5-1990

Day-Specific Time Use by Under-Achieving Adolescents

Dorothy Jean Cassingham

UtahStateUniversity
MERRILL-CAZIER LIBRARY

DAY-SPECIFIC TIME USE BY UNDER-ACHIEVING ADOLESCENTS

by

Dorothy Jean Cassingham

A thesis submitted in partial fulfillment of the
requirement for the degree

of

MASTER OF SCIENCE

in

Family and Human Development

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ABSTRACT

Day-specific Time Use By Underachieving Adolescents

by

Dorothy Jean Cassingham, Master of Science

Utah State University, 1990

Major Professor: Dr. Glen O. Jenson
Department: Family and Human Development

The data for this study were obtained in October 1989 through the use of a 128-item questionnaire given to students attending an alternative high school in Ogden, Utah. The Rosenberg Self-esteem Scale was included as part of the questionnaire. A total of 166 usable questionnaires were received from the students.

The objectives of this research were to determine if relationships between self-esteem, race, gender, and religion and time use could be detected in at-risk adolescents. The data collected indicate that self-esteem, religion, gender, and race have only slight significance upon the self-reported time use of the alternative high school student.

The alternative high school students came from multiple economic and social backgrounds but were quite homogeneous in their perceptions about Sunday and in their activities on Sunday.

Statistical significance was noted in the comparisons of self-esteem and gender to self-reported time use. Those students with high self-esteem viewed Sunday more as a day of little or no accomplishment than those with low self-esteem. Gender appears to influence how time is spent, as significant

differences were found in the amount of TV watched by boys ad girls as well as in time spent goofing off and in preparing and eating meals.

Comparisons between members of the two dominant religions, Catholicism and the Church of Jesus Christ of Latter Day Saints, produced no statistical significance regarding religion and Sunday self-reported time use. Comparisons between students of the two dominant races, Caucasian and Hispanic, produced no statistical significance regarding race and Sunday self-reported time use. (59 pages)

CHAPTER I

INTRODUCTION

The modern American family is being restructured, and the emotional, mental, and physical turmoil caused by this restructuring process is being experienced by half of the adolescents in our society (Burden, 1986). Starting in the 1900s, the trend of disruption of the traditional American family by death, divorce, and separation had begun to hold constant with approximately 23% of all families (Burden, 1986). However, since the 1960s there has been a decrease in deaths of spouses and parents but an increase in divorces and separations of spouses and parents to the extent that now 50% of all 16-year-old adolescents experience the alternative family life styles (Burden, 1986). Children from alternative or disrupted families tend to have poorer self-concepts than the children of intact or traditional families. Children living in this at-risk state are more likely to engage in deviant behavior such as truancy, running away, smoking, alcohol and drug usage; to have school problems; and to have problems with the law (Dornbusch et al., 1985; Gross, 1987; Mednick, Reznick, Hocevar, & Baker, 1987; Steinberg, 1987). A UCLA study conducted by Alexander and Eiduson (1980) reported that while parents generally choose their life styles without considering the consequences for their offspring, those same parents want schools to reorient their teaching goals and practices to prepare these at-risk children to be independent, flexible, secure, resourceful, and competent and to be able to adjust to a stressful and rapidly changing society.

Adequate self-esteem is essential for the adolescent to function effectively as a youth and as an adult (Simmons, 1987). Self-esteem is an integral ingredient to becoming independent, flexible, secure, resourceful, competent, and adaptable in a stressful world.

Rosenberg (1965) defined self-esteem as an intangible that gives an individual a positive or negative orientation of the self. Self-esteem is the picture that one has of one's self. Having high self-esteem does not mean an individual has feelings of superiority over others. High self-esteem indicates that an individual sees himself/herself as a person of worth and merit but not necessarily better or worth more than others. Low self-esteem, however, does carry with it a feeling of being worth less than others. Low self-esteem "means that the individual lacks respect for himself, considers himself unworthy, inadequate or otherwise seriously deficient as a person" (Rosenberg, 1965, pp. 30-31).

Numerous studies have indicated that low self-esteem is responsible for depression, impulse to aggression, submissiveness, and maladjustment (Rosenberg, 1965). Because more research has been devoted to self-esteem than to all the other aspects of self-concept, the importance of self-esteem and emotional health cannot be ignored (Rosenberg, 1965).

Purpose

The alternative high school students in this study were 14- to 18-year-olds who had been in conflict with school teachers, school administrators, their parents, the police, and the juvenile court system. These youngsters had strong emotional problems stemming from low self-esteem, failure to achieve in school, and lack of success except in breaking rules and laws. These were youngsters who needed special consideration if they were to attend high school

and eventually to graduate. It was hoped that this study, which looked specifically at the at-risk adolescents' self-esteem in conjunction with gender, religion, and race as the major independent variables and their time use as the major dependent variable, would show that the independent variables affect the adolescent's ability to manage time.

The Rosenberg Self-esteem Scale was chosen to measure the self-esteem of these at-risk adolescents. Rosenberg's thorough and validated work in self-esteem has made him a recognized authority. Furthermore, Rosenberg's scale was chosen for use in this study because of its ease of administration; the ease of interpreting the data; the length of the scale; the uncomplicated items; the short time required for completion; the established validity of the test; the 92% reliability of the scale; the standardization of the test, which allows comparisons of various samples; and the fact that the test does not cause public relations problems (Borg & Gall, 1989; Rosenberg, 1965).

Sunday was chosen as the day of study because it is the least restrictive and least controlled day in the modern adolescent's life. The world of work is less likely to affect the adolescent on Sunday. School is not a factor on Sunday. With few structured events on Sunday, group peer interaction is not as easily accessed. City and county recreational facilities are operated minimally, if at all. City and county mental health, medical, and social services are closed. Hospital crisis clinics are closed to all but severe problems, and police services are at a minimum level.

Previous studies of adolescents and young adults, such as D'Amico's study (1984) that concentrated on 7 days, have studied their time use in blocks of time. My study sought to determine what at-risk adolescents do with one seventh of their weekly time, specifically Sunday. Little literature about adolescent time use exists. Particularly lacking is information on how

adolescents spend their weekend time. Sunday has not been singled out for study. It is this void in the literature that my study seeks to help fill. It is hoped that the information gathered from this time-use study will be of value to schools and governmental agencies in providing educational and social programs that will better meet the needs of students and their families in living healthy, productive lives.

CHAPTER II

REVIEW OF LITERATURE

Adolescent Development

There is not an abundance of material concerning high-risk adolescents' time use in relation to self-esteem, race, religion, and gender. More information is needed about at-risk adolescents because alternative students and the alternative schools are continuing to accelerate in number, frequency, and locale.

During the review of literature, it became apparent that the problems faced by alternative families and at-risk adolescents are similar to the problems faced by traditional families and adolescents. However, an essential difference is a generally lower family income. A lack of money means poorer housing, most often in high-crime neighborhoods. A lack of money often means poor nutrition and inadequate clothing. Problems are compounded for these high-risk individuals and families. What happens to the children of these disrupted families in terms of their cognitive, emotional, and social development is noted in the publications of Cherlin and Furstenberg (1983) and Hofferth (1987), which include present and projected data on the alternative family. These studies show increasing child neglect, child abuse, physical and mental health problems for the children and their parents or adult guardians, and an increase in conflict with police. These studies indicate that without appropriate social intervention, the futures of the alternative adolescent and the alternative family look bleak.

To attempt to understand at-risk adolescents, one must begin with trying to understand all adolescents. Human maturity is reached through numerous stages of development and maturation that begin at birth and end at death. Erickson identified eight stages of human development, and it is in his fifth stage of human development, from ages 14 to 17, that adolescents suffer identity crises (Muuss, 1982). Lewin's Field Theory (Muuss, 1982) also views the adolescent years as a time of crisis because they are a period of transition in which adolescents finds themselves. They are in limbo between childhood and adulthood. Adolescents are driven to learn who they really are. Each must know what role or roles he or she can fill, and each desires that sense of knowing where he or she is going. Adolescents need that inner assuredness that comes from acceptance or recognition from those whom they value or respect (Muuss, 1982).

If adolescents achieve self-identification in Erickson's fifth stage of development, they are better able to assess their strengths and weaknesses and determine how to deal with them. The successful adolescents will also be more capable of forming personal philosophies or ideologies of life that will allow establishment of a system of values with which to evaluate life events. Retzlaff, Gibertini, Scolatti, Laughna, and Sommers (1986) presented studies on teenager self-assessment that found that the adolescent who fails in the search for identity will often experience self-doubt, role diffusion, and role confusion. Moreover, the continuing failure to establish identity may lead to chronic delinquency and suicide (Muuss, 1982).

