

A Compilation of Studies Related to Seventh-day Adventist Youth and Young Adults and their Attitudes toward Spirituality and the Church

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This paper is a partial report that attempts to assemble studies, from a variety of sources, that relate to how youth and young adults view their Church, its beliefs, and its practices. Before new studies are initiated, researchers are advised to review what prior studies have revealed about the variables in question. In this way, the knowledge base on youth engagement can expand over time and better inform Church decision-making.

The abstracts below briefly summarize each entry. Persons desiring to examine the research in more detail are advised to go to the sources and/or contact the authors. The hope is that this list will be regularly updated to reflect emerging findings. Such as list could help guide church leaders as to how to stem the flow of youth disengagement with organized religion that is a growing phenomenon within our Church and the wider society.

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Abar, B., Carter, K. L., & Winsler, A. (2009). The effects of maternal parenting style and religious commitment on self-regulation, academic achievement, and risk behavior among African-American parochial college students. *Journal of Adolescence*, 32, 259-273.

This study explored relations between religiosity, both parent and student, and maternal parenting style and student academic self-regulation, academic achievement, and risk behavior among African-American youth attending a parochial college. Eighty-five students completed self-report survey measures of religiosity, self-regulation, academic achievement, and risk behavior. Participants also completed youth report measures of parental religiosity and perceived maternal parenting style. Correlational analyses show authoritative parenting to be associated with high levels of academic performance and study skills. Additional correlations revealed that highly religious students tend to perform well academically, study better, and engage in fewer risk behaviors than youth less committed to religion. Although no direct relations were observed between parenting style and student religiosity, maternal parenting style was found to moderate relations between parental and student religiosity. Findings are discussed in terms of their relevance to the population studied.

Allred, C. A. (2011). *Current spiritual perceptions of randomly-selected Seventh-day Adventist-educated young adults and Adventist professionals*. Ed.D., La Sierra University. ProQuest Digital Dissertations database.

The purpose of this phenomenological study was to examine the current spiritual perceptions of Seventh-day Adventist-educated young adults between the ages of eighteen and twenty-five through in-depth interviews, observations, and analyses of literature over a five year period. These young adults were educated in Adventist elementary schools, academies, and colleges or universities located in eastern, mid-western, southern, and western United States. The respondents were randomly selected and the interviews were open to both Adventist and non-Adventist students who had been educated a minimum of four years in Adventist schools after grade four. Adventist professionals were interviewed to determine their views of the epistemology and teaching methodology used in Adventist classrooms. The majority of the respondents were interviewed live, and the remainder were phone-interviewed. The major question that guided the

study was: "If Christ came in the near future, do you think you would be ready? Why or why not?" Other questions asked their views of their experiences relating to the way they about been taught about soteriology. Data analysis revealed that the preponderance of the young adult respondents believed that positive character change was essential for personal salvation although they reported that other Adventist-educated friends believed that they could be saved while indulging in a secular lifestyle. Data revealed the need for a reevaluation of the soteriological methods presently used within the Adventist educational system. The respondents' interviews explain that an ill-defined spirituality is not congruent with traditional Adventist soteriology.

Anthony, L. R. (2013). *Committed Seventh-day Adventist students at secular institutions of higher education*. Ph.D., Western Michigan University. ProQuest Digital Dissertations database.

The experiences of Seventh-day Adventist students at secular universities was examined. Seven women and two men attending universities in Michigan and New York were interviewed. The researcher employed a heuristically guided phenomenological method to get rich descriptions of the participants' experiences in the secular university setting. Open-ended interviews were used to gather data regarding the student experience.

From an analysis of the data six themes arose detailing the experiences of Seventh-day Adventist students in secular environments. The themes were (a) challenges encountered in the secular environment led to a need for self-advocacy in the academic and work environment regarding maintaining faith beliefs, (b) students found themselves serving as a representative of God in academic settings, (c) the Adventist student group and church membership served as a critical source of friendship and support during the college experience, (d) personal relationships and social group membership were viewed as a form of ministry, (e) a sense of divine placement or guidance was a persistence factor, and (f) the secular college experience was an opportunity for continued spiritual growth.

The students in this study experienced their religious identity as most salient in their college experience. Their experiences inspired them to study their faith deeper and connect to the college environment in ways that helped them grow in their faith while successfully matriculating at the institution. They view their presence as part of the mission of their faith.

The students had positive views of their secular campus experiences in spite of matriculating in an environment that was not inclusive and could be perceived as hostile. The study shed light on the fact that secular college environments continue to be less than welcoming to students who do not worship according to mainstream Christian faith beliefs. Secular institutions, in the interest of retention and student development, will need to strengthen policies and training for staff around issues of inclusion for students who do not worship according to mainstream Christian beliefs.

Barna Group, (2013). *The Seventh-day Adventist Millennial Study*.

This research commissioned by the Seventh-day Adventist Church was a nationwide study of 18-29 year old Adventist constituents. In all, 488 online interviews were completed during the third week of September. Dr. Clint Jacob served as the lead researcher and worked closely with leadership and staff from the North American Division Office.

The objectives of the question commissioned by SDA were to determine:

- church engagement during childhood
- current faith engagement
- barriers to engagement
- theolographic profile of young adults

- demographic profile of young adults

The remainder of the report provides a summary analysis of the survey data for these questions; a description of the survey methodology; and a summary of sampling error considerations.

Although the study was based upon a convenience sample, the sample was purposively selected from a highly diverse population base that roughly approximated the Church's diversity. Two summary findings of the study are noteworthy in comparing engaged and disengaged youth and young adults.

1. Belief in the second coming, state of the dead, and the Sabbath were embraced by a majority of both engaged and disengaged groups (61-97%) whereas belief in the sanctuary, Ellen White, and the Adventist Church as the true church was embraced to a far lesser degree by both groups (18%-67%).
2. Agreement with lifestyle issues, by both engaged and disengaged youth, was cause for concern. Whereas agreement with keeping the Sabbath and not using cigarettes and drugs was agreed to by 51-90% of both groups, a much lower percentage subscribed to rock music, jewelry, dancing, and movie theaters (3%-28%).

The research highlighted the sizable disconnect between church doctrine and practice and attitudes of youth toward those beliefs and practices.

Beagles, K. (2009). *The validity of the Growing Disciples in Community model among adolescents in Seventh-day Adventist schools in North America*. Ph.D., Andrews University. ProQuest Digital Dissertations database.

Purpose of the Study: There is little empirical research about discipleship, and particularly discipleship and adolescents. An understanding of Christian discipleship might, however, be an antidote for a growing trend toward consumer mentality in the church, the effect of post-Christian culture on the home, and the departure of the younger generations from active church life, which are all seen as problems that face Western Christianity. The purpose of this study was to examine the validity of a discipleship model Growing Disciples in Community. Method: A conceptual model of discipleship and discipling based on theology and social science theory is developed and tested for its validity. Using Amos 7, the theoretical model was tested using confirmatory factor analysis (CFA) and structural equation modeling (SEM) with a large dataset of some 11,000 cases of adolescents attending private schools operated by the Seventh-day Adventist Church in North America. The primary objective was to determine whether the theoretical covariance matrix is consistent with the empirical covariance matrix.

Results: 1. The theoretical covariance matrix and the empirical covariance matrix were found to be consistent, which indicates that there is empirical support for the Growing Disciples in Community model. 2. There were found to be significant relationships (correlations) among the variables of the model. 3. The validity of the model was also found to be stable across demographic characteristics such as gender, ethnicity, grade levels, and even at-risk behaviors.

Conclusion: The Growing Disciples in Community model includes concepts of connecting, understanding, and ministering, which are considered processes of personal discipleship. The model indicates that the discipling attitudes and behaviors of family, friends, Christian teachers, and the local congregation (equipping) help explain adolescents responses to the indicators of personal discipleship. Intergenerational connectedness with other Christians has a strong impact on adolescents connecting with God and others, understanding and appreciating Gods relationship with humanity, and ministering to and serving others around them. Intentional efforts within the local church to develop and strengthen healthy and appropriate intergenerational relationships will support and benefit the discipleship of all members, not only adolescents.

Boyatt, E. (2004). Valuegenesis 2: Report card on Adventist K-12 education. *Adventist Review*. Retrieved from <http://www.adventistreview.org/2004-1518/story3.html>

An excerpt from the Valuegenesis 2 report published in the book *Ten Years Later* shares what students like and what they wish would change in Adventist schools in North America.

