過得譽的基督徒生活是困難的.....	1	2	3	4	5
56.本會學校強調服務人群的重要性.....	1	2	3	4	5
57.本會學校的教員以基督徒的典範激勵學生.....	1	2	3	4	5
58.本會學校很少教導學生忠於國家的需要.....	1	2	3	4	5
59.本會學校很少注意學生的健康.....	1	2	3	4	5

請轉下頁.....

第三部份

教友不願意來本會學校就讀或將子女 送來就讀之原因

說明：下列各點均可能是教友不願意來本會學校就讀或將子女送來本會學校就讀的原因，請按每項的重要性排列，從1至13，在最重要的一項左邊的線上填上1字，第二重要的填上2字，依次排列，最不重要的填上13，從1至13，每數字只可用一次。

- ___ 1. 費用太貴
- ___ 2. 課程有限
- ___ 3. 不喜歡讀書
- ___ 4. 設備不完善
- ___ 5. 畢業後工作機會有限
- ___ 6. 父母親反對
- ___ 7. 校規太嚴
- ___ 8. 不是政府立案之學校
- ___ 9. 學校學業方面名氣太差
- ___ 10. 對教會工作沒興趣
- ___ 11. 學生必須離家寄宿
- ___ 12. 師資不足
- ___ 13. 太多宗教活動浪費時間

第四部份

說明：請列出任何有關改善本會教育及本問卷之意見。

請將本問卷從速填妥，謝謝您的合作。

APPENDIX B

LETTER FROM RESEARCHER TO TAIWAN MISSION PRESIDENT

January 10, 1986
Maplewood Apartment B-67
Berrien Springs, MI 49103
U. S. A.

Pastor Calvin Teng, President
Taiwan Mission of SDA
153 Ming Chuan Road,
Taichung, Taiwan 400
Republic of China

Dear Pastor Teng:

I am presently in the process of preparing my dissertation entitled "A Study of the Attitude of the Adventist Church Members in Taiwan toward the Support of Seventh-day Adventist Christian Education." This dissertation is a partial requirement for the Doctor of Philosophy in Educational Administration. I hope to complete the degree in December 1986.

To enable me to fulfill my degree requirements, I have decided to do a research project on the Adventist church members' attitude toward the Adventist Christian education in Taiwan, an area which I think is relevant and manageable.

Mr. Bill Cho, publishing department secretary of Taiwan Mission, has kindly agreed to assist in expediting the distribution as well as collection of the questionnaires from the respondents concerned.

Your written approval and cooperation for allowing me to conduct this research in the above-mentioned area is greatly appreciated.

May the Lord richly bless you and your family as you continue to serve the Lord.

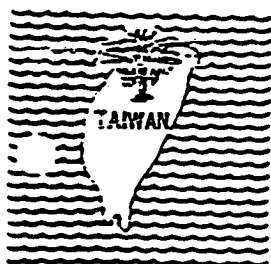
Very sincerely yours,

Paul Cho

Paul Cho

cc: Bill Cho

APPENDIX C
AUTHORIZATION LETTER
FROM TAIWAN MISSION PRESIDENT



基督復臨安息日會台灣區會

Taiwan Mission of Seventh-day Adventists

153 Ming Chuan Road

Taichung Taiwan 400

Telephone: 04-2223739
04-2203721

Office of the President

Jan 20, 1986

Church Pastors
Taiwan Mission

Dear Brethren:

Brother Paul Cho wrote from Andrews University requesting your help. His doctoral dissertation is dealing with problems in the church. He has decided to use our mission as sample for his study.

Brother Cho has asked brother Bill Cho to be his coordinator of data collection. He hopes we can support him in whatever way we can so that his research will be a reality. Brother Cho will be writing to you individually through his brother Bill. Please cooperative with him should he ask you to collect data information from the members.

We believe the research brother Paul Cho is doing will contribute significantly to the work in our mission. Let us do our best to assist him.

Thank you.