In addition to the need to know themselves emotionally and physically, Erickson notes that many adolescents begin to develop vocational identities which are also a necessary part of self-identification (Muuss, 1982). Slaney,

Palko-Nonemaker, and Alexander (1981) were concerned with this process of vocational identification and gathered data on career choices made by high school students and on their strong interests in their future careers or in the world of work.

Blos (cited in Muuss, 1982) notes the complexity of adolescent development as they strive to become independent from families, restore gender identities, develop self-esteem, gain emotional stability, acquire conscience or morality, and set goals and personal ideals. Patterson and McCubbin's study (1987) addressed the issue of adolescent coping. The price for this complexity of adolescent development is loneliness, which Russell, Peplau, and Curtrona (1980) and Powell and Pearson (1980) considered in their studies.

At the conclusion of the developmental phase comes the realization that life is temporal (Muuss, 1982). It is this realization of the temporal, the lack of permanence, and the knowledge that time is slipping by with no going back or repetition of previous acts that makes time scheduling and ritual keeping so necessary. These skills are required if adolescents are to develop positive life styles. The old adage that "familiarity breeds contempt" is in error. Rather, familiarity breeds security, positive life skills, and high self-esteem (McCubbin & McCubbin, 1988; Muuss, 1982).

As adolescents develop, attainment of a high level of self-esteem is a necessary component of emotionally stable and capable individuals. Indeed, high self-esteem is necessary if adolescents are to become effectively functioning adults (Muuss, 1982). Coping, health, and inventory scales for individual and family studies usually contain elements on self-esteem and consider self-esteem an integral part of a successfully functioning individual and family (McCubbin & Thompson, 1987).

Studies Linking Self-Esteem and Time Use

High self-esteem dramatically affects students' priorities and goals. By raising adolescents' self-esteem and helping them prioritize their learning goals and study skills, they stay in school longer, advance in their careers faster, and finally, achieve more. Evidence in the following studies indicates that higher grades and higher test scores result when high self-esteem and time management skills are emphasized.

The District of Columbia Public Schools (1980) study reported a definite relationship between self-esteem and time use. Students were taught to focus upon learning skills in the academic areas, then taught to proceed at their own pace after they acquired the needed management skills through appropriate sequence learning. The students in this experiment gained in study skills and self-esteem building which resulted in their staying in school longer and earning higher Self-esteem Inventory scores.

More evidence for the relationship between self-esteem and time use comes from Lyons' study (1985) which first reviewed the students' learning modes and then suggested changes in those learning modes. To further accomplish the changes, group activities were established to improve feelings of self-esteem and feelings of belonging. The experimental group of marginal students showed significant improvement in their grades, and a higher percentage of them graduated from college than those students not involved in the skills and self-esteem building.

Jonas and Amuleru-Marshall (1988) demonstrated that early inter-vention with at-risk students is needed. Early intervention allows teaching of skills necessary to develop time management, behavior management, and high self-esteem. These studies found that with help adolescents can become both successful students and successful employees.

Johns and Sheehy (1986) found evidence that improved self-esteem increased students' feelings of control over events in their lives. Students could, for example, establish their own individual goals as well as work to set group goals. They then would work toward their own individual goals as well as the group's common goals.

McLaughlin's study (1984) at Virginia Polytechnic Institute and State University, that collected data on the Virginia Student Transition Program, emphasized academic aptitude, academic persistence, self-esteem, and time management as aids to retain Black college students with lower than average aptitude scores. The program objectives were to increase knowledge of English, mathematics and the sciences and to increase skills in reading and writing. The program also sought to improve students' interpersonal skills by developing self-confidence through improved self-images. The final objective was to help students learn good study methods and time management. The results showed that significant differences existed between students in the program and those not enrolled. More students in this program completed their first year of college and re-enrolled for their second year than those not enrolled.

A study undertaken at the Jefferson Davis Campus, Mississippi Gulf Coast Junior College, by Duncan (1983) worked with nontraditional students regardless of age or background on the assumption that they could succeed in advanced schooling. Students were advised to take an orientation and counseling course, which taught effective time use and organizational skills. They were also counseled to take classes which worked to improve their self-images and basic academic skills. Through one-on-one and small group counseling, these students learned improvement in self-image and academic skills.

Stevens (1980) found strong evidence that low self-esteem destroys students' abilities to function successfully, and Clasen's study (1987) provided further evidence that low self-esteem is reflected through low grades and low grade point averages. Dayton's study (1987) covered a 3- year program using California's academy system. The program attempted to raise students' grades and attendance by increasing students' self-esteem. The results showed that school attendance and self-esteem were correlated to rises in students' grades.

Adolescent Time-Use Studies

The following recent studies deal with adolescent time use in particular. Ceci and Bronfenbrenner (1985) in studying memory, time use, and the developmental processes found that parental re-enforcement of scheduled activities helped to instill better time use habits. Marriner's study (1983) indicates that setting goals and establishing priorities are a must to succeed in school, especially in post high school training and schooling when time is a priority.

The D'Amico study (1984), which analyzed the data gathered in 1981 from 12,000 respondents to the National Longitudinal Survey (NLS), found that the use of time differs according to gender, race, and socioeconomic status (SES). The analysis of data focused on eight categories which showed how participants used their time in work, school, vocational training programs, job hunting, sleeping, watching TV, reading, and home and family responsibilities. This study considered time use across 7 consecutive days. Some major findings were that regardless of race, males were more likely to work than females. Blacks of both genders were least likely to work; Hispanics of both genders worked in moderate numbers; and Caucasians of

both genders were most likely to work. Caucasian and Hispanic males were more likely to be enrolled in school than the females of those races. Black females were more likely to be enrolled in school than Black males. Caucasian and Black males spent more time socializing at school than attending classes when compared to the females of their two races. Hispanics of both sexes were the least involved in school. Caucasians, especially females, studied more than females and males of other races. Blacks, especially females, watched more TV, but the average daily time for TV watching was 2.3 hours for all females and 1.8 hours for all males. All youth, regardless of race and sex, averaged about 7.5 hours of sleep per night. High SES youth were more likely to be full-time students. High SES students spent more time studying, and high SES students watched less TV and read more. Sleeping and household chores varied only slightly across the SES. Other notable data emerged concerning marriage. Regardless of race, gender, or SES, household responsibilities greatly increased in marriage. Marriage, however, should not be considered as a way for the adolescent to escape current problems and responsibilities.

Csikszentmihalyi and Larson's study (1983) of 2,700 teenagers' self-reports found that 41% of adolescents' time was spent in the home, 32% was spent in school, and 27% was spent outside of the home or in the public domain. Further refining of adolescent time use by the researchers showed that adolescents spent 23% of the time with classmates, 2% with co-workers and adults, 29% with friends, 19% with family, and 27% alone. Lastly, the study determined how the adolescent specifically spent that time. Leisure accounted for 40% of the time, but TV took up only 7.2% of the 40%. Productive activities (studying, class work, job) took up 29% of the time, and maintenance (eating, personal care, transportation) claimed the remaining 31%.

Benson, Williams, and Johnson (1987) studied children and very young adolescents in the fifth through the ninth grades. While this study's participants were for the most part younger than the youth of the other studies reviewed and the students documented in this thesis study, the information collected indicates that pre-adolescent children need to learn time management skills. The youngsters in this study were beginning to feel the demands of their parents, friends, churches, and themselves. While the younger adolescents were more controlled by parents, school, and society, the foundations for their independence were being laid. Their preferences in time use became apparent through their choices of activities, which included school, homework, movies (R and X as opposed to G and PG), church, and youth groups. Major changes in the youngsters' lives produced major changes in their self-esteem.

Summary of Literature Review

Self-esteem has been determined to be essential for a healthy functioning individual, and it has been the subject of long-term study. High self-esteem is vital to all individuals, but it is critical to the adolescents' development, especially at-risk adolescents whose successful development is precarious at best. Studies stressed raising self-esteem and improving time management skills when low-achieving students are targeted for help in improving their grades, their productivity, and their school attendance. When self-esteem improved, the students' attendance, health care, and life-styles also improved. As time management skills were integrated into students' learning modes, grades rose, goals were set, and plans formulated to achieve them.

It is hoped that this thesis will add more data to use in defining and helping the alternative adolescent. The study focused upon alternative adolescents' attitudes about Sunday and upon the time-use skills of these adolescents on a Sunday. Sunday was chosen because it is the one day of the week that teenagers are relatively free to choose their own devices – the one day that teenagers are unhampered by most of society's laws and apparently unhampered by parental interaction.