More than 16,000 Adventist students in grades 6 through 12 completed the second Valuegenesis questionnaire during the 2001 school year. Sponsored by the North American Division Office of Education in collaboration with the John Hancock Center for Youth and Family Ministry at La Sierra University... its main purpose was to assess the faith and values of Adventist students in Adventist schools in the context of their most influential institutions: family, church, and school.

Answers to the following questions were sought: Are Adventist schools fulfilling their mission for academic achievement, spiritual commitment, social development, emotional and physical wellness? Standardized achievement tests annually testify that our students' scores rank above public school national averages. These achievement scores tell us that our students are academically challenged and successful. How do we assess our additional goals? And how do students assess their spiritual, social, and academic experience in Adventist schools? Do our students believe that Adventist education is on the right track?

Boyatt concludes: "From an educational standpoint, the Valuegenesis survey is the largest needs assessment that has been conducted by a private school system. What a tragedy it would be if we do not listen to what our students tell us. But after we listen, what will we do with this treasure of information? *Something better* must continue to drive us to excellence and continued improvement."

Brown, M. G. (2002). *The development of the concept of salvation in Lutheran and Seventh-day Adventist parochial, secondary-school students*. Ph.D., Andrews University. ProQuest Digital Dissertations database.

Problem. This study took an initial look at the development of the concept of salvation in Lutheran parochial school adolescents, comparing them with Seventh-day Adventist (SDA) parochial school adolescents. This was the first study to compare denominations using the Salvation Concept Interview (SCI).

Method. This study was descriptive and comparative. The SCI was used to interview 16 Lutherans and 21 SDAs ages 15 to 18. Subjects also completed a religious activities survey and a drawing. Parents completed a survey of demographic data and personal and family religious activities. Data were analyzed qualitatively and quantitatively.

Results. The concept of salvation developed slightly with age. SDAs appeared to develop more in their understanding than Lutherans. SDAs also demonstrated more formal operational thinking than Lutherans. Lutherans were more certain of their salvation, although SDAs' assurance of salvation increased with age. Lutheran and SDA subjects differed most on the group concepts of sin, assurance of salvation, Jesus, the role of works and grace in salvation, and the impact of sin on one's relationship with God. These differences appeared to be related to different theological emphases. Both denominations grew most in understanding at age 16. SDA subjects who attended church school for a longer time agreed more in their responses than those who attended for a shorter time.

Conclusions. (1) The level of understanding of salvation concepts generally increases with age and may develop more during adolescence for SDAs than for Lutherans. (2) Lutherans appear to be more certain of their salvation than SDAs, although assurance appears to increase with age among SDAs. (3) More SDAs than Lutherans used formal operational thinking on the SCI. (4) A period of growth in understanding occurs during ages 16 to 17 for both denominations. (5) Considerable differences between the responses of the two denominations appear to be related to differences in theological emphases. (6) The longer adolescents are in parochial schools, the less variation appears in their thinking about certain topics. (7) A modified version of the SCI is useful with Lutherans.

Casti, M. (2010, March 4). Valuegenesis Europe: Why will some Adventist teens remain in church as adults? *Adventist News Network*. Retrieved from <http://news.adventist.org/2010/03/a-study-of-active-se.html>

This early report provides an initial overview of key findings in the Valuegenesis Europe study involving 6,000 active Adventist 14-25 year olds in 17 European countries.

Clifford, G. F., Hughes, O. L., Craig, B. K., Gane, A. B., Devine, L. D., Walshe, A. R., . . . Roberts, G. I. L. (1993). *Valuegenesis Study 1 Core Report: Australia and New Zealand*. Sydney, Australia: South Pacific Division of the Seventh-day Adventist Church.

The South Pacific Division Valuegenesis project arose from a desire to understand more clearly the relationship between Adventist homes, churches and schools and the young people whose needs they serve. The objectives of the SPD Valuegenesis study closely parallel those of the North American Division (NAD) Valuegenesis study. Consultations were held involving Church Ministries, Youth and Education Departments to ensure that the project would provide answers to significant questions. The Valuegenesis Management Committee monitored these discussions and endorsed the following questions as major objectives of the project:

- To what extent have our young people developed a mature faith and Christian commitment?
- Do our young people feel a sense of loyalty to their Church?
- What aspects of home life, the Church and the Adventist school contribute most to the development of faith and loyalty among our young people?
- How well do our young people accept and respond to church standards?
- In what way Adventist homes, churches, and schools more effectively meet the needs of young people?
- To what extent are Adventist young people involved with drinking, non prescription drugs and other "at risk " behaviours?

This core report includes 100 pages, with seven chapters and the first of seven appendixes. An overview of the experimental design, research instrument and sample is followed by literature review and study findings regarding faith and doctrine, church life, the Adventist family, the Adventist school, attitudes and behaviour, and working together as home, church and school agents for spiritual formation and faith development.

Donahue, M. J., & Gillespie, V. B. (2003). *Valuegenesis 2: Canadian report*. Retrieved from http://catnet.sdacc.org/resources/res_ID31.pdf

The Canadian Valuegenesis 2 research reports the influence of family, church, and school in the faith, values, loyalty, and commitment of Seventh-day Adventist youth in the Adventist church in Canada.

Donahue, M. J., & Kijai, J. (1993). Valuegenesis 1: Researching faith maturity questions on methods and findings of valuegenesis. *Journal of Research on Christian Education*, 2(1), 85-92.

Kijai interviews Donahue regarding the methodology of the Valuegenesis I study of students attending Grades 6-12 in North American Adventist schools

Dudley, R. L. (1977). *Selected variables related to alienation from religion as perceived by students attending Seventh-day Adventist academies in the United States*. Ed.D. Dissertation, Andrews University. ProQuest Digital Dissertations database.

Problem. Some young people who are reared in religious homes reject the religion of their parents upon reaching adolescence. This is a matter of crucial concern to church youth leaders as well as to parents. It was the purpose of the present study to discover relationships that may exist between alienation from religion and other selected variables. It was hypothesized that religious alienation is related to the quality

of the relationships--especially as those relationships concern religious values--that the young people have with parents and other authority figures. Independent variables were chosen in accordance with that hypothesis which was subdivided into sixteen research hypotheses.

Method. Four hundred students were chosen by a stratified random method from among all students enrolled in Seventh-day Adventist secondary schools in the United States. Each young person was asked to respond to the Youth Perceptual Inventory, an instrument especially designed for this study. The Inventory consists of 154 statements divided into sixteen Likert-type attitude scales and six demographic items. One scale measured alienation from religion. The other fifteen measured the independent variables. The data were collected in a manner which guaranteed complete anonymity to the responding students by a staff liaison person at each school. A response of 100 percent was secured. The major statistical method used in analyzing the data was multiple regression analysis.

Results. Approximately 16 percent of the adolescents might be considered alienated from religion in general, while 52 percent are alienated from some aspect of their religion. Items which elicited the most alienation concern Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the life-style. Correlations between the alienation-from-religion scale and the other scales are all significant at the .01 level except one. The strength of these correlations ranges from .21 to .60. Therefore all but one of the research hypotheses are supported. Among the parental and home influences studied, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline are all positively correlated with alienation from religion. Parental noncompliance with church standards is not significantly correlated with religious alienation. Among school influences examined, lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards are all positively correlated with alienation from religion. The concept of religion as legalism rather than relationship and the expressed unbelief in Adventist doctrines are both positively correlated with alienation from religion. Of the demographic items, only sex was significant with a correlation of -.14. The coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is .72. This is significant beyond the .01 level. The stepwise solution selects seven of the variables as adding significantly to the prediction. In descending order, they are religious sincerity of teachers, relationships with parents, belief in Adventist doctrines, personal interest of teachers, concept of religion, length of time the family has been Adventist, and relationships with teachers.

Conclusions. Alienation from religion in Adventist adolescents is highly correlated with the quality of their relationships with parents and other authority figures, especially as these relationships concern religious values. More than half of the alienation variance is explained by a combination of the selected independent variables. This suggests that a particularly fruitful way of preventing or reducing youth religious alienation lies in the efforts of parents and spiritual leaders to improve the quality of their interactions with the rising generation.

Dudley, R. L. (1978). Alienation from religion in adolescents from fundamentalist religious homes. *Journal for the Scientific Study of Religion*, 17(4), 389-398.