Sincerely yours,

Calvin Teng
Calvin Teng
President

APPENDIX D
THE NAMES OF THE JURY MEMBERS

The Ten-Member Jury and Their Position

1. Dr. Eugene Hsu
Former President of Taiwan Adventist College
President of South China Island Union Mission
2. Dr. David Wong
President of Taiwan Adventist College
3. Dr. John Lu
Former President of Taiwan Adventist College
Church Pastor of San Francisco Chinese Church
4. Dr. Nathaniel Yen
Former Dean of Students of Taiwan Adventist College
5. Pastor Calvin Teng
President of Taiwan Mission
6. Pastor Hanson Cho
Chief Editor of Signs of the Times Publishing House,
South China Island Union Mission
7. Pastor Jim Fisher
Chairman of Theology Department of Taiwan Adventist College
8. Pastor Daniel Lu
Secretary and Youth Director of Taiwan Mission
9. Mr. Phil Hunt
Former Director of School of Nursing, Taiwan Adventist Hospital
10. Mrs. Ann Blanford
Director of Education of Taiwan Mission

APPENDIX E
LETTER TO JURY

March 1, 1986
Maplewood Apartment B-67
Berrien Springs, MI 49103
U. S. A.

Dr. Eugene Hsu
Dr. David Wong
Dr. John Lu
Dr. Nathaniel Yen
Pastor Calvin Teng
Pastor Hanson Cho
Pastor Jim Fisher
Pastor Daniel Lu
Mr. Phil Hunt
Mrs. Ann Blanford

Dear Brethren and Sisters:

At the present time I am working on a doctoral dissertation concerned with the attitudes of the Adventist church members in Taiwan toward the support of Seventh-day Adventist Christian education. A copy of an Adventist Christian Education Attitude Scale to be administered to these church members is included. Because I do not feel myself to be an absolute authority as to the appropriateness of all items in the instrument, I am submitting the questionnaire to you as a jury with the expectation that you, as knowledgeable people, will examine it carefully and make suggestions as to corrections, deletions, and possible additions. I wish to reduce the instrument to approximately 55 items. Please make appropriate comments and suggestions as to inclusion of items, wording of items, addition of items, etc. I know you are busy person and I will sincerely appreciate your willingness to cooperate in this important project. It is essential that this Adventist Christian Education Attitude Scale be returned to me with your notations as soon as possible!

Your cooperation will be much appreciated.

Very sincerely yours,



Paul Cho

Enclosure: Adventist Christian Education Attitude Scale

APPENDIX F
COVERING LETTER TO CHURCH PASTORS

February 20, 1986
Maplewood Apartment B-67
Berrien Springs, MI 49103
U. S. A.

Pastors
Taiwan Mission of SDA

Dear Pastors:

I am presently in the process of preparing my dissertation entitled "A Study of the Attitude of the Adventist Church Members in Taiwan toward the Support of Seventh-day Adventist Christian Education." This dissertation is a partial requirements for the Doctor of Philosophy in Educational Administration. I hope to complete the degree in December 1986.

To enable me to fulfill my degree requirements, I have decided to do a research project on the Adventist church members' attitude toward the Adventist Christian education in Taiwan, an area which I think is relevant and manageable.

This study, which has been approved by your mission president, will help our church leaders and educators in our area become more informed on how church members feel about the Adventist Christian education.

Would you please provide the following information of your church members for me at your earliest convenience?

1. Those who are at least 20 years old, and
2. Who regularly attend church.

I have asked Pastor Bill Cho, the publishing secretary of Taiwan Mission to be my coordinator in collecting the information. Please assist him in anyway you can.

I realize this will involve your time; however, I will appreciate your help very much.

Thank you.

Very sincerely yours,

Paul Cho

Paul Cho

cc: Bill Cho

APPENDIX G
COVERING LETTER TO CHURCH MEMBERS

June 1, 1986
Maplewood Apartment B-67
Berrien Springs, MI 49103
U. S. A.

Dear Friends and Fellow Workers:

I am writing this letter to solicit your assistance by giving a few minutes of your time in filling out the accompanying Adventist Christian Education Attitude Scale. As part of my doctoral work at Andrews University, I have undertaken the project of surveying the attitudes of the Adventist church members in Taiwan toward the support of Seventh-day Adventist Christian education. Therefore, your help in this project is invaluable and your participation is extremely important.