CHAPTER III

PROCEDURES

The objective of this study was to determine if links between self-esteem, race, gender, or religion to time use on Sunday could be detected in at-risk adolescents.

Population

The student body of Weber County's alternative high school supplied the subjects for study. On Monday, October 9, 1989, the date of the data collection, 400 students were enrolled at the high school. The student body was made up of 14- to 18-year-old female and male public school students who had been referred to the high school by the area's traditional high schools because of a lack of course credit, poor attendance, or discipline problems. Of the 400 names listed on the official rolls, 29 had been transferred to the area's vocational school and were not considered a part of daily student body count. An additional 134 students were listed as absent, under home or hospital classification, too tardy to participate or in restrictive custody during the first period class, 8:30 - 9:40 a.m., when the questionnaire was administered. The first period was chosen because it offered the least interference with the faculty's schedule, and Sunday's activities would be fresh in students' minds, providing a more accurate recall. With all the absences and transferrals, 237 questionnaires were administered; 191 questionnaires were returned. The questionnaires were given to students with the stipulation that no student was required to complete or turn in the instrument. One teacher discarded one test

because a student answered the questions as if they referred to that Monday. The remaining 45 unaccounted questionnaires fell into the category of freedom of choice and unwillingness to participate. When the questionnaires were later reviewed for analysis, an additional 25 questionnaires were so incompletely answered that they were not usable. This left a total of 166 student question-naires to be analyzed and tabulated.

Description of Statistics

In addition to descriptive statistics, an analysis of variance was done to determine if the groups of data differed significantly among themselves on the variables being studied to yield a significant F ratio. The two-tailed t tests then compared the significant means to establish those at or below the $p.05$ level of significance. Pearson's correlation coefficient was used to determine the degree of association of the data, and the Chi-square test was used to analyze the frequencies as well as categories of the data to establish significant differences at the .05 level (Borg & Gall, 1989; Minium, 1978). The SPSSx statistical package was used to analyze the data.

Instrument

The five-page instrument consisted of four sections. The first section of 15 questions asked information about the participant's personal feelings or perceptions about Sunday. The first section had 12 Likert-type scale questions and three open-ended questions which required listing likes or dislikes about Sunday. The second section listed 28 activities and asked participants to indicate in 15-minute increments the activities engaged in during the 24 hours of Sunday. The third section consisted of Rosenberg's Self-esteem Assessment Scale, and the fourth section contained multiple choice or

completion statements requesting personal data. The instrument totalled 128 questions.

In March 1989, a pre-test was given to a young adult class ranging in age from 18 to 21 years. They took the first version and critiqued it as they answered the questions. After the pre-test, the format was changed from a combination of essay and multiple choice questions to multiple choice questions only, formatted as Likert-type questions. Eliminating the essay questions was almost mandatory according to the student comments. The essay questions were replaced with questions that required listing answers. This solved the majority of objections and made coding and scoring the final version easier.

Because another graduate student and I collaborated upon the time-use section of this instrument, there were numerous meetings and reworkings of the entire questionnaire. The finished instrument had to be easy to complete from the students' perspective. During June 1989, graduating seniors were asked to complete a second pre-test. Students were favorable in their comments. A copy of the final version of the questionnaire is included in the Appendix.

Administration

The questionnaires were personally delivered to each of the 25 faculty members on the Monday morning of the data collection. There were written reminders to pass the questionnaires out at the beginning of the first period class. The reminder also stated that it would be greatly appreciated if all students would be asked to participate, but that no one was required to complete the questionnaire, nor after completing the questionnaire was anyone required to turn it in if they changed their mind.

The average amount of time needed to complete the questionnaire was 20 minutes. Some teachers reported that a few of their students took up to 35 minutes to finish. One teacher reported that one student was unable to complete the test by the end of the 70-minute class period.

At the conclusion of the first class period, the questionnaires were collected and rooms were checked for any questionnaires left on the desks, on the floors, or in any other way mislaid. The questionnaires were counted and all missing instruments were accounted for as thoroughly as possible.

The faculty of the participating high school was most supportive and helpful. More than one third of the faculty requested a personal copy of the analysis of the data. The cooperation of the faculty was necessary to successfully administer the questionnaire, and it was absolutely essential to have the faculty's support in order to gain the acceptance of the school administration. The final step in the approval process was gaining district acceptance of the questionnaire. The district approval was based upon the school administrators' approval and upon the acceptance and help of the faculty.

<div align="center">Hypotheses</div>

Data from this study were used to test the following hypotheses. Hypothesis 1: There are no significant differences between the respondents' levels of self-esteem and their self-reported time use on Sunday. Hypothesis 2: There are no significant differences between female and male respondents' self-reported use of time on Sunday. Hypothesis 3: There are no significant differences between respondents of the two dominant religions (Catholicism and the Church of Jesus Christ of Latter-day Saints (LDS)) and their self-reported use of time on Sunday. Hypothesis 4: There are no significant

differences between the respondents of the two dominant races (Caucasian and Hispanic) and their self-reported use of time on Sunday.

CHAPTER IV

FINDINGS

Description of the Respondents

There were 166 questionnaires completed and tabulated for use in the study. Table 1 gives a description of the students in this study. By gender, there were 89 males, 73 females, and 4 participants who failed to note their sex. There were 85 respondents in the 14- to 16-year-old group, 78 respondents in the 17- to 19-year-old group, and 3 who did not identify their age. Forty-six adolescents lived with both parents, 50 with one parent, 30 with a parent and a stepparent, 13 with grandparents, and 27 who checked the category of other living arrangements, but did not elaborate.

A total of 61 adolescents worked at least part-time and 105 were not employed. Forty participants identified their religious affiliation as members of the LDS Church; 48 identified their religion as Catholic; and 78 checked the other listed categories or wrote in other choices. These were Buddhist, Jewish, Protestant, Agnostic, Atheist, Jehovah's Witness, Christian, Occult, Satanism, None, and Don't Know.

Ninety-three participants answered the question on racial affiliation as Caucasian, 35 as Hispanic, and 38 left race unidentified or wrote other racial choices, for example, American, Asian, Oriental, Black, Black/White, Mulatto, Indian, and Polynesian.

Table 1

Description of Respondents

	Criteria	Number of Respondents	Percent of Respondents
1.	Total respondents	166	100.0
2.	Gender:		
	Male	89	53.6
	Female	73	43.9
	No gender given	4	2.0
3.	Age:		
	14-16 years old	85	51.2
	17-19 years old	78	46.9
	No age given	3	1.8
4.	Living conditions:		
	Live alone	0	0.0
	Live with both parents	46	27.7
	Live with one parent (father/mother)	50	30.1
	Live with mother/stepfather or father/stepmother	31	18.7
	Live with grandparent(s)	13	7.8
	Other (live with spouse, foster parents, friends, other)	26	15.7
5.	Employment:		
	Full-time/part-time job	61	36.7
	Not employed	105	63.3
6.	Religion:		
	Catholic	48	28.9
	LDS	40	24.1
	Other (Protestant, Buddhist, Jewish, Agnostic, Atheist, Christian, Occult, None, Other, Don't Know, Jehovah's Witness)	78	47.0
7.	Race:		
	White	93	56.0
	Hispanic	35	21.1
	Other (Indian, Black, American, Black/White, Other, Oriental, Asian, Polynesian)	38	22.9

Description of Students' Perceptions/
Feelings About Sunday

The analysis of the data collected has been exciting. It is important to note that student perceptions listed in the 15 questions on the first part of the questionnaire were not always in accord with their actions as stated in the timed activities in the second part of the questionnaire. The respondents' answers to questions pertaining to their perceptions of Sunday in comparison to other days of the week is summarized in Table 2. What they perceived as activities to be accomplished on Sunday differed from what they actually did on Sunday. These alternative high school students, regardless of gender, tended to state similar feelings and perceptions about Sunday, but what the two sexes did on Sunday was not as similar. Table 2 shows students' preferences about Sunday.

Description of Students' Timed Activities

To make the student time-use questionnaire manageable, students were given a list of 28 activities to choose from as they identified their activities for each 15-minute time segment in the 24 hours of Sunday. Table 3 shows how the students spent their time during this 24-hour period.

Sleep was the predominant activity for both sexes, since it took more than a third of the adolescents' Sunday time. Males slept more than females. Watching television was the second most time-consuming activity for the males, but for the females hanging out with friends, shopping, or cruising around was the second most time-consuming activity. The adolescent males of this study spent more time using drugs than the females, but drugs were still a large time-consuming activity for the girls.