Youth in fundamentalist religious homes sometimes reject the faith of their parents. What variables correlate with alienation from religion in adolescents? Multiple regression analysis of 400 high school students indicated that alienation from religion in Seventh-day Adventist adolescents is correlated with the quality of their relationships with parents and other religious authority figures, especially as these relationships concern religious values. A strong relationship was also found between alienation and inconsistency between profession and practice reported by youth in the lives of their religious teachers. A moderate relationship was found between alienation and the concept of religion held by the adolescent.

Dudley, R. L. (1978). *Why teenagers reject religion and what to do about it*. Hagerstown, MD: Review and Herald. Retrieved from <http://circle.adventist.org/browse/resource.phtml?leaf=4157>

The initial results of Roger Dudley's longitudinal study of over 1,500 Adventist youth on issues such as lifestyle choices, church attendance, and church standards.

Dudley, R. L. (1993). Indicators of commitment to the church: A longitudinal study of church-affiliated youth. *Adolescence*, 28(109), 21-28.

In an attempt to discover the factors that determine which late adolescents drop out of the church and which remain committed to it, a broad sample of Seventh-day Adventist youth was surveyed. These youth were part of a ten-year study which originally involved over 1,500 subjects distributed throughout the United States and Canada. Commitment was found to be related to cognitive, experiential, and activity dimensions of religion. Ethical considerations, a perception of one's importance to the local congregation, and peer influence also played a part in the stepwise regression package, which accounted for half of the variance in commitment scores.

Dudley, R. L. (1994). Faith maturity and social concern in college-age youth: Does Christian education make a difference? *Journal of Research on Christian Education*, 3(1), 35-49.

The massive Valuegenesis study examined faith maturity among a large sample of Adventist youth. Results were compared with similar studies of other denominations. One persistent criticism of Search Institute's Valuegenesis study was the inappropriateness of the scale used to determine faith maturity. In the following article, the author uses two revised faith-maturity scales, developed by Dr. Jerome Thayer, to examine a new sample of older Adventist young people. Dudley's analysis corroborated Thayer's findings to a remarkable extent. More-over, Dudley identified why the original faith maturity scale did not fit - because it places a much greater emphasis upon social concern as an ingredient of faith.

Dudley, R. L. (1994). Religious attitudes and behaviors of college students: Does Adventist education make a difference? *Journal of Adventist Education*, 57(1), 40-45. Retrieved from <http://circle.adventist.org/files/jae/en/jae199457014006.pdf>

This article presents the process of and findings from the North American Youth Retention Study to consider whether enrollment at an Adventist college makes a difference in religious commitment. It also explores the implications of these findings and how they can help the church assist its young people remain committed to the faith.

Dudley, R. L. (1999). Understanding the spiritual development and the faith experience of college and university students on Christian campuses. *Journal of Research on Christian Education*, 8(1), 5-28.

In 1987, the Seventh-day Adventist Church in the United States and Canada began a ten-year study of youth retention and dropout. The aim of the project was to select a group of middle-teenagers who were already members of the church and to survey them each year for ten years in order to determine what factors were related to staying or leaving the church. This article explores data to understand how faith develops and matures among young people of college and university age, including a look at those attending Adventist Christian colleges and universities.

Dudley, R. L. (1999). Youth religious commitment over time: A longitudinal study of retention. *Review of Religious Research*, 41(1), 110-121.

Over 1500 middle-teenagers were selected from Seventh-day Adventist churches throughout the United States and Canada for a longitudinal study on church retention and dropout. A new survey was sent each year for ten years, collecting a wide variety of information on family background and personal beliefs,

attitudes, and practices. At the end of ten years it was determined how many of these now young adults were still church members, how many were active in their congregations, and how many had dropped out of membership or become inactive during the study period. These facts were then correlated with information collected during the first year of the study on family background and religious beliefs and practices to develop predictions about what things in the lives of church-affiliated teenagers will influence whether they continue in the church or drop out of it as young adults.

Dudley, R. L. (2000). Christian education and youth retention in the SDA Church. *Journal of Adventist Education*, 62(3), 8-13. Retrieved from <http://circle.adventist.org/files/jae/en/jae200062030806.pdf>

This article shares findings from a ground-breaking study of Adventist youth and considers the educational implications for predicting the retention or drop-out factors in the Adventist church. It also addresses the differences between those who attend Adventist schools and their counterparts in secular education.

Dudley, R. L. (2000). *Why our teenagers leave the church: Personal stories from a ten year study*. Hagerstown, MD: Review and Herald.

Between 40 and 50 per cent of Adventist youth leave the church in their 20s. Why? How can we keep them? How can we win them back? This book is the culmination of a magnificent obsession. For more than ten years Roger Dudley traced the lives of 1500 teenagers as they grew up and, often, grew disillusioned. Refusing to let them leave in peace, Dudley bombarded them with questionnaires. Many of them answered. This is their story. Dudley puts faces on the statistics by focusing in on individual case studies. He cites the heart-wrenching testimony of desperately lonely people surrounded by uncaring members. They want to belong, to be needed, to be heard, to be loved. They made some mistakes. We share their pain and their dreams, and feel the dissonant cadences of their troubled hearts. Some who never left explain what kept them in the church. Many who left want to return. "Without God, life is hell," wrote one. If you want to know what the youth of your church are not telling you, read this book. It includes the responses of a group of kids who were asked to design the ideal church, and an appendix explaining the causes of "adolescent heresy," the conflict spawned by the teenage struggle for autonomy.

Dudley, R. L. (2007). *The complex religion of teens: A Lifetime of research reveals how adolescents relate to spiritual matters*. Hagerstown, MD: Review and Herald.

Sometimes adults are frustrated with teenagers because they behave like . . . well, teenagers. We forget that they are not adults; nor are they children. Stuck in a tricky, unfamiliar place between childhood and adulthood, they are struggling to define their identity, values, and religion. It may sound surprising, but nearly all Christian teenagers hold spiritual values that are important to them. To the casual onlooker it might appear that teens never have a serious thought. But when we get close to these teens, we catch glimpses of their search for religion and values. For more than 50 years Roger Dudley has devoted his ministry and research to understanding the spiritual experience of teens. Now in this book he shares a lifetime of findings--a must-read for all parents, pastors, and teachers fighting to save teens for Christ. With insight and encouragement Dudley reveals what you need to know to understand the spirituality of teens, encourage spiritual vibrancy, and help teens establish a biblical value system.

Dudley, R. L. (2009). Ministering with millennials. Retrieved from <http://www.adventsource.org/as30/store-productDetails.aspx?ID=35919>

Millennials in your community range in age from 15 to 32. The youngest are in the early years of high school and the oldest may or may not be married with families. One important Millennial generation attribute is delayed commitment. *Ministering with Millennials* starts with a complete overview of this interesting and important generation.

Papers presented at the 180 Symposium covered five major ministry themes:

1. The Search for Identity
2. Relationships are the Key
3. Spirituality is Essential
4. There is a Call for Leadership
5. A Theme of Service

Among the 25 thought papers included in *Ministering with Millennials*, you will find powerful ministry ideas presented by Steve Case, Michaela Lawrence, Chris Blake, Lisa Hope, Ron Whitehead, Allan Walshe, Victor Marley and many others. Topics covered include the importance of church climate, using short term mission trips as a connector, creating relational young adult ministries and how to “hand on faith” to the next generation.

The Millennial generation is looking for meaning. They are investing themselves in finding a way that will lead to personal relationships and involvement that makes a difference. Is your congregation ready to minister with Millennials?

Dudley, R. L., & Dudley, M. G. (1985). Transfer of religious values: Do young people accept parental standards? *Journal of Adventist Education*, 48(1), 23-42. Retrieved from <http://circle.adventist.org/files/jae/en/jae198548012305.pdf>

How likely are children to accept the religious values of their parents and authority figures and to build them into their own value systems? Report of a study comparing the stated values of Seventh-day Adventist youth with those of their parents. Facilitating the development of value systems must always be viewed as a joint effort of home, school, and church. Results found that Adventist youth do generally differ from their parents in the values they affirm, but also resemble them. Summary of factors most conducive to the transmission of parental values and Intergenerational Value Survey wording included.

Dudley, R. L., & Dudley, M. G. (1986). Transmission of religious values from parents to adolescents. *Review of Religious Research*, 28, 3-15.