All Adventist Christian Education Attitude Scales will be collected anonymously and kept confidential. Do not put your name on any part of the questionnaire. As soon as your responses are received, they will be forwarded to Andrews Statistical Computer Service for tabulation, computation, and statistical analysis. I am indicating the letter and number on the questionnaire for checking and grouping the returns only. Please place the completed form in the provided envelope, seal it, and mail to Pastor Bill Cho, publishing secretary of the Taiwan Mission.

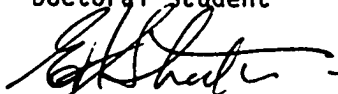
In order to get accurate results, a high rate of return from church members selected is necessary; otherwise, this study will not succeed. May I count on your helping with this research?

Thank you so much for your time and help in making this study possible. If you have any questions concerning this survey, please feel free to contact me. May the Lord richly bless you and your family as you continue to serve Him.

Very sincerely yours,



Paul Cho
Doctoral Student



Dr. Edward Streeter, Chairman
Doctoral Committee

Enclosure: Adventist Christian Education Attitude Scale

APPENDIX H
COPY OF THE FOLLOW-UP LETTER

June 21, 1986
Mr. Bill Cho, Secretary
c/o Paul Cho
Taiwan Mission of SDA
153 Ming Chuan Road
Taichung, Taiwan 400
Republic of China

Dear Friends and Fellow Workers:

Several week ago I mailed to you a questionnaire for a doctoral dissertation on A Study of the Attitudes of the Church Members in Taiwan toward the Support of Seventh-day Adventist Christian Education. While many of the church members have already responded to this Adventist Christian Education Attitude Scale I still need additional responses to continue my study.

Therefore, I am writing to you once again for your assistance. Would you please complete the enclosed Adventist Christian Education Attitude Scale and return it to me within the next three or four days. A stamped self-addressed envelope is enclosed for your convenience.

Your time and effort in responding are deeply appreciated. Thanks again for your assistance.

In His service,



Paul Cho

P.S. Please note that all responses will be handled in strict confidence.

APPENDIX I
POSTCARD SECOND/FINAL REMINDER

June 30, 1986
Mr. Bill Cho, Secretary
c/o Paul Cho
Taiwan Mission of SDA
153 Ming Chuan Road
Taichung, Taiwan 400
Republic of China

Dear Friends and Fellow Workers:

About ten days ago I sent you some materials which were being used as part of a study being conducted at the Adventist school you or your child attends. If you have already completed and mailed the "Adventist Christian Education Attitude Scale" back to me, please consider this note a special "thank you" for your promptness. If you have misplaced both sets of materials including the stamped return envelope which were sent to you, I would be happy to send you a third set. Just contact me at the address above. Your response is VERY IMPORTANT to me and to the success of what I am trying to do.

Thank you for your cooperation in this matter.

In His service,

Paul Cho

Paul Cho

APPENDIX J
GROUPING OF ITEMS BY AREA OF CHURCH MEMBERS'
ATTITUDE TOWARD THE SUPPORT OF ADVENTIST
CHRISTIAN EDUCATION

Attitude Statement	Item No.	Rank Order Over 59 Items	Wgtd Total	Median
1. THE CHRIST-CENTER EDUCATION AND CHARACTER BUILDING OF CHILDREN AND YOUTH				
Adventist schools are vital to the task of teaching students the desirability of obeying God's law.	2	1	2035	4.10
Character training of children requires a positive combination of home, church, and an Adventist school environment.	51	2	2017	4.00
Adventist education leads students to a personal relationship with the Lord.	9	3	1997	3.95
Adventist schools produce dedicated leaders for our church.	3	4	1934	3.93
Students who attend an Adventist school are more likely to become baptized members of the church.	24	5	1925	3.70
Children and youth need the special training of Adventist schools to fortify them against evil influence.	12	7	1882	3.67
Adventist schools are successful in training children and youth to develop a Christ-like character.	20	15	1790	3.60
2. THE PHILOSOPHY OF ADVENTIST CHRISTIAN EDUCATION AND CHRISTIAN DEDICATION				
Adventist education provides a balance between the mental, physical, social, and spiritual aspects of life.	48	8	1873	3.64
A work-study program in Adventist schools is important for character development.	47	9	1864	3.58
There is a close relationship between faculty and students in Adventist schools.	43	10	1862	3.58
Adventist schools train students to be truthful and honest.	38	11	1851	3.57