Table 2

Summary of Female/Male Students' Perceptions of Sunday

Criteria	Females (percent)[a]	Males (percent)[b]
1. Sunday is a day of enjoyment	75.3	67.4
2. Sunday is not a day of accomplishment	76.6	84.3
3. Sunday is a day of goofing off	69.9	86.4
4. Sunday is a day to be with friends	68.4	82.0
5. Sunday is a day to be with family	67.1	62.9
6. Sunday is a day to be lonely	67.0	47.0
7. Sunday is a boring day	67.1	71.0
8. Sunday is a day different from any of the weekdays	87.7	88.8
9. Sunday is not a day like Saturday	79.5	73.0
10. Sunday is not a stressful day	81.9	93.3
11. There is not too much to do on Sunday	79.2	89.9
12. There is not enough to do on Sunday at least occasionally	38.0	42.0
13. Things done different from any other day	0.0	0.0
14. Things liked best about Sunday (top percent of choices given):		
First choice:		
First: No work	25.7	32.5
Second: No school	32.9	20.5
Third: Doing nothing	11.4	14.5

Criteria		Females (percent)[a]	Males (percent)[b]
Second choice:			
First:	No school	29.4	36.3
Second:	Church	11.8	18.0
Third:	Sports	17.0	22.7
15. Things liked least about Sunday:			
First choice:			
First:	Doing nothing	31.9	25.2
Second:	School work	15.9	21.2
Second choice (tie):			
First:	School work	23.0	15.4
First:	Going shopping	15.4	23.0
Second:	Doing nothing	7.6	23.0
Second:	Going on family functions	15.4	15.4

[a]Percent is figured from a total of 73 females.

[b]Percent is figured from a total of 89 males.

Table 3

Ranking of Female/Male Timed (Averaged) Activities

Ranking of activities (Total of 73 females)	Time		% of 24 hrs.	Number of females in activity	% of fe-males	Ranking of activities (Total of 89 males)	Time		% of 24 hrs.	Number of males in activity	% of males
	Hrs.	Min.					Hrs.	Min.			
1. Sleeping	9	54.0	42.0%	73	100.0%	1. Sleeping	10	35.0	44.0%	89	100.0%
2. Hanging out	2	7.0	9.0%	45	61.6%	2. Watch TV	3	8.0	13.0%	69	77.5%
3. Other (thinking, no explanation, sick)	1	38.0	7.0%	33	45.2%	3. Hanging out	1	55.0	8.0%	54	60.7%
4. Watch TV	1	32.0	6.4%	51	69.9%	4. Drugs	1	24.0	6.0%	35	39.3%
5. Job	1	5.0	4.5%	11	15.0%	5. Other (thinking, no explanation, sick)	1	16.0	5.3%	29	32.6%
6. Meals (prep/ eat/clean)	0	51.0	3.5%	54	74.0%	6. Job	1	8.0	5.0%	15	17.0%
7. On telephone	0	51.0	3.5%	37	50.7%	7. Listen to stereo/ radio	0	36.0	3.0%	34	38.2%
8. Drugs	0	48.0	3.3%	19	26.0%	8. Meals (prep/ eat/clean)	0	34.0	2.4%	52	58.0%
9. Chores	0	44.0	3.0%	31	42.5%	9. On telephone	0	30.0	2.0%	27	30.0%
10. Talk to friends in home	0	36.0	2.5%	23	31.5%	10. Athletics/ exercise	0	27.0	2.0%	16	18.0%
11. Listen to stereo/ radio	0	35.0	2.4%	33	45.2%	11. Talk to friends in home	0	21.0	1.5%	19	21.3%
12. Grooming	0	28.0	2.0%	34	46.6%	12. Hobby	0	18.0	1.3%	11	12.4%
13. General reading	0	16.0	1.1%	17	23.3%	13. Singing/playing instrument	0	11.0	1.0%	15	17.0%

Ranking of activities (Total of 73 females)	Time		% of 24 hrs.	Number of females in activity	% of fe-males	Ranking of activities (Total of 89 males)	Time		% of 24 hrs.	Number of males in activity	% of males
	Hrs.	Min.					Hrs.	Min.			
14. Church	0	14.0	1.0%	7	10.0%	14. Chores	0	9.0	0.6%	14	16.0%
15. Travel	0	12.0	1.0%	8	11.0%	15. Grooming	0	8.0	0.6%	20	22.5%
16. Athletics/ exercise	0	10.0	1.0%	11	15.0%	16. Church	0	7.0	0.5%	4	4.5%
17. Writing letters	0	10.0	1.0%	12	16.4%	17. Travel	0	6.0	0.4%	5	5.6%
18. Hobby	0	6.0	0.4%	3	4.0%	18. General reading	0	4.0	0.3%	9	10.0%
19. Diary	0	5.0	0.3%	5	7.0%	19. School work	0	3.0	0.2%	4	4.5%
20. Helping others	0	3.0	0.2%	1	1.0%	20. Helping others	0	2.0	0.1%	3	3.4%
21. School work	0	3.0	0.2%	3	4.0%	21. Visiting with family	0	2.0	0.1%	19	21.0%
22. Visiting with family	0	2.0	0.1%	19	20.0%	22. Visiting with parents	0	2.0	0.1%	16	18.0%
23. Home evening	0	2.0	0.1%	2	2.7%	23. Home evening	0	1.0	0.0%	2	2.0%
24. Singing/playing instrument	0	2.0	0.1%	2	2.7%	24. Arguing with parents	0	0.3	0.0%	10	11.0%
25. Visiting with parents	0	1.5	0.1%	23	31.5%	25. Writing letters	0	0.3	0.0%	1	1.1%
26. Read Bible	0	1.0	0.0%	2	2.7%	26. Diary	0	0.3	0.0%	1	1.1%
27. Arguing with parents	0	0.5	0.0%	8	11.0%	27. Arguing with family	0	0.2	0.0%	7	8.0%
28. Arguing with family	0	0.3	0.0%	10	13.6%	28. Read Bible	0	0.0	0.0%	0	0.0%

Church attendance, reading the Bible, family meetings, reading for fun and pleasure, school work, helping others, and writing in a diary or in a journal were of very little consequence to these adolescents when deciding how to use their Sunday time. This study also found little notable interaction with parents and family members for either boys or girls. Over 125 respondents, a large majority of these adolescents, appeared to have little communication with parents and family members on Sunday.

Even though statistical significance at the p.05 level was found in the first two sections of the instrument, often the number of responses was so few that meaningful statistical analysis could not be done. Therefore, this study considers as significant only those activities responded to by two thirds of the questionnaire's participants, and having a mean of not less than 15 minutes spent on the activity.

The analysis of the timed activities using the above parameters found three areas of significance between gender and time use and one of noted interest. The three significant areas were watching television, goofing off on Sunday, and eating and preparing meals. The fourth notable activity was grooming.

There were 122 students who watched TV. The time ranged from a maximum (by 1 student) of 14 hours on Sunday to the minimum (by 3 students) at 15 minutes each. The mean for all participants was 2 hours and 37 minutes.

Mealtime and the preparation of food was a major activity that involved 109 students. The mean was 42 minutes. However, 57 students did not indicate any involvement in eating, food preparation, or cleanup during Sunday. The time ranged from a minimum (by 14 students) at 15 minutes to a maximum (by 1 student) of 3 hours and 15 minutes.

A majority of the students viewed Sunday as a day for goofing off. There was, however, a significant difference between the 51 females and 77 males expressing this feeling. While most students found Sunday to be a day for goofing off, it was more a day of goofing off for the males than the females.

Personal grooming was marked by only one third or 55 of the students. A large majority, 111 students, did not indicate any time spent on grooming. While this was not a significant activity, the lack of grooming by these students could be tied to their self-esteem or self-image, and through further investigation the failure of participating in the activity might prove to be significant.

Description of Students' Self-Esteem Data

Rosenberg set no predetermined limits for use with his self-esteem instrument, except for the outer limits of the scale – the maximum high self-esteem score of 40 – and the minimum low self-esteem score of 0. Logic seemed to define low, medium, and high self-esteem according to how the students' scores clustered. Since the students' scores arranged themselves conveniently into three relatively equal groups, the decision was made to work with these three clusterings. Those students with scores of 0 to 18 points were identified as having low self-esteem. Those students with scores of 18.5 to 22 points were identified as having medium self-esteem, and those students with scores of 22.5 to 33 points were identified as having high self-esteem.