Father - mother - youth triads were asked to complete surveys showing amount of agreement with religious value statements. From twenty-one churches randomly selected from Seventh-day Adventist congregations in the United States, 712 individual surveys were received (218 triads and 29 dyads). A Value Attitude Scale was constructed from twenty of the items. Significant differences were found between the youth and their parents on the Value Attitude Scale and the majority of the individual items showing that the mothers were the most traditional, followed by the fathers, with the youth being the least traditional. However, the youth were also significantly correlated with their parents on the Value Attitude Scale and the majority of the items with correlations between youth and mothers being somewhat stronger than between youth and fathers. A multiple regression analysis revealed that it was possible to predict about 27% of the variance in the youth Value Attitude scores by an equation containing Value Attitude scores of the mothers and the fathers as well as whether or not the youth were actually baptized members of the congregation.

Dudley, R. L., & Gillespie, V. B. (1992). *Valuegenesis 1: Faith in the Balance*. Riverside, CA: John Hancock Center for Youth Ministry.

This publication furnishes a thorough analysis of the data and findings of the monumental research study called Valuegenesis. *Faith in the Balance* provides insight into the significance of the role of the local church, the school, and the family in the faith development of a young person.

Dudley, R. L., & Kangas, J. L. (1990). Valuegenesis 1: How does Adventist education affect youth attitudes? *Journal of Adventist Education*, 52(04), 24-31. Retrieved from <http://circle.adventist.org/files/jae/en/jae199052042408.pdf>

This article reviews findings from the first year of the Valuegenesis study and reveals observations relevant to Adventist education. It highlights educational backgrounds, attitudes toward schools and teachers, spiritual experiences, role models, how students learn Bible doctrines, comparisons between academy and public high school students, and the students who want to attend an academy.

Dudley, R. L., & Kangas, J. L. (1990). *The world of the Adventist teenager (NAD Church Ministries series): Review of Existential*.

The World of the Adventist Teenager will give you a concise understanding of what today's teens are thinking about the church and offers practical advice that will help you effectively minister to their needs. Based on a survey completed by more than 1,500 baptized teenagers, this crucial book reveals eye-opening, startling information about their attitudes and behavior. Discover what they're saying about their parents, their schools, role models, peers, church doctrines and standards.

Dudley, R. L., & Laurent, C. R. (1989). Alienation from religion in church-related adolescents. *Sociology of Religion*, 49(4), 408-420.

This research paper explores the relationships between alienation from religion and other selected variables among church-related adolescents. The sample consists of 390 high school students attending three youth conferences sponsored by Protestant judicatories. The teenagers completed the Youth Perceptual Inventory, which included a scale to measure religious alienation and seventeen other scales to measure the independent variables. While most of the adolescents did not appear to be highly alienated, there was a wide range in the alienation scores. Multiple regression revealed that religious alienation in teenagers is highly related ($R = .76$) to the quality of their relationships with pastors and parents as well as to opportunities for church involvement, their own self-concepts, and the influence of peer groups and the media. All but one of the research hypotheses were supported, but pastoral and church influences ranked considerably higher than parent and home influences.

Dudley, R. L., Mutch, P. B., & Cruise, R. J. (1987). Religious factors and drug usage among Seventh-day Adventist youth in North America. *Journal for the scientific Study of Religion*, 26(2), 218-233.

In an attempt to identify factors which predict frequency of drug usage by youth within a conservative denomination, a sample of 801 young people between the ages of 12 and 24 from seventy-one churches in North America was chosen. The youth were questioned on the frequency of usage of ten drug categories as well as reasons for not using drugs, a variety of religious attitudes and behaviors, and educational and membership practices. As a reason for not using drugs, "my commitment to Christ" was the strongest predictor of abstinence from alcohol, tobacco, and all drugs combined. Other factors of nearly equal strength were "I want to be in control of my life" and "concern for my health." As to religious practices, regular participation in family worship was most highly related to abstinence over all categories with attendance at Sabbath School first for alcohol and personal prayer first for tobacco. Watching R-rated movies and listening to hard rock music (both strongly discouraged by the church) were both predictive of more frequent use, while intending to remain in the church and believing that God wants us to take care of our bodies were both associated with less frequency. While membership status of youth, mother, or father or years of parochial education had little effect on frequency of usage, joining the church at a younger age had a weak protective effect.

Dudley, R. L., & Muthersbaugh, H. P. (1996). Social attachment to the Seventh-day Adventist church among young adults. *Review of Religious Research*, 38(1), 38-50.

As part of a ten-year longitudinal study on youth retention in the church, 755 young adults with Seventh-day Adventist backgrounds were surveyed to explore factors that relate to social attachment to the religious community. The sample was distributed throughout the United States and Canada. A reliable Social Attachment Scale was constructed from six items measuring commitment to Jesus, religious faith,

the local congregation, and the denomination as well as frequency of attendance at worship services. Attachment was found to be predicted by perceptions of the religious education program in the church, personal involvement in congregational activity, lack of conflict in church areas, and remembrances of childhood experiences with local church leaders. The first two areas proved to be the most important as demonstrated by multiple regression analysis.

Dudley, R. L., & Wisbey, R. L. (2000). The relationship of parenting styles to commitment to the church among young adults. *Religious Education, 95*(1), 38-50.

A survey of 653 Seventh-day Adventist young adults, randomly distributed throughout the United States and Canada, compared their perceptions of the way their parents treated them as children with their present commitment to the church. Warm, caring behaviors from parents predicted strong religious commitment when the children entered adulthood. In the case of the mother it also predicted regularity in worship attendance. Of the four styles of parenting, "affectionate constraint," a mixture of care and control, produced the largest percentage of enthusiastic members and the fewest drop-outs.

Fisher, J., Kim, H., Lee, S. C., & Sacks, S. (1998). Stability of religious orientation and academic dishonesty. *Journal of Research on Christian Education, 7*(1), 55-66.

This study examines the probable influence of individual religiosity on academic cheating among a group of Seventh-day Adventist youth, grades 6 through 12. A multiple-regression analysis was used to determine the relationship between academic beliefs or behaviors and academic dishonesty. The following research questions were investigated: (1) Is there a relationship between students' religious experience or religious activities and academic honesty? (2) What religious variables influence academic honesty? and (3) What is the correlation between the stability of religious orientation and academic honesty? Although the final model proved to be statistically significant, the findings suggest no direct impact on academic honesty. The implications of this study and the influential factors are discussed.

Gane, A. B. (2005). *Youth ministry and beliefs and values among 10- to 19-year-old students in the Seventh-day Adventist school system in North America*. Ph.D Dissertation, Andrews University. ProQuest Digital Dissertations database.

Problem . A survey of the literature revealed that there was little by way of empirical study on the relationship between youth ministry and attitudes, beliefs, and values held by young people. We empirically tested the anecdotal evidence that youth ministry is effective in the transmission of beliefs and values. The purpose of this study was to ascertain whether Seventh-day Adventist youth ministry in North America makes any difference in the lives of youth in the Seventh-day Adventist school system.

Method . The sample for this study was 10,832 10- to 19-year old students enrolled in SDA schools in 2001. This study used the data collected by the Valuegenesis study team in 2001. The survey instrument contained 396 items and included a number of questions on youth ministry. A youth ministry scale was developed. Chi square, *t* tests, and analysis of variance were performed to investigate the relationship between the youth ministry scale and individual youth ministry factors, and Christian orthodoxy, SDA fundamental beliefs, faith maturity, understanding grace and works, intrinsic and extrinsic orientation to religion. The same tests examined the relationship of youth ministry to at-risk behavior, intention of future church involvement, church standards, the perceived influence of the pastor, and perceptions youth hold of the church.

Results and conclusions . The results of the study indicated that youth ministry has a significant relationship with the development of attitudes, beliefs, and values in adolescents attending Seventh-day Adventist schools in North America.

There is a relationship between youth ministry and commitment to Seventh-day Adventist fundamental

beliefs and values. Youth with high exposure to youth ministry had a lower likelihood of involvement in at-risk behavior than their peers. More exposure to youth ministry meant a greater likelihood of the youth's satisfaction with their church and also of intention to be involved in it in the future. They showed higher levels on concurrence to church standards, saw the Pastor as having more influence in their faith development, and were much more positive in their perceptions of the church.

Gane, B., & Kijai, J. (2006). The relationship between faith maturity, intrinsic and extrinsic orientations to religion and youth ministry involvement. *Journal of Youth Ministry, 4*(2), 49-64.