Continued

Attitude Statement	Item No.	Rank Order Over 59 Items	Wgted Total	Median
In Adventist schools, students are more likely to love and trust God.	34	13	1816	3.53
Adventist education places emphasis upon service to mankind.	56	14	1804	3.50
Adventist schools have rules that govern student behavior that are consistent with Christian philosophy.	39	16	1790	3.48
Adventist schools serve to increase the understanding of the need for obedience to God.	37	17	1784	3.45
Students learn to get along with others better in Adventist schools.	26	18	1780	3.45
Adventist schools teach children and youth to practice their religion.	25	19	1776	3.45
Teachers in Adventist schools help student develop a positive attitude toward learning.	40	21	1770	3.42
Teachers in Adventist schools inspire students by their Christian example.	57	23	1757	3.42
Adventist education gives students a clear understanding of the Biblical principles of right and wrong.	54	24	1742	3.41
The opportunity for students to associate with Adventist students in an Adventist school is very important to personal growth.	44	25	1722	3.40
Teachers in Adventist schools are dedicated Christians.	13	28	1703	3.35
Teachers in Adventist schools take a strong personal interest in students.	6	30	1691	3.27
Adventist schools concern themselves with local community services.	22	33	1660	3.26

Continued

Attitude Statement	Item No.	Rank Order Over 59 Items	Wgtd Total	Median
Adventist schools seldom pay attention to students' health.	59	36	1623	3.25
Teachers in Adventist schools are dedicated to their profession.	42	37	1511	3.20
3. PERSONAL AND FINANCIAL SUPPORT OF ADVENTIST CHRISTIAN SCHOOLS				
If I had children I would send them to Adventist schools.	28	6	1918	3.69
The establishment of additional Adventist schools should be encouraged.	29	12	1823	3.56
I am willing to give up some luxuries so that I can support Adventist schools.	27	21	1772	3.43
It is worth making some sacrifices to help Adventist children and youth attend Adventist schools.	31	23	1759	3.42
I am willing to keep increasing my contribution toward the operation of Adventist schools.	46	29	1692	3.28
There is a bright future for Adventist schools even though they are not recognized by the Taiwan government.	10	31	1675	3.27
It is worth the cost to send children and youth to Adventist schools.	21	35	1659	3.26
Parents may be risking the salvation of their children and youth by sending them to public schools.	19	41	1453	2.76
4. THE QUALITY OF ADVENTIST CHRISTIAN EDUCATION				
The work-study program in Adventist schools interferes with students' academic pursuits.	17	26	1714	3.39

Continued

Attitude Statement	Item No.	Rank Order Over 59 Items	Wgtd Total	Median
Rules in Adventist schools train students to be mere conformists.	11	27	1706	3.35
It is hard to live a good Christian life in Adventist schools.	55	35	1631	3.25
Adventist schools teach little about the need for obedience to parents.	53	38	1600	3.20
Bible classes taught in Adventist schools have little influence on the students' spiritual growth.	23	40	1552	3.13
Adventist education is nothing more than religious indoctrination.	35	43	1504	3.01
Adventist education interferes with the personal life of students.	15	44	1456	2.76
A government-recognized degree is more important than Adventist Christian education.	41	45	1453	2.76
Adventist schools teach little about the need for loyalty to the country.	58	46	1452	2.76
Graduates from accredited schools have more successful future life than graduates from non-accredited Adventist schools.	8	47	1441	2.70
Good grades are easy to get in Adventist schools.	14	48	1413	2.63
5. THE CURRICULUM OFFERING AND TEACHER QUALIFICATIONS				
Adventist schools provide positive social relationships.	16	33	1663	3.27
Teachers in Adventist schools are academically qualified for their responsibilities.	30	39	1578	3.14