Table 4 describes student self-esteem scores. There were 162 participants who identified their gender. The 89 male participants' scores clustered in a range of 21 points. The 73 female participants' scores clustered in a range of 23 points. Thirty-one adolescent males fell into the low self-

Table 4

Descriptive Analysis of Student Self-Esteem Scores

Criteria	Females (total of 73)	Males (total of 89)
Gender totals for levels of the self-esteem scale		
High = 22.5 to 33	24	31
Medium = 18.5 to 22	16	42
Low = 0 to 18	33	16
Mean score	21.301	18.872
Standard deviation	6.153	5.676
Range of scores	10 to 33	10 to 31
Range of points	23	21

esteem category, 42 had medium self-esteem, and 16 had high self-esteem. Twenty-four adolescent females ranked in the low self-esteem category, 16 females had medium self-esteem, and 33 females had high self-esteem. Of the 4 participants that did not note gender, 1 ranked in the low self-esteem category with a score of 7. Two ranked in the medium self-esteem category with scores of 19 and 21, respectively. The fourth respondent of this group was in the high self-esteem category with a score of 30.

The significant finding in the area of self-esteem showed those with high self-esteem viewed Sunday less of a day of accomplishment than those with low self-esteem.

Testing of Hypotheses

Hypothesis 1: There are no significant differences between the respondents' levels of self-esteem and their self-reported time use on Sunday.

Self-esteem met the criteria for significance in one area – from the question dealing with Sunday being a day of accomplishment. Those with high self-esteem found Sunday to be less a day of accomplishment than those with low self-esteem. Since only 1 item of the more than 43 choices relating to students' Sunday time use was found to be significant, Hypothesis 1 was accepted. See Table 5 for a review of the data.

Hypothesis 2: There are no significant differences between female and male respondents and their self-reported use of time on Sunday.

When comparing activities by gender, significant differences appeared in three areas. Those areas were Sunday as a day for goofing off, the length of time males and females watched TV, and the amount of time used in the preparation and eating of meals. Sunday as a day for goofing off showed

Table 5

Levels of Significance Found in Hypotheses

Hypotheses	Areas of Comparisons	Mean	Level of Significance
Hypothesis 1: No significant differences between levels of self-esteem and time use	Sunday is a day of accomplishment	High Esteem 2.255 Low Esteem 2.770	.020
Hypothesis 2: No significant differences between female and male time use	TV watching on Sunday	Females 92.054 Males 185.393	.000
	Meal (eat/prep) on Sunday	Females 51.369 Males 34.044	.014
	Goofing off on Sunday	Females 3.818 Males 3.109	.000
	Grooming on Sunday	Females 27.945 Males 7.584	.000
Hypothesis 3: No significant differences between Catholic & LDS students and time use	No level of significance	No mean	No .05 value
Hypothesis 4: No significant differences between Caucasian & Hispanic students and time use	No level of significance	No mean	No .05 value

significance for both genders, but for more males than females. Significance was found in the longer length of time males watched TV compared to females. Significance was also found in the larger amounts of time spent by female students preparing and eating meals compared to males. Since only 3 items of the more than 43 choices relating to the students' Sunday time use was found to be significant, Hypothesis 2 was accepted. See Table 5 for a review of the data.

Hypothesis 3: There are no significant differences between the respondents of the two dominant religions (Catholic and LDS) and their self-reported use of time on Sunday.

Comparisons were made between the respondents of the two religions. Since none of the more than 43 choices relating to the students' Sunday time use was found to be significant, Hypothesis 3 was accepted.

Hypothesis 4: There are no significant differences between the respondents of the two dominant races (Caucasian and Hispanic) and their self-reported use of time on Sunday.

Comparisons by the respondents of the two races produced no significant differences. Since none of the more than 43 choices relating to the students' time use was found to be significant, Hypothesis 4 was accepted.

CHAPTER V

SUMMARY AND CONCLUSIONS

Description of the Study

This was a time-bound study with the questionnaire being administered during a 70-minute period on Monday, October 9, 1989. The information sought was limited to the feelings and actions of the participants concerning Sunday, October 8, 1989. The level of significance for comparison of the data was set at the .05 level. The objectives of this study were to look for significant effects in four areas, thus, the establishment of the following four hypotheses: (a) there are no significant differences between the respondents' levels of self-esteem and their self-reported time use on Sunday; (b) there are no significant differences between the female and male respondents and their self-reported use of time on Sunday; (c) there are no significant differences between the Catholic and LDS respondents and their self-reported time use on Sunday; and (d) there are no significant differences between the Caucasian and Hispanic respondents and their self-reported time use on Sunday.

Discussion of Findings

While the collected data supported only five significant findings and thus seems to indicate that self-esteem, religion, gender and race have only slight significance on how at-risk students use time, the data has provided an insightful picture of the alternative school student. The majority of students found Sunday was unlike the weekdays Monday through Friday and unlike

Saturday. Sunday seemed to be a special day and looked forward to because of the lack of work and school demands placed upon these adolescents for this one day. Sunday was a busy day, but it was also a boring day. This might appear to be a paradox when looking at the data; however, the figures might be indicating that even though the students were busy, they were busy without being interested or enthused about what they were doing.

The statistics from this research indicated that alternative high school females had a significantly higher self-esteem than alternative high school males. More females scored higher on the self-esteem scale than males, and more males scored in the lower range than did females. Considering the students as a whole, more than one third of those participating in the study had low self-esteem, and none of the participants scored within 7 points of the highest possible score on the self-esteem scale. It would seem appropriate to assume from this finding that their life-styles and their negative encounters with parents, police, the courts, school principals, counselors, and teachers have a damaging effect upon their self-images.

Data gathered from this study indicated that most of the alternative students did little with their free time beyond sleeping, watching television, and conversing or being with their peers. One third of these students spent time on Sunday using drugs and alcohol and, therefore, were less likely to be in touch with the day's events. Respondents showed an amazing lack of interest in hobbies, music, work, family activities, church, reading, writing, exercise, or any other self-improving or self-enriching or even self-entertaining activities.

While coming from multiple economic and social backgrounds, this alternative high school population was quite homogeneous in their perceptions about Sunday, and only slightly less similar in their actual Sunday activities.

Perhaps this alternative high school was not a random population, but a very specific and pre-selected group of individuals as a result of screening by the various traditional high school counselors and principals of the area for attitude and behavior problems.

Alternative high school students are often thought of as extreme individualists and even renegades, but within their own alternative school population, each student was just one of the group or a member of the mainstream of the school's student population. Each student no longer stood out and, thereby, may have found security and comfort by being on the inside of the school's society rather than on the outside looking in.

When the sample of students from this alternative high school were compared with the sample of traditional high school students attending release-time religious instruction classes (Williams, 1990), some interesting differences were noted. Figures 1 through 8 show alternative school students' self-reported use of time on Sunday and release-time students' self-reported use of time on Sunday. Both groups of students were given the same part of the instrument concerned with how they spent their time on Sunday. The traditional students spent more time in church, studying, reading, grooming, and communicating with parents and family than did the alternative students. The traditional students were involved in more constructive and more self-improving activities than the alternative students, who in comparison seemed to drift along through the day.

Even though the alternative school population differed from the more traditional school population in time use, the alternative students still operated within society's more traditional gender bias. The alternative high school girls allotted more time than their male counterparts to the traditional

GROOMING 28
STEREO/RADIO 35
HOME VISITS 36
CHORES 44
DRUGS 48
PHONE 51
MEALS 51
JOB 65
WATCH TV 92
OTHER 98
HANG-OUT 127
SLEEP

0   100   200   300   400   500   600

MINUTES

Figure 1. Major Uses of Time on Sunday by

Alternative School Females.

MAKE MUSIC 16
READ BIBLE 20
FRIENDS/HOME 22
CHORES 23
JOB 24
GEN. READING 25
STEREO/RADIO 25
TRAVEL 27
PHONE 29
HANG-OUT 31
GROOMING 62
SCHOOL WORK 76
MEALS 76
WATCH TV 100
CHURCH 150
SLEEP 624

0   200   400   600   800

MINUTES

Figure 2. Major Uses of Time on Sunday by

Release Time Females.