The purpose of this study was to examine the relationships between faith maturity, intrinsic and extrinsic motivation and youth ministry involvement. We used data from Valuegenesis II, a North American national survey of youths attending Seventh-day Adventist schools in Grades 6-12. Analysis of variance results suggests that youths who are highly involved in youth ministry have significantly higher levels of faith maturity, intrinsic and extrinsic orientations to religion than those moderately involved or those least involved.

Gane, B., & Kijai, J. (2006). Valuegenesis 2: The relationship between faith maturity, intrinsic and extrinsic orientations to religion and youth ministry involvement. *Journal of Youth Ministry, 4*(2), 49-64.

The purpose of this study was to examine the relationships between faith maturity, intrinsic and extrinsic motivation and youth ministry involvement. We used data from Valuegenesis II, a North American national survey of youths attending Seventh-day Adventist schools in Grades 6-12. Analysis of variance results suggests that youths who are highly involved in youth ministry have significantly higher levels of faith maturity, intrinsic and extrinsic orientations to religion than those moderately involved or those least involved.

Gillespie, V. B. (1992). Valuegenesis 1: Where do we go from here? *Journal of Adventist Education, 54*(04), 10-13. Retrieved from <http://circle.adventist.org/files/jae/en/jae199254041004.pdf>

The third report focuses on areas of improvement the North America Division is planning based on Valuegenesis I research. These include: 1) Educating boards on the realities faced by church school teachers; 2) Acknowledging the renewed interest teachers are taking in their roles as religious educators; 3) Encouraging increased parental involvement in schools; 4) Reorganizing priorities. Also provided is a list of Project Affirmation books printed in response to the survey and its results.

Gillespie, V. B. (2002). Valuegenesis 2: Good Adventist schools do make a difference. *Journal of Adventist Education, 65*(01), 12-16. Retrieved from <http://circle.adventist.org/files/jae/en/jae200265011205.pdf>

Do Adventist schools make a difference? Gillespie shares results from the first and second Valuegenesis studies on faith, values, and commitment in Adventist schools. Over 30,000 respondents from across North America participated in this two-phase study. Gillespie shares from this study insights on what seemingly works best in helping young people maintain balanced faith experiences, loyalty, and commitment to God and religious life.

Gillespie, V. B. (2005). Once upon a time: What Valuegenesis 2 says about the quality of Adventist schools. *Journal of Adventist Education, 67*(3), 17-20. Retrieved from <http://circle.adventist.org/files/jae/en/jae200567031704.pdf>

The NAD second wave of faith maturity research provided interesting insights of students into the positive attributes of Adventist schools. These center on the themes of quality teaching, Adventist values, and school climate influences.

Gillespie, V. B. (2007). Valuegenesis 2: Boys and girls growing toward God. *Journal of Adventist Education*, 70(1), 24-30. Retrieved from <http://circle.adventist.org/files/jae/en/jae200770012407.pdf>

We know a great deal about how boys' and girls' brains develop and the implications for educational theory, and so by abstraction, we can make some assumptions about growth in faith as well. This article reviews valuegenesis findings in light of research on faith development, and how girls and boys learn.

Gillespie, V. B., Donahue, M. J., Boyatt, E., & Gane, B. (2003). *Ten years later: A study of two generations*. Riverside, CA: La Sierra University.

What are the "big" things discovered in research about Adventist youth? This book shares topics such as: Focusing on Teens; Valuegenesis and the Journey of Faith; Loyalty and the Content of Faith; Personal Piety and the Quest for Spiritual Life; Dancing, Movies and Other Sins; Nurturing Spiritual Families; Valuegenesis and Adventist Schools; Discovering Positive Influences, and more.

Gillespie, V. B., and Donahue, M. J., (No date). *Summer Camp Staff Survey: A report on the current and alumni staff of summer camps in the Adventist Church*. Riverside, CA: La Sierra University.

This study is a follow-up of a preliminary study done called Update #1 which examines to what extent the camping experiences impacts the spiritual life experience of camping staff. A total response of 629 participants was examined. On a number of questions, respondents expressed positive reactions to the camping experience in terms of leadership training, career choice, and spiritual development. Forty one of the 60 pages in the report consisted of verbatim transcripts of staff reactions to their camping experience—a sizable majority was positive.

Gillespie, V. B., & Gillespie, T. (2001). VG2 Update 01: Faith maturity index, prosocial behavior concerns. Retrieved from <http://circle.adventist.org/download/vg2-update-v1.pdf>

Volume 1 of Update shares a Faith Maturity Index update, pro-social behavior concerns, a reflection of God's guidance in Valuegenesis1 vs. Valuegenesis2, and information about the first Valuegenesis 2 resource entitled *Keeping the Faith: A Guidebook for Spiritual Parenting*.

Gillespie, V. B., & Gillespie, T. (2001). VG2 Update 02: Personal relationship with God. Retrieved from <http://circle.adventist.org/download/vg2-update-v2.pdf>

This Valuegenesis 2 newsletter shares findings regarding personal faith and relationship with God, and more about personal piety. Findings that personal devotions are important to mature faith, and reading the Bible has dropped off much in the past 10 years lead to suggestions to encourage personal devotions and Bible reading in creative ways.

Gillespie, V. B., & Gillespie, T. (2001). VG2 Update 03: Grace vs works orientations: What makes a difference? Retrieved from <http://circle.adventist.org/download/vg2-update-v3.pdf>

This Valuegenesis 2 newsletter focuses on why grace orientation is crucial, what the grace scale teaches us, more about grace and works, attitudes about God's law, and do we still have a works orientation.

Gillespie, V. B., & Gillespie, T. (2002). VG2 Update 04: Extrinsic and intrinsic religious experience and school attitudes. Retrieved from <http://circle.adventist.org/download/vg2-update-v4.pdf>

This Valuegenesis 2 research report looks at the importance of schools in the faith experience of Grade 6-12 students. Find out what teachers and schools can do to help the development of intrinsic vs. extrinsic religious experience and healthy school attitudes.

Gillespie, V. B., & Gillespie, T. (2002). VG2 Update 05: Family religious life, family worship practices, parents and faith-talk. Retrieved from <http://circle.adventist.org/download/vg2-update-v5.pdf>

This Valuegenesis 2 research provides interesting and helpful insights into the influence of family life and practices on growing a rich and mature faith. Family worship practices, parent and faith talk are reported on, with tables showing the effects of mothers and fathers religiosity, what this means and what we should do about these findings.

Gillespie, V. B., & Gillespie, T. (2002). VG2 Update 06: Thinking about the church, factors influencing leaving, youth ministry and the church. Retrieved from <http://circle.adventist.org/download/vg2-update-v6.pdf>

This report focuses on the impact of the church in the lives of children. Factors for leaving the church, and perceptions of adult leaders and teachers in the local church are analyzed with graphs and data summaries.

Gillespie, V. B., & Gillespie, T. (2002). VG2 Update 07: Family importance. Retrieved from <http://circle.adventist.org/download/vg2-update-v7.pdf>

This Valuegenesis 2 report addresses various factors in shaping values such as family role, religiousness of parents, and limits and climate in the home. Read this issue to discover the family's role in shaping children's understanding of redemption.

Gillespie, V. B., & Gillespie, T. (2002). VG2 Update 08: School vs church. Retrieved from <http://circle.adventist.org/download/vg2-update-v8.pdf>

This Valuegenesis 2 update contrasts the attitudes students in grades 9-12 have toward church and school as places of warmth, spiritual growth, and fellowship. Read what the church and school can do to become positive places for teens to grow in faith.

Gillespie, V. B., & Gillespie, T. (2003). VG2 Update 09: Importance of values. Retrieved from <http://circle.adventist.org/download/vg2-update-v9.pdf>

This Valuegenesis 2 report focuses on attitudes students in grades 6-12 have toward materialism, altruism, and morality. Read this issue to find out how factors such as school religion programs, peer religiousness, quality of family worship, and the frequency of talking with friends about God can help shape values held by young adults.

Gillespie, V. B., & Gillespie, T. (2003). VG2 Update 10: How at-risk are our kids? Retrieved from <http://circle.adventist.org/download/vg2-update-v10.pdf>

This Valuegenesis 2 newsletter reports on the attitudes of students in grades 6-12 toward at-risk behaviors such as tobacco and marijuana use, and alcohol consumption. The instrument in this Valuegenesis 2 report addressed students' understanding of church standards, satisfaction with enforcement of those standards, and the degree to which the perceived standards were enforced in the family, school, and church.