Continued

Attitude Statement	Item No.	Rank Order Over 59 Items	Wgtd Total	Median
Adventist schools in general are superior or equal to public schools in scholastic programs.	4	42	1530	3.12
Teachers in Adventist schools are ineffective in handling "problem students".	49	49	1354	2.54
Moral standards in Adventist schools are declining.	7	50	1329	2.40
Graduates from Adventist schools often feel inferior academically.	32	50	1294	2.34
The extra-curricular activities available to students at Adventist schools are inadequate.	5	52	1241	2.24
The scope of study in Adventist schools is too narrow.	36	53	1239	2.03
Adventist teachers are poor in teaching skills.	45	54	1219	1.95
The curriculum offerings at Adventist schools are generally insufficient.	33	55	1132	1.83
Facilities and equipment in Adventist schools are insufficient.	50	56	1110	1.81
Career preparation is inadequate in Adventist schools.	1	57	1054	1.68
Graduates from accredited schools probably have a better chance of finding jobs than graduates from non-accredited Adventist schools.	52	58	1041	1.67
Adventist schools provide little guidance and counseling regarding students' choice of career.	18	59	921	1.66

APPENDIX K
SUMMARY OF RESULTS OF HYPOTHESES
1 TO 18

Hypothesis		Retained	Rejected
H1	There is no significant difference in attitude toward the support of Adventist Christian education between males and females.		
	1A Christian philosophy and dedication		X
	1B Curri. offering and teacher qualifications	X	
	1C Quality of Adventist education	X	
	1D Christ-centered and character building		X
	1E Personal and financial support		X
H2	There is no significant difference in attitude toward the support of Adventist Christian education among the following groups: young, middle-aged, and old church members.		
	2A Christian philosophy and dedication		X
	2B Curri. offering and teacher qualifications		X
	2C Quality of Adventist education	X	
	2D Christ-centered and character building	X	
	2E Personal and financial support		X
H3	There is no significant difference in attitude toward the support of Adventist Christian education among the following marital status: single, married, and widowed or separated.		
	3A Christian philosophy and dedication		X
	3B Curri. offering and teacher qualifications		X
	3C Quality of Adventist education		X
	3D Christ-centered and character building		X
	3E Personal and financial support		X
H4	There is no significant difference in attitude toward the support of Adventist Christian education among members in the following occupations: students, teachers, ministers, farmers, businesspersons, medical workers, housewives, and office workers.		
	4A Christian philosophy and dedication		X
	4B Curri. offering and teacher qualifications		X
	4C Quality of Adventist education		X
	4D Christ-centered and character building		X
	4E Personal and financial support		X

Continued

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Hypothesis		Retained	Rejected
H5	There is no significant difference in attitude toward the support of Adventist Christian education among the church members of different family income levels.		
	5A Christian philosophy and dedication		X
	5B Curriculum offering and teacher qualifications	X	
	5C Quality of Adventist education	X	
	5D Christ-centered and character building	X	
	5E Personal and financial support	X	
H6	There is no significant difference in attitude toward the support of Adventist education among those church members whose fathers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.		
	6A Christian philosophy and dedication	X	
	6B Curri. offering and teacher qualifications	X	
	6C Quality of Adventist education	X	
	6D Christ-centered and character building		X
	6E Personal and financial support		X
H7	There is no significant difference in attitude toward the support of Adventist education among those church members whose mothers have the following religious status: SDA, Protestant, Catholic, Buddhist, Taoist, and no religious affiliation.		
	7A Christian philosophy and dedication	X	
	7B Curri. offering and teacher qualifications	X	
	7C Quality of Adventist education		X
	7D Christ-centered and character building		X
	7E Personal and financial support		X
H8	There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the number of years as a member of the SDA church.		
	8A Christian philosophy and dedication		X
	8B Curri. offering and teacher qualifications		X
	8C Quality of Adventist education		X
	8D Christ-centered and character building		X
	8E Personal and financial support		X