Figure 3. Major Uses of Time on Sunday by

Alternative School Males.
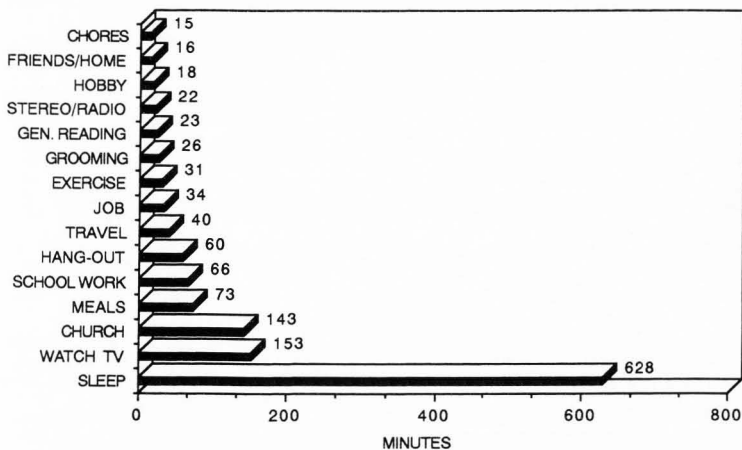
Figure 4. Major Uses of Time on Sunday by
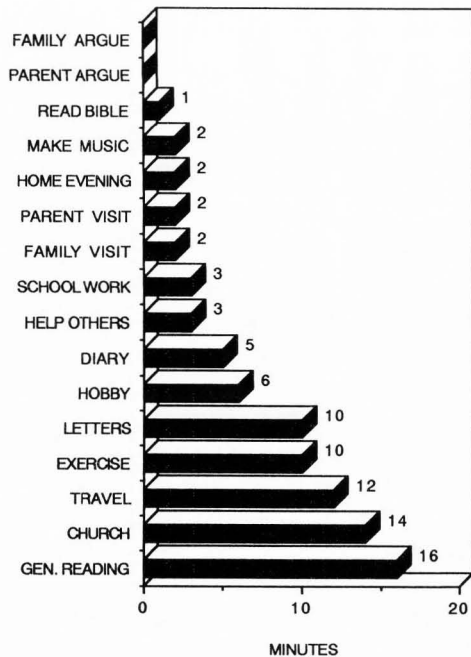
Release Time Males.

Figure 5. Minor Uses of Time on Sunday by Alternative School Females.
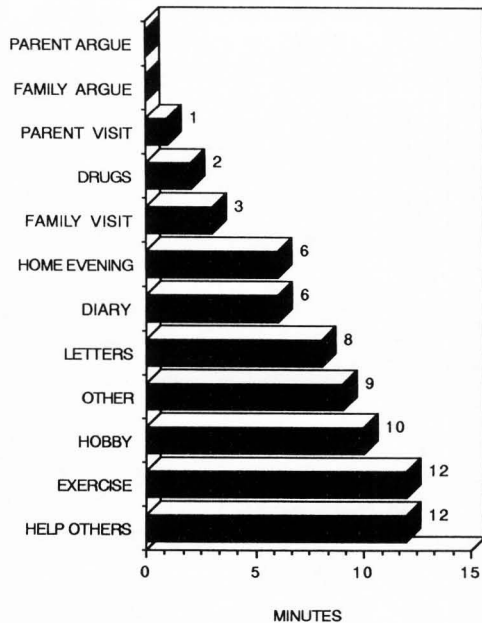
Figure 6. Minor Uses of Time on Sunday by Release Time Females.

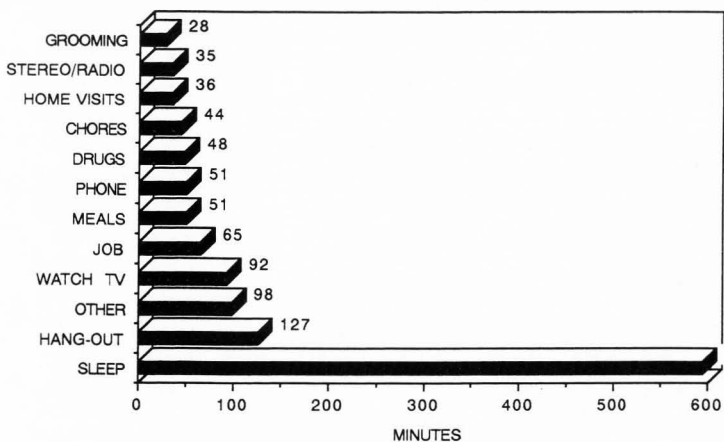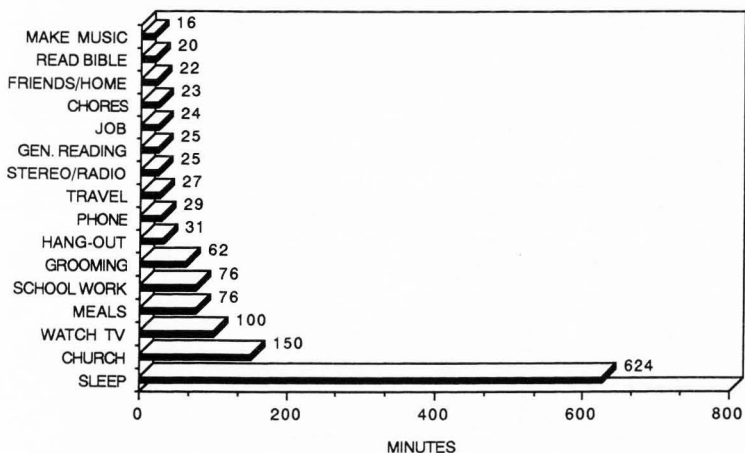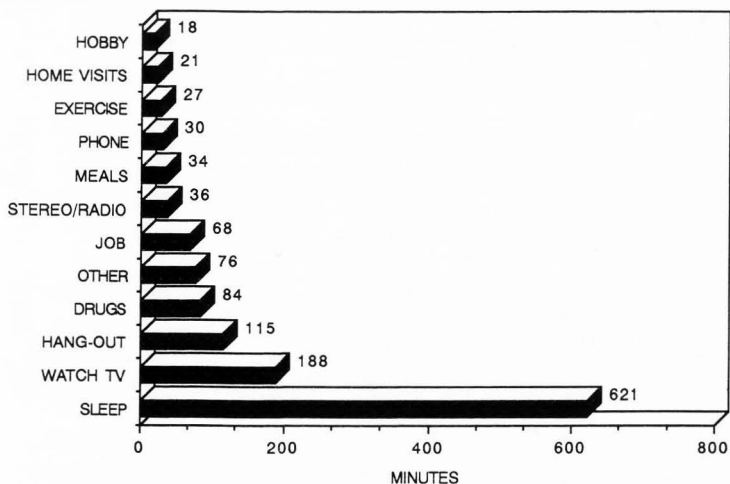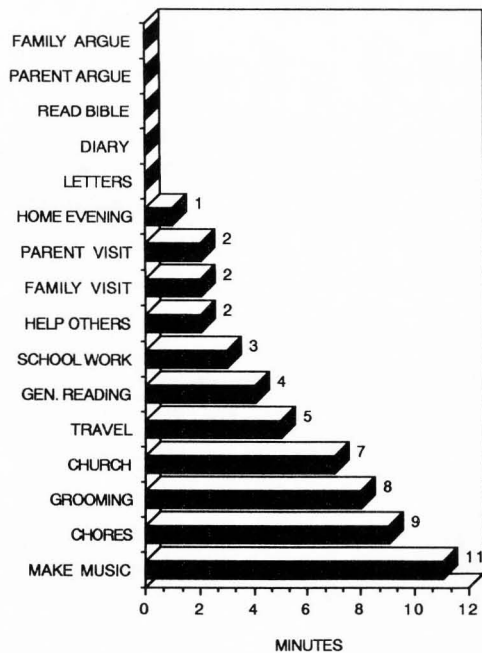**Figure 7**. Minor Uses of Time on Sunday by Alternative School Males.
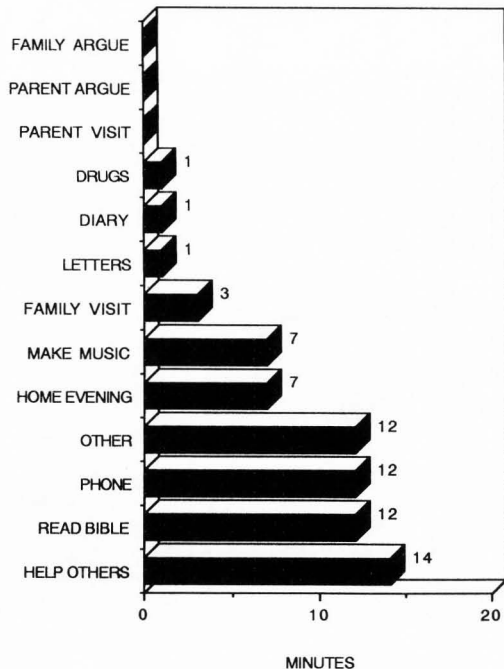
Figure 8. Minor Uses of Time on Sunday by Release Time Males.

female activities of household chores, writing, and grooming. The males tended to spend more time on the more traditional male roles of having a job, playing athletics, and goofing off.

The comparison of this study on alternative high school students to the D'Amico study (1984) shows noticeable differences in the time spent in sleeping and in watching TV. These differences include (a) the alternative high school students of both genders slept almost 3 hours more on Sunday, (b) the females of this study watched less TV, and (c) the males of this study watched more TV. These differences support the need for this and other studies to determine exact days and times when adolescent/young adult activities occur. This specific and detailed data will aid in more appropriate social and governmental planning.