Gillespie, V. B., & Gillespie, T. (2003). VG2 Update 11: How important is youth ministry? Retrieved from <http://circle.adventist.org/download/vg2-update-v11.pdf>

This Valuegenesis 2 newsletter examines the impact of youth ministry on the attitudes young people have toward their church, based on the Valuegenesis 2 report. In collaboration with Barry Gane of the Theological Seminary at Andrews University, the authors share research results on the frequency of youth ministry in Adventist churches, the role of Pathfinder clubs, and the importance of the pastor in successful youth ministry programs.

Gillespie, V. B., & Gillespie, T. (2003). VG2 Update 12: Families and faith. Retrieved from <http://circle.adventist.org/download/vg2-update-v12.pdf>

This Valuegenesis 2 newsletter shares a report on the relationship between family faith and family style and type. The research shows that the family is the most important factor in religious training and early faith formation.

Gillespie, V. B., & Gillespie, T. (2003). VG2 Update 13: Positive family influences. Retrieved from <http://circle.adventist.org/download/vg2-update-v13.pdf>

This Valuegenesis 2 newsletter shares 19 positive influences that target family and home life as it relates to intrinsic faith, faith maturity, denominational loyalty, and commitment to God. Additional influences that target church and school are also shared, along with commentary on ethnic groups in Adventism.

Gillespie, V. B., & Gillespie, T. (2004). VG2 Update 14: New year, new look. Retrieved from <http://circle.adventist.org/download/vg2-update-v14.pdf>

This Valuegenesis 2 newsletter introduces Ten Years Later: A Study of Two Generations, the first in a series of books on Valuegenesis 2. Topics include: Focusing on Teens; Valuegenesis and the Journey of Faith; Loyalty and the Content of Faith; Personal Piety and the Quest for Spiritual Life; Dancing, Movies and Other Sins; Nurturing Spiritual Families; Valuegenesis and Adventist Schools; Discovering Positive Influences, and more.

Gillespie, V. B., & Gillespie, T. (2004). VG2 Update 15: What builds mature faith? Retrieved from <http://circle.adventist.org/download/vg2-update-v15.pdf>

This Valuegenesis 2 newsletter includes some little known facts about Adventist youth of the Seventh-day Adventist Church, their concerns about their church, and helps us understand more about their attitudes toward God. Shared here are their perceptions of what nurtures a mature Christian faith, their views on programming issues for grades seven and eight, and their first choices for spiritual issues to explore during high school.

Gillespie, V. B., & Gillespie, T. (2004). VG2 Update 16: Adolescence and peer pressure. Retrieved from <http://circle.adventist.org/download/vg2-update-v16.pdf>

This Valuegenesis 2 newsletter focuses on peer pressure, the power of friends, effective strategies for coping with peer pressure, and what parents, church members, and school personnel can do about it.

Gillespie, V. B., & Gillespie, T. (2004). VG2 Update 17: At-risk behavior and our youth. Retrieved from <http://circle.adventist.org/download/vg2-update-v17.pdf>

This Valuegenesis 2 newsletter reports on the incidence of at-risk behavior in Adventist youth, the percentage of Adventist youth involved in at-risk behaviors, and the influence of supportive and effective environments.

Grohar, I. (1988). *The development of an instrument to measure attitudes toward Bible class*. Andrews University, Berrien Springs, MI.

Problem: What are the attitudes of high-school students toward Bible class? This might not rank as an important research question generally. Its answer is, however, vitally important if the questioner is a church body, as the Seventh-day Adventists are. Concerned with the level of spirituality among its adolescent population, Adventists in general, and the Southern Union Conference of the church, in particular is keenly interested in knowing the answer to this question. Yet, to date, an answer has not been sought using

empirical methods.

Method: In response to specific request by the Southern Union, this study concerns itself with this question. Using standard scale construction techniques such as the Likert and semantic differential, reliable and valid attitude measurement scales were developed, field tested, and administered to 1,263 secondary students enrolled in nine Adventist academies (high schools).

Findings: Both the Likert and the semantic differential scales proved to be reliable and valid instruments for the measurement of attitudes toward Bible class. Results show that generally these students have positive attitudes toward Bible class and, specifically, the Bible teacher, but a negative attitude toward the textbook used in Bible instruction.

Conclusions: It is possible to develop valid and reliable instruments to measure adolescents' attitudes toward Bible class in Seventh-day Adventist academies. Also, adolescents' attitudes toward their Bible classes are generally positive.

Hernandez, E. I., & Dudley, R. L. (1990). Persistence of religion through primary group ties among Hispanic Seventh-day Adventist young people. *Review of Religious Research, 32*(2), 157-172.

In a search for factors related to religious commitment, 443 Hispanic youth from twenty-two Seventh-day Adventist churches distributed throughout the United States were surveyed. It was hypothesized that the strength of primary group ties are related to religious commitment, providing evidence for a collective-expressive view of the church, and that the process of acculturation weakens these ties leading to a lessening of religious commitment. Three components of commitment were defined, and four blocks of predictor variables were introduced. Multiple regression was employed to discover net relationships. The acculturation variables predicted saliency of religion, ritual commitment, and devotional commitment; the family dynamics block predicted saliency and ritual commitment; and pastoral relations predicted only saliency. Demographic variables did not significantly predict, except for family income which was negatively related to saliency.

Herrmann, D. (2009). *Educating Adventists in the school, church and home: A qualitative study of thirty students from Adventist education*. Ed.D., La Sierra University, Riverside, CA. ProQuest Digital Dissertations database.

This qualitative study is based on the interviews of 30 people in their 30s, all of whom attended Seventh-day Adventist schools from grades 1 through 16. Each candidate defined a Seventh-day Adventist and stated his or her current relationship to the church. Six of the 30 no longer claim to be Adventists. The Valuegenesis studies' emphasis on the importance of home, church, and school provided the foundation for questions about those influences. The interviews also explored the relative function of the search for truth in the candidates' decisions concerning the church. The discussion of the interviews includes observations about the church, the school, the home, the religion teacher, grace, and the nature of truth. Key principles that emerge from the study are the significance of mentors, especially at the college and young adult age, and the importance of allowing for, encouraging, and guiding age-appropriate questioning and exploration.

Ji, C.-H. C., & Suh, K. H. (2010). Doctrinal faith and religious orientations in right-wing authoritarianism: A study of American and Korean Protestant college students. *Journal of Psychology and Christianity, 52*.

Previous work on religiosity and authoritarianism offers several testable hypotheses that have yet to be further assessed in a cross-cultural setting. This article examined the influences that religious orientations and doctrinal faith exercise on the development of authoritarianism, using data sets from Korea and the United States. For both Korean and American Christians, the pattern of intrinsic religion's impact boosts social conservatism and authoritarian submission/aggression, while extrinsic religion expands reverence for authority figures but diminishes the degree of endorsement of social conservatism. Quest and orthodox

religiosity were inconsistent across the two comparison groups. For the Americans, quest religiosity obstructs the advance of authoritarianism, but it has little to do with Koreans' adoption of authoritarian submission/aggression. Doctrinal faith was mostly recognized as having no impact on authoritarianism, although it has a weak positive linkage with the growth of social conservatism among Korean Christians. This finding implies that the impact of quest and orthodox religiosity in Asian countries is not consistent with their influences in the United States.

Jordan, G. E. (1975). *Perception of values relating to character development: A study of college students' views on a Seventh-day Adventist campus*. Masters Thesis, Andrews University, Berrien Springs, MI.

Problem: The most important concern of Seventh-day Adventists is the proper and fullest development of character. This study investigates perception patterns on character values and factors influencing positive character development held by subjects on a church supported university campus (Andrews University).

Method: The self-administered questionnaire, developed by Kreps (1970) to examine the attitudes held by college students concerning values that are important in promoting positive character development in individuals, was modified in part to conform to background characteristics of Andrews University students. The socio-economic class of each subject was determined by the McGuire-White Social Class Index (1955). A percentage and frequency count and the chi-square test were employed to analyze the data. Randomized selected subjects were proportionally stratified by sex (N = 185).