Continued

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Hypothesis		Retained	Rejected
H9	There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the age at which a member was baptized into the SDA church.		
	9A Christian philosophy and dedication		X
	9B Curri. offering and teacher qualifications		X
	9C Quality of Adventist education	X	
	9D Christ-centered and character building		X
	9E Personal and financial support		X
H10	There is no significant difference in attitude toward the support of Adventist Christian education between regular church attenders and non-regular church attenders.		
	10A Christian philosophy and dedication		X
	10B Curri. offering and teacher qualifications	X	
	10C Quality of Adventist education		X
	10D Christ-centered and character building	X	
	10E Personal and financial support		X
H11	There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by the years of Adventist Christian education.		
	11A Christian philosophy and dedication	X	
	11B Curri. offering and teacher qualifications		X
	11C Quality of Adventist education		X
	11D Christ-centered and character building		X
	11E Personal and financial support		X
H12	There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA elementary school and those who have not.		
	12A Christian philosophy and dedication	X	
	12B Curri. offering and teacher qualifications	X	
	12C Quality of Adventist education		X
	12D Christ-centered and character building		X
	12E Personal and financial support	X	

Continued

Hypothesis		Retained	Rejected
H13	There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA junior-high school and those who have not.		
13A	Christian philosophy and dedication	X	
13B	Curri. offering and teacher qualifications	X	
13C	Quality of Adventist education		X
13D	Christ-centered and character building		X
13E	Personal and financial support	X	
H14	There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA senior-high school and those who have not.		
14A	Christian philosophy and dedication	X	
14B	Curri. offering and teacher qualifications	X	
14C	Quality of Adventist education	X	
14D	Christ-centered and character building	X	
14E	Personal and financial support	X	
H15	There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA college and those who have not.		
15A	Christian philosophy and dedication	X	
15B	Curri. offering and teacher qualifications		X
15C	Quality of Adventist education		X
15D	Christ-centered and character building	X	
15E	Personal and financial support		X
H16	There is no significant difference in attitude toward the support of Adventist Christian education between those who have attended an SDA graduate school and those who have not.		
16A	Christian philosophy and dedication		X
16B	Curri. offering and teacher qualifications		X
16C	Quality of Adventist education		X
16D	Christ-centered and character building	X	
16E	Personal and financial support		X

Continued

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Hypothesis		Retained	Rejected
H17	There is no significant difference in attitude toward the support of Adventist Christian education among those church members of different educational levels (public and SDA).		
17A	Christian philosophy and dedication	X	
17B	Curri. offering and teacher qualifications	X	
17C	Quality of Adventist education	X	
17D	Christ-centered and character building	X	
17E	Personal and financial support	X	
H18	There is no significant difference in attitude toward the support of Adventist Christian education among groups categorized by years in Adventist denominational work.		
18A	Christian philosophy and dedication	X	
18B	Curri. offering and teacher qualifications	X	
18C	Quality of Adventist education		X
18D	Christ-centered and character building		X
18E	Personal and financial support	X	

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VITA

NAME: Paul Fu-sheng Cho

DATE OF BIRTH: November 27, 1949

PLACE OF BIRTH: Taipei, Taiwan

EDUCATION:

- 1971 Associate of Arts - Business Education
Taiwan Adventist College
- 1975 Bachelor of Arts - Business Administration
Hong Kong Adventist College
- 1978 Bachelor of Arts - Theology
Taiwan Adventist College
- 1980 Master of Arts - Educational Administration
Loma Linda University
- 1987 Doctor of Philosophy
Educational Administration and Supervision
Andrews University

PROFESSIONAL EXPERIENCE:

- 1971-74 Accountant
South China Island Union Mission
- 1974-75 Cashier
Hong Kong Adventist College
- 1975-79 Dean of Men, Accountant
Chairman, Department of Church Business
Taiwan Adventist College
- 1980-84 Associate Professor, Business Manager
Academic Dean
Taiwan Adventist College
- 1987- President
Taiwan Adventist College