Loneliness was not a hypothesis in this study, but it is worth noting that loneliness as an emotion or condition experienced by adolescents was found to be of significance by Russell et al. (1980) and Powell and Pearson (1980). In this study, loneliness was found to be significant when comparing gender, race, and religion to self-esteem. Fifteen percent of the students with low self-esteem experienced loneliness on Sunday, contrasted to 40% with medium self-esteem and 44% with high self-esteem. Loneliness on Sunday when correlated to religion showed that 27% of LDS students felt lonely, as did 33% of Catholics, and 28% of those labeled other religions. Loneliness on Sunday correlated to race showed that 24% of Caucasians felt lonely, contrasted to 40% of Hispanics, and 52% of the other races. Loneliness correlated to gender found that 47% of the males felt lonely on Sunday as did 67% of the females. Table 6 illustrates the loneliness data.

Table 6

Loneliness by Gender, Race, Religion, and Self-Esteem

Criteria	N	% of Students Feeling Lonely
Gender		
Females	73	67%
Males	89	49%
Race		
Hispanic	34	40%
White	93	24%
Other	39	52%
Religion		
Catholic	47	33%
LDS	40	27%
Other	79	28%
Self-Esteem		
High	49	44%
Medium	58	40%
Low	55	15%

Limitations

The first limitation is that the entire sample was drawn from one alternative school; a student population such as this would preclude the observations of the study from being generalized to all adolescents in all high schools. Although this is a limitation, it is important to differentiate between traditional students and alternative students. There is a trend in education to separate students with behavior divergent from traditional school behavior, and call it alternative school behavior.

Another limitation would be the size of the sample. It was too small to allow for the data to be generalized to other alternative schools.

Still another limitation would be the area. Since Ogden, Utah, is a relatively small town with a small religious and racial mix, the results cannot be easily compared to larger more cosmopolitan areas.

Also, since the study was time-bound, the respondents were limited by their on-time attendance to that specific day; additionally, their responses to the questionnaire may have been influenced by outside events or problems limited to that one Sunday and, thus, may not be representative of all normal Sunday happenings.

Recommendations

The data from this study indicated an absence of parent and child interaction. Thus, it would seem advisable that schools, community agencies, business, and industry provide parents of high-risk youth opportunities to learn good parenting skills. It is significant that of the 166 students represented in this study, 126 failed to indicate a sufficiently meaningful parental contact for marking any 15-minute segment. This study's alternative

school data, showing a lack of parental interaction, contrasts to Csikszentmihalyi and Larson's study (1983) of the more traditional teenagers, who spent an average of 19% of their time with family.

Ceci and Bronfenbrenner (1985) found that parental reminding and re-enforcement of tasks and skills teach adolescents to think and to remember. Without parental interaction these alternative students may not learn the skills to manage time or, at the very least, be hampered in their fundamental learning of appropriate time-use skills. Unless intensive educational measures take place within each community, we will lose a large segment of society to a malaise that is pervasive among the ever-expanding ranks of the alternative school students.

Given that previous research has been concerned with an overview of adolescents, generalizing their patterns of behavior, more day-specific studies with the alternative student populations would be valuable in order to establish a clear picture of this segment of American youth. Evidence from this study has begun to explore the link between self-esteem, gender, race and religion to time use. Some relationships have been tentatively identified, but more research needs to be done to see if these relationships and others do exist and to what ends this information might be used.

Too often schools and governments have viewed these at-risk youth as an expendable minority or only as problems to be solved when their anti-social behavior erupts in the community-at-large. Programs that teach social living skills and work skills must be implemented in the middle and junior high schools as well as in the high schools and community action groups, so that these adolescents can be returned to productive and rewarding lives. Continued study of these at-risk youngsters will allow educators to stay

abreast of this group of students and stay prepared to teach meaningful courses. We must prepare these students for life by making them secure, competent, independent, flexible, and resourceful.

REFERENCES

Alexander, A., & Eiduson, B. T. (1980). Alternative families and children: Implications for education. Educational Horizons, 59, 40-46.

Benson, P. L., Williams, D. L., & Johnson, A. L. (1987). The quicksilver years. San Francisco: Harper & Row.

Borg, W. R., & Gall, M. D. (1989). Educational research. (5th ed.). New York: Longman.

Burden, D. S. (1986). Single parents and the work setting: The impact of multiple job and homelife responsibilities. Family Relations, 35, 37-43.

Ceci, S. J., & Bronfenbrenner, U. (1985). Don't forget to take the cupcakes out of the oven: Prospective memory, strategic time-monitoring and context. Child Development, 56, 152-164.

Cherlin, A., & Furstenberg, F. F., Jr. (1983). The American family in the year 2000. The Futurist, 27(3), 7-14.

Clasen, D. R. (1987). Comparisons of rejected, neglected and popular adolescents on psycho-social and cognitive variables. (Report No. RIENOV87). Whitewater, WI: University of Wisconsin. (ERIC Document Reproduction Service No. ED 283 599)

Csikszentmihalyi, M., & Larson, R. (1983). Being adolescent: Conflict and growth in the teenage years. New York: Basic Books, Inc.

D'Amico, R. (1984). The time-use behavior of young adults. In M.E. Borus (Ed.), Youth and the labor market. Analyses of the national longitudinal survey (pp. 193-238). Kalamazoo, MI: W.E. Upjohn Institute for Employment Research.

Dayton, C. (1987). Peninsula academies replications: 1985-1986 evaluation report. (Report No. RIESEP88). Palo Alto, CA: William and Flora Hewlett Foundation. (ERIC Document Reproduction Service No. ED 293 929)

District of Columbia Public Schools. (1980). E.S.E.A. title IV-C, final evaluation report, 1980. (Report No. RIEAUG80). Washington, DC: District of Columbia District Schools, Division of Quality Assurance. (ERIC Document Reproduction Service No. ED 185 184)

Dornbusch, S. M., Carlsmith, J. M., Bushwall, S. J., Ritter, P. L., Leiderman, H. L., Hastorf, A., & Gross, R. T. (1985). Single parents, extended households, and the control of adolescents. Child Development, 56, 326-341.

Duncan, E. (1983). Dealing with diversity. (Report No. RIEJUL84). Gulfport, MS: Mississippi Gulf Coast Junior College, Jefferson Davis Campus. (ERIC Document Reproduction Service No. ED 241 116)

Gross, P. (1987). Defining post-divorce remarriage families: A typology based on the subjective perceptions of children. Journal of Divorce, 10, 205-217.

Hofferth, S. L. (1987). Implications of family trends for children: A research perspective. Educational Leadership, 44, 78-84.

Johns, J. S., & Sheehy, N. (1986). Youth leadership program evaluation report 1985-86. (Report No. RIENOV87). Albuquerque, NM: Albuquerque Public Schools, Planning, Research, and Accountability. (ERIC Document Reproduction Service No. ED 283 888)

Jonas, E. D., & Amuleru-Marshall, N. (1988). The Atlanta public school's dropout initiative: A demonstration project. (Report No. RIEFEB89). Atlanta, GA: Atlanta Public Schools. (ERIC Document Reproduction Service No. ED 299 333)

Lyons, A. W. (1985). Applying humanistic and behavioral principles to assist high-risk freshmen. (Report No. RIEMAR86). Bethlehem, PA: Morabian College. (ERIC Document Reproduction Service No. ED 262 692)

Marriner, A. (1983). Time management through planning. Journal of Continuing Education in Nursing, 14, 21-26.

McCubbin, H. I., & McCubbin, M. A. (1988). Typologies of resilient families: Emerging roles of social class and ethnicity. Family Relations, 37, 247-254.

McCubbin, H. I., & Thompson, A. I. (Eds.). (1987). Family assessment inventories for research and practice. Madison, WI: University of Wisconsin.

McLaughlin, G. W. (1984). Results of a summer developmental program on minority students with low academic skills. (Report No. RIENOV85). Blacksburg, VA: Virginia Polytech Institute and State University. (ERIC Document Reproduction Service No. ED 258 484)

Mednick, B., Reznick, C., Hocevar, D., & Baker, R. (1987). Long-term effects of parental divorce on young adult male crime. Journal of Youth and Adolescence. 16, 31-43.

Minium, E. W. (1978). Statistical reasoning in psychology and education (2nd ed.). New York: John Wiley & Sons.

Muuss, R. E. (1982). Theories of adolescence (4th ed.). New York: Random House.