Results: Subjects selected Spiritual Development, Honesty and Integrity, Seeing Each Person as Having Dignity and Worth, Self-Discipline, and Moral Courage as the five most important values involved in character development. Self-Reliance, Determination, and Intellectual Inquisitiveness were the values selected as ones parents most often succeed in helping children learn. Spiritual Development, Self-Discipline, and Seeing Each Person as Having Dignity and Worth were the values selected as ones parents most often fail to help children learn. Subjects selected the Mother (parent) and the Family (social institution) as having the greatest influence on the child's character development. Model and Examples was selected most often as the most effective manner to learn values. Reward and Punishment was selected most often as the method parents use to teach character values. All of the non-directional null hypotheses were supported.

Conclusions: From the data of this study and the research reviewed, it would appear that Adventist philosophy influenced the perception rankings. The findings suggest that sex exerts an influence on the values held. Results of this study, because of the randomizing selection of subjects (as opposed to the biased method used by Kreps in her study) are more precise (and do not agree with Kreps) in this regard.

Recommendations: That this investigation be duplicated with (a) a national sample of high school and college students, (b) a cross-culture interfaith sample of Adventist students, and (c) an interfaith sample of college students.

Judd, W. (1986). The alienation of Adventist youth from religion. *Journal of Adventist Education*, 48(4), 18-47. Retrieved from <http://circle.adventist.org/files/jae/en/jae198648041805.pdf>

The author proposes that much of the alienation and disillusionment towards religion that affects today's youth is second generational. Factors contributing to the youth's apathy toward religion are breakdown of authority, the Adventist identity, and refusal to address issues. Seven suggestions for solving the problem are listed.

Kangas, J. L. (1988). *A study of the religious attitudes and behaviors of Seventh-day Adventist adolescents in North America related to their family, educational, and church backgrounds*. Ph.D., Andrews University. ProQuest Digital Dissertations database.

Problem. Why are Seventh-day Adventist youth leaving the church in North America? This study, the first report of a 10-year longitudinal research project, sought to identify attitudes and behaviors of Adventist adolescents and examine possible correlations with the religious backgrounds and influences of their homes, churches, and schools.

Method. One church was randomly chosen for every 1,000 members within each local conference of the Seventh-day Adventist church in North America which totaled 695 congregations. Eventually 659 of the 695 church clerks responded, producing the names of 2,429 eligible baptized 15- and 16-year old youth. A questionnaire designed to report their backgrounds and attitudes regarding religious beliefs was mailed, with two follow-up mailings, and 1,511 teenagers responded. The statistical analyses used were correlations, t -tests, and multiple regression.

Results. Over half the respondents felt positive about Seventh-day Adventism. Fifty-nine percent were positive about their baptism, and 53% regarded themselves as active members. Seventy-seven percent indicated positive intentions to remain Adventists. Of the 41% who wished they hadn't been baptized, 19% already identified themselves as inactive Adventists. Twenty-one percent expressed feelings of rebellion, with a perceived amount of restraint contributing to their rebellion.

The 12 strongest influences or experiences, accounting for 47% of the variance of teenagers' intentions to remain Adventists, were agreement with standards (27% of the variance), frequency of personal prayer, love expressed by members, frequency of church attendance, the church meeting their spiritual needs, undesirable aspects of competition, aid felt toward independence, both parents as members of the church, frequency of Bible reading, perceived spiritual commitment of parents, closeness of relationships, and perception that members live what they believe. The regression was significant at the .001 level.

Conclusions. Teenagers seek a religion based on relationships with and the spiritual perceptions of others. The home is the most important religious influence, with its perceived spiritual benefits influencing how much spiritual benefit is perceived from the school. Longer attendance at Adventist schools is the greatest influence on degree of agreement with the church's standards, but it is not associated with the respondents' present happiness with religion. Attendance also predicts spiritual intentions for the future. Frequency of church attendance and the extent to which the church meets youth's needs are strong predictors of teenagers intentions to remain Adventists. Teenagers prefer to learn religion through involvement and discussion, not traditional methods.

Kijai, J. (1993). Valuegenesis 1: A synopsis of the Valuegenesis Study of faith maturity and denominational commitment. *Journal of Research on Christian Education*, 2(1), 81-84.

Concern with declining enrollment and commitment in Seventh-day Adventist schools in the United States and Canada led to one of the largest studies ever undertaken by any church group. Search Institute, a non-denominational Minneapolis research firm, was commissioned to conduct the study of approximately 13,500 students, parents, teachers, and pastors. Although the report findings were targeted to both practitioners and policymakers, questions have arisen over the appropriateness of the methodologies as well as the applicability of the findings. Analysis of the issues of validity involved in this study may inform any group considering large-scale survey research.

Kuusisto, A. (2003). Transmitting religious values in Adventist home education. *Journal of Beliefs & Values*, 24(3), 283-293.

This article explores the process of value transmission, particularly in Adventist home education, based on a study of the religious home education experienced by young Seventh-day Adventist adults in their childhood (Kuusisto, 2000). The main aim was to find the conditions that support the successful transmission of parental values to the next generation. The method was both qualitative and quantitative, as the data were assembled with in-depth interviews (n=10) and supplemented with a survey (n=106). The

most significant factors in transmitting values that stand out in the data are democratic relationship between parents and children, parental example, encouraging children to do their own thinking, and positive experiences of both religion and the social dimension of the religious community. Education that is either too severe or too permissive appears to lead to unsuccessful value transmitting.

Lee, J. W., Rice, G. T., & Gillespie, V. B. (1997). Family Worship Patterns and Their Correlations with Adolescent Behavior and Beliefs. *Journal for the Scientific Study of Religion*, 36(3), 372-381.

We examine behaviors involved in family worship, how these behaviors cluster together into specific patterns of family worship, and how these patterns of family worship relate to the behaviors and beliefs of adolescents attending Seventh-day Adventist schools. Seven patterns of family worship were detected by cluster analysis of questionnaires completed by 7,658 Seventh-day Adventist youth, grades 6 through 12. Worship patterns that actively involved youth in reading, praying, and sharing their religious experience were rated as more meaningful and interesting and were associated with higher levels of Active Faith (a factor score). Youth in families with worship patterns that did not actively involve the youth were even lower on Active Faith than youth whose families had no worship. However, No Worship youth were highest on Materialism/Legalism and Alcohol/Drug Use. With one exception, worship patterns with high youth involvement were associated with lower Alcohol/Drug Use and lower Materialism/Legalism. Youth in the Shared Worship group, in which every family member participated in every phase of worship every day, were high on Active Faith but also relatively high on Materialism/Legalism, and Alcohol/Drug use suggesting a pattern of compulsive behavior.

Melgosa, J. (1998). How do European college students experience their Adventist faith? *Journal of Adventist Education*, 60(04), 39-42. Retrieved from <http://circle.adventist.org/files/jae/en/jae199860043904.pdf>

Melgosa reports on findings and conclusions from twenty interviews conducted in 1996, with follow-up questions in 1997, of students attending Newbold College in Bracknell, England from sixteen eastern and western European countries. This article is based on presentations made by the author at the Hispanic-American Educational Convention, River Plate University, February 1997 and the Adventist Higher Education Summit in Loma Linda, California in March 1997.

Melgosa, J. (2000). The spiritual experience of Adventist students: The case of Newbold College. *International Forum*, 3(2), 21-36.

Twenty in-depth interviews were conducted among a randomly selected sample of students at Newbold College, Bracknell, England. All of them were between 18 and 21 years of age and came from European countries. The purpose of this project was to investigate the nature of the informants' religious experience past, present, and future and how Adventist higher education had affected their faith development. The following basic themes emerged from the analysis of the interviews: (a) Early faith experiences (i.e., home and family, especially mother, were most significant in early religious development); (b) Conversion (i.e., most participants stated that they had experienced a religious conversion and went on to describe it); (c) The church organization (i.e., the church is perceived as a desirable institution with strengths and areas that need improvement); (d) The Seventh-day Adventist (SDA) lifestyle (i.e., most informants agreed with the expected SDA lifestyle but warned about the danger of forgetting the bases); (e) The role of SDA higher education (i.e., peer positive influence appears as the most prominent factor in faith development during higher education); (f) The importance of religion (i.e., religion consistently appears as one of the most relevant factors in participants' lives); (g) Faith in the future (i.e., almost all participants showed determination to remain faithful members of their church).

Minder, W. E. (1985). *A study of the relationship between church sponsored K-12 education and church membership in the Seventh-day Adventist Church*. Ed.D., Western Michigan University Kalamazoo.

Church growth continues to be a concern for religious sects. Writers on church growth hold that all the

various ministries of the church must assist the church in accomplishing church growth.