Patterson, J. M. & McCubbin, H. I. (1987). Adolescent coping styles and behaviors: Conceptualization and measurement. Journal of Adolescence, 10, 163-186.

Powell, J.P., & Pearson, M. (1980). A procedure for testing students' interpersonal skills. Studies in Educational Evaluation, 6, 209-210.

Retzlaff, P., Gibertini, M., Scolatti, M., Laughna, S., & Sommers, J. (1986). The personality adjective inventory: Construction, reliability, and validity. Educational and Psychological Measurement, 46, 963-971.

Rosenberg, M. (1965). Society and the adolescent self-image. Princeton: Princeton University Press.

Russell, D., Peplau, L. A., & Curtrona, C. E. (1980). The revised UCLA loneliness scale: Concurrent and discriminant validity evidence. Journal of Personality and Social Psychology, 39, 472-481.

Simmons, R. G. (1987). Social transition and adolescent development. In C. E. Irwin, Jr. (Ed.), Adolescent social behavior and health (pp. 33-61). San Francisco: Jossey-Bass Inc.

Slaney, R. B., Palko-Nonemaker, D., & Alexander, R. (1981). An investigation of two measures of career indecision. Journal of Vocational Behavior, 18, 92-103.

Steinberg, L. (1987). Single parents, step-parents, and the susceptibility of adolescents to antisocial peer pressure. Child Development, 58, 269-275.

Stevens, Renee. (1980). At risk for school failure. A comparison of the competence and the performance under stress of at-risk and normal seventh graders. (Report No. RIEAPR81). Hyattsville, MO: The American Psychological Association. (ERIC Reproduction Service No. ED 194 852)

Williams, L. (1990). Sunday time use among LDS adolescents. Unpublished master's thesis, Utah State University. Logan, UT.

APPENDIX

24 HOURS TO A SUNDAY: Traditionally Sunday has been a day generally devoted to family, church, and relaxation. Read the following pages filled with questions and statements. To complete each statement, choose the answer that best indicates your feelings, thoughts, and actions.

DIRECTIONS: In this first part, rank your feelings. On a scale of 1 to 5, with 1 equal to never and five equal to always, circle the number that best describes your feelings.

1. Sunday is a day of enjoyment for me.

1	2	3	4	5
(never)				(always)

2. Sunday is a day of accomplishment (I get a lot done).

1	2	3	4	5
(never)				(always)

3. Sunday is a day of goofing off.

1	2	3	4	5
(never)				(always)

4. Sunday is a day to be with friends.

1	2	3	4	5
(never)				(always)

5. Sunday is a day to be with family.

1	2	3	4	5
(never)				(always)

6. Sunday is a day to be lonely.

1	2	3	4	5
(never)				(always)

7. Sunday is boring.

1	2	3	4	5
(never)				(always)

8. Sunday is a day like any other weekday (Monday - Friday).

1	2	3	4	5
(never)				(always)

9. Sunday is a day like Saturday.

1	2	3	4	5
(never)				(always)

10. Sunday is a stressful day.

   1   2   3   4   5
   (never)   (always)

11. There is too much to do on Sunday.

   1   2   3   4   5
   (never)   (always)

12. There is not enough to do on Sunday.

   1   2   3   4   5
   (never)   (always)

DIRECTIONS: In this second part, list your comments on the lines provided.

13. What did I do on Sunday that is different that any other day of the week?

_____

_____

_____

_____

14. Somethings I like best about Sundays?

_____

_____

_____

_____

15. Somethings I like least about Sundays?

_____

_____

_____

_____

-3-

The following questions deal with how you spent your time yesterday. Please note that each blank below accounts for every 15 minutes from midnight early Sunday morning till midnight late Sunday night. Please indicate how you spent most of your time during each of the 15 minute segments. If you did more than one thing during a 15 minute segment, choose the item that occupied most of that time. If you were sleeping from 12:00 - 12:15 Sunday morning, you would write a #1 in the first blank. If there was something you were doing that is not listed or could not be included as one of the items below, please list that activity on blank number 28.

12 A.M. - 6 A.M.	12 P.M. - 6 P.M.	
12:15----------	12:15-----------	1. Sleeping
12:30----------	12:30-----------	2. Watching TV or videos
12:45----------	12:45-----------	3. Listening to stereo/radio
1:00----------	1:00-----------	4. Casual reading-newspapers, magazines,
1:15----------	1:15-----------	novels and etc.
1:30----------	1:30-----------	5. Reading the Bible/other scriptures
1:45----------	1:45-----------	6. Studying school assignment
2:00----------	2:00-----------	7. Visiting with parents
2:15----------	2:15-----------	8. Arguing with parents
2:30----------	2:30-----------	9. Visiting with other family members
2:45----------	2:45-----------	10. Arguing with other family members
3:00----------	3:00-----------	11. Talking on the telephone
3:15----------	3:15-----------	12. Hanging/cruising/shopping, dating w/friends
3:30----------	3:30-----------	13. Talking with friends in your home
3:45----------	3:45-----------	14. Writing letters
4:00----------	4:00-----------	15. Writing in diary/journal
4:15----------	4:15-----------	16. Attending church meetings
4:30----------	4:30-----------	17. Traveling (either church or family related)
4:45----------	4:45-----------	18. Family meeting/family home evening
5:00----------	5:00-----------	19. Meals (preparation, eating and cleanup)
5:15----------	5:15-----------	20. Household chores other than the above
5:30----------	5:30-----------	21. Working/paid employment
5:45----------	5:45-----------	22. Performing acts of service
6:00----------	6:00-----------	23. Playing a musical instrument or singing
		24. Working on a hobby other than reading or
6 A.M. - 12 Noon	6 P.M. - 12 Midnight	music
		25. Playing athletics/exercise
6:15----------	6:15-----------	26. Personal grooming
6:30----------	6:30-----------	27. Use of drugs and alcohol
6:45----------	6:45-----------	28. Other_____
7:00----------	7:00-----------	
7:15----------	7:15-----------	
7:30----------	7:30-----------	
7:45----------	7:45-----------	
8:00----------	8:00-----------	
8:15----------	8:15-----------	
8:30----------	8:30-----------	
8:45----------	8:45-----------	
9:00----------	9:00-----------	
9:15----------	9:15-----------	
9:30----------	9:30-----------	
9:45----------	9:45-----------	
10:00----------	10:00-----------	
10:15----------	10:15-----------	
10:30----------	10:30-----------	
10:45----------	10:45-----------	
11:00----------	11:00-----------	
11:15----------	11:15-----------	
11:30----------	11:30-----------	
11:45----------	11:45-----------	
12:00----------	12:00-----------	

-4-

DIRECTIONS: As you read the following statements, you are to determine which statements reflect your feelings, thoughts and actions. Circle either SA=Strongly Agree, A=Agree, D=Disagree, and SD=Strongly Disagree.

16. On the whole, I am satisfied with myself.

SA   A   D   SD

17. At times I think I am no good at all.

SA   A   D   SD

18. I feel that I have a number of good qualities.

SA   A   D   SD

19. I am able to do things as well as most other people.

SA   A   D   SD

20. I feel I do not have much to be proud of.

SA   A   D   SD

21. I certainly feel useless at times.

SA   A   D   SD

22. I feel that I'm a person of worth, at least on an equal plane with others.

SA   A   D   SD

23. I wish I could have more respect for myself.

SA   A   D   SD

24. All in all, I am inclined to feel that I am a failure.

SA   A   D   SD

25. I take a positive attitude toward myself.

SA   A   D   SD

STUDENT BACKGROUND INFORMATION

DIRECTIONS: Complete each statement with the most correct answer. Circle the most correct answer or fill in the blank next to that statement.

26. I am:
    a. Male
    b. Female

27. My present age is_____ years.

28. I live: (Circle all that apply).
    a. Alone
    b. With both parents
    c. With one parent:_____mother _____father
    d. With mother and stepfather
    e. With father and stepmother
    f. With stepparent:_____stepmother_____stepfather
    g. With grandparent (s)
    h. With my spouse (husband or wife)
    i. With foster parents
    j. With friends
    k. Other - explain_____

29. I have:
    a. A full time job
    b. A part-time job
    c. No job
    d. No job, but I am looking for one
    e. Other - explain_____

30. The money for my needs of food, clothing, housing and medical care from:
    a. My parent or parents
    b. Social Security benefits
    c. Aid for Dependent Children (ADC)
    d. My job
    e. A combination of a, b, c, d
    f. Other - explain_____

31. My religion of choice is:
    a. Buddhist
    b. Catholic
    c. Jewish
    d. LDS
    e. Moslem
    f. Protestant
    g. Other - explain_____

32. My race/ethnicity is_____