The purpose of this study was to determine whether or not persons who had been students in the Adventist school system had 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: (a) amount of K-12 education, (b) church membership of the parents, (c) amount of education of the parents, (d) church involvement of the parents, and (e) whether or not a parent worked for the church.

The research involved collecting data from Adventist families in Illinois, Indiana, Michigan, and Wisconsin. Data were analyzed using Chi square, Cramer's V, and logistic multiple regression. Major conclusions are: (a) students who attend all 12 grades in an Adventist school have approximately a 50% greater probability of joining and staying in the church, (b) there is no cumulative effect of the number of years of Adventist schooling on church joining, (c) there is a cumulative effect of the number of years of Adventist schooling on remaining in the church if the person Joins, and (d) more college graduates tend to stay in the church than non-college graduates.

The study leads to suggestions for further research related to church growth and K-12 education, its applicability to other denominations, and implications for the viability of K-12 education in the Adventist church.

Osborn, R. C. (1992). A review of Valuegenesis 1: Measuring quality in Adventist schools. *Journal of Adventist Education*, 54(04), 5-10. Retrieved from <http://circle.adventist.org/files/jae/en/jae199254040506.pdf>

This is a report of the Valuegenesis study of Adventist school students in Grades 6-12 which focused on school quality. In addition to an interpretation and overview of the results, the authors present good news, mixed news, and bad news, from positive perceptions of academic quality to concerns about school climate and discipline. A chart outlining the results is also included.

Paulsen, J. (2009). Why do they walk away? *Adventist World*. Retrieved from <http://www.adventistworld.org/article/630/resources/english/issue-2009-1010/why-do-they-walk-away>

Perry, T. R. (2006). *Religiosity and risk: The influence of adolescent faith on behavior*. Ed.D. Dissertation, La Sierra University. ProQuest Digital Dissertations database.

This study examined the relationship between various measures of religiosity, including intrinsic and extrinsic religious orientation, vertical and horizontal faith maturity, Christian orthodoxy, and religious practice, and the adolescent risk behaviors of drug, alcohol and tobacco use, delinquency, and depression and suicide attempts. This study also investigated the indirect link between these risk behaviors and religion through depression. The current investigation builds on previous research suggesting that religion does play a role in adolescent behavior, but intended to identify more specifically those religious factors responsible. The data analyzed came from Valuegenesis²: A Study of the Influence of Family, Church and School on the Formation of Faith in Seventh-day Adventists. This information was gathered by survey for the Seventh-day Adventist Church and included 10,832 adolescent respondents enrolled in church run schools. Analysis of the data using regression techniques found that stronger degrees of religiosity were generally associated with fewer risk behaviors. Intrinsic religiosity and vertical faith maturity were found to reduce all three of the risk behaviors, while extrinsic religiosity led to increased behaviors. The results related to faith maturity were varied, and were not as predicted in all cases, indicating a more complicated relationship. In addition, the study found that religiosity, in contributing to less depression in adolescents,

further resulted in reduced risk behaviors.

Rice, G., & Gillespie, V. B. (1992). Valuegenesis 1: A megastudy of faith maturity and its relationship to variables within the home, school, and church. *Journal of Research on Christian Education*, 1(1), 49-67.

Concern with declining enrollment and commitment in Seventh-day Adventist schools in the United States and Canada led to one of the largest studies ever undertaken by any church group. The research involved nearly 11,000 6th through 12th grade youth and another 2,300 parents, teachers, and pastors. The findings both encouraged and challenged the Church and underscored the cumulative roles that homes, schools, and churches play in nurturing faith and loyalty among Christian youth.

Rowe, T. (2006). Valuegenesis Europe: Survey questions young Adventists on family, church, society, *Adventist News Network*. Retrieved from <http://news.adventist.org/2006/10/europe-survey-questios-youg-avetists-o-family-church-society.html>

What do young people in the Seventh-day Adventist church need to grow and maintain a close relationship with Christ? Adventists in Europe are hoping to find the answer through an extensive study that will mine the thoughts of young Adventists living in European countries. The study, Valuegenesis Europe, is based on a similar study done in the United States in 1990 and again in 2000.

Smith, N., Mngo, Z., Kijai, J., & Marinho, R. (2010). Cross-cultural perspectives on college students' beliefs, values and spirituality at Seventh-day Adventist institutions. Retrieved from http://lasierra.edu/fileadmin/documents/education/education/National_Summit/papers/Marinho_Robson_et_al.pdf

Applying a shorter version of the University of California at Los Angeles'(UCLA) Higher Education Research Institute (HERI) survey to Seventh-day Adventist institutions in two different countries (USA and Brazil), this article discusses specific findings about the spiritual and religious experience of college students at Adventist institutions. Paper submitted for consideration to the Adventist Education Summit at La Sierra University, October 2010.

Tetz, M., & Hopkins, G. L. (2004). *We can keep them in the church*. Nampa, ID: Pacific Press.

What keeps young people in the church? A sense of belonging. In this compilation, Myrna Tetz and Gary L. Hopkins share action driven stories, interviews, and personal testimonies of how to make a difference in the lives of young people. Each story emphasizes the important role each church members holds in ministering to children and youth through personal relationships. Included are resources and strategies for building relationships with young people.

We Can Keep Them in the Church is a book of action, not theory. Through stories, interviews, and personal testimonies, some of our church's best and brightest explain how they are making a difference in the lives of young people—differences that connect them with the church before they walk out the door.

Thayer, J. D. (1993). Measuring faith maturity: Reassessing valuegenesis and development of a denomination-specific scale. *Journal of Research on Christian Education*, 2(1), 93-113.

The Valuegenesis Faith-Maturity Scale and two related short-form scales developed for mainline Protestant use were evaluated for validity for Seventh-day Adventists. Inappropriate items were identified using statistical procedures and results from a survey of Adventist educators and pastors. New long- and short-form faith-maturity scales were developed. Different findings from adult/youth and grade-level comparisons using the five scales suggested that denomination-specific scale construction and validation are needed. The new long-form scale was very similar to one of the short-form scales constructed for mainline Protestant use and may be appropriate for other denominations.

Valuegenesis Studies I, II, III, Australia, Europe. http://circle.adventist.org/browse/?browse_node=252

Reports and publications regarding the Adventist youth faith maturity research in several waves and replicated studies. All publications found through Fall 2012.

Villeneuve, C. M. (1984). *Religious value transmission among Seventh-day Adventist white American families: A cognitive approach to parental values and relationship as perceived by youth*. Ed.D. Dissertation, Andrews University. ProQuest Digital Dissertations database.

Three research questions were examined: (1) What role does cognitive-attribution play in religious value transmission? (2) Is there a generation gap in the religious values of Seventh-day Adventist (SDA) families? (3) What is the influence of parental support on value transmission? The Religious Value Transmission Study (RVTS) questionnaire was developed. The internal reliabilities of the fundamental belief, attitude, and behavior scales was, for each scale, above .80. A factor analysis with a rotation of factors confirmed the construct validity of the scales. A nation-wide random selection of SDA college freshmen and sophomores, and their parents returned 1089 questionnaires representing an answer rate of 61 percent for the students and 65 percent for the parents. Thus, 228 daughter-parents and 135 son-parents triads were gathered and analyzed using correlational and group mean comparisons. The ninety null hypotheses and subhypotheses were tested at .05 level and the statistical power set at .90.

It was found that: (1) The misattribution of belief and attitude confirms the role of cognitive-attribution in value transmission. However the study shows no misattribution of parents' behavior. Therefore the cognitive-attribution theory seems to apply only to cognitively oriented aspects of the transmission. (2) The generation gap between parents and children as a group or cohort, although statistically significant, seems to be less central to the problem of transmission than the gap existing between children's beliefs or attitudes and their behavior. Therefore, the practical conclusion is to focus on the integration of these dimensions in order for individuals to achieve consistency. (3) The role of family interaction in transmission needs further study using a more sophisticated paradigm with multiple dimensions.

Vyhmeister, S. (2006). Measuring spirituality: Toward developing an instrument for use in Adventist schools. *International Forum*, 9(1), 7-26.

Measuring spirituality is difficult and controversial. Some instruments that exist for this purpose are reviewed and found unsuitable. Therefore, the groundwork is laid for the development of an instrument suitable for self-assessing spirituality in Seventh-day Adventist teenagers. Preliminary testing is done, and the results are analyzed for their implications toward the further refining of both the constructs under study and the items in the questionnaire.