

UNIVERSIDAD DE MONTEMORELOS

DIVISION DE POSTGRADO E INVESTIGACION



CORRELATION BETWEEN HOME ENVIRONMENT AND  
ACCEPTANCE OF MORAL AND  
RELIGIOUS VALUES

THESIS

PRESENTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS TO OBTAIN  
THE DEGREE OF MAESTRIA EN RELACIONES FAMILIARES

BY

BETSY ADINA MOORE GORDON

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DIVISIÓN DE POSTGRADO E INVESTIGACIÓN**

**CORRELATION BETWEEN HOME ENVIRONMENT AND  
ACCEPTANCE OF MORAL AND RELIGIOUS VALUES**

**Thesis Presented in Partial Fulfillment  
of the Requirements to Obtain  
the Degree of Maestría en Relaciones Familiares**

**By  
Betsy Moore**

**Nuevo León México  
June, 1995**

### Aprobación

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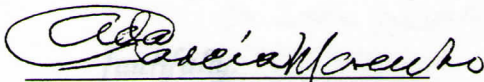
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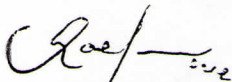
DEDICATION

## Aprobación

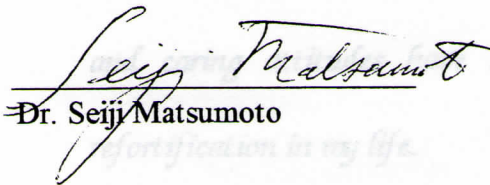
Este trabajo de investigación, titulado "Correlation Between Home Environment and Acceptance of Moral and Religious Values" (Correlación entre el Ambiente del Hogar y Aceptación de Valores Morales y Espirituales), es preparado por Betsy Moore en cumplimiento parcial de los requisitos del grado de Maestría en Relaciones Familiares y es aceptado por la Comisión de Asesores:



Maestra. Ada García-Marenko



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### LIST OF TABLES

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La población fue tomada en el Campus Universitario de Montemorelos, Nuevo León, México, con alumnos del primer año de las carreras de: Medicina, Computación, Administración, y Químico-Clinico de la Universidad de Montemorelos, Nuevo León, México.

**EXTRACTO DE LA INVESTIGACIÓN**

**UNIVERSIDAD DE MONTEMORELOS**

**DIVISIÓN DE POSTGRADO E INVESTIGACIÓN**

**TÍTULO: CORRELACIÓN ENTRE EL AMBIENTE DEL HOGAR Y  
ACEPTACIÓN DE VALORES MORALES Y ESPIRITUALES**

Nombres y Títulos de los Consejeros de la Investigación:

**PRESIDENTA: MAESTRA ADA GARCÍA-MARENKO**

**SECRETARIO: DR. LEAL CEASAR**

**VOCAL: DR. SEIJI MATSUMOTO**

Nombre de la Investigadora:

**BETSY MOORE**

Fecha de Finalización: **JUNIO, 1995**

Esta investigación está enfocada en la aceptación de valores, morales y espirituales de jóvenes Adventistas del Séptimo Día.

El estudio, de esta población, analizó la relación que existe entre el ambiente del hogar y la aceptación de los valores morales y espirituales.

La población fue tomada en el Campus Universitario de Montemorelos, Nuevo León, México, con alumnos del primer año de las carreras de: Medicina, Computación, Administración, y Químico-Clínico de la Universidad de Montemorelos, Nuevo León, México.

Los resultados fueron conseguidos por correlaciones bivariadas simples entre las variables dependientes e independientes.

Las conclusiones logradas después del análisis de los datos fueron las siguientes:

1. Hay una correlación significativa entre las relaciones congeniales entre padres e hijos y la aceptación de valores morales y espirituales.
2. Existe una correlación significativa entre modeladores de conductas deseadas por padres y la aceptación de valores por los hijos.
3. Hay una correlación significativa entre orientación de gracia que proveen los padres para los hijos y la aceptación de valores.
4. Se observa una correlación significativa entre el ambiente social que rodea a los hijos y la aceptación de valores.

### **Recomendaciones**

Las siguientes recomendaciones están presentadas en vista de los resultados de esta investigación:

1. Que Educadores y Consejeros Familiares, en vista de la correlación significativa encontrada entre el ambiente social y la aceptación de valores, implementen actividades en las cuales el ambiente social esté utilizado en esfuerzos para ayudar al mejoramiento de familias.
2. Que Consejeros Familiares transmitan y ayuden a los padres y adultos Adventistas a implementar lo siguiente:
  - a. Análisis de sus valores personales con el propósito de determinar si sus creencias están en acuerdo con las creencias presentadas por la Iglesia Adventista de

Séptimo Día, y hacer cambios donde sea necesario, esforzándose para ser ejemplo de sus hijos (Hipótesis 2, p. 71).

b. Formación de o permanencia, de relaciones congeniales y de cercanía con jóvenes que se encuentran en la etapa de la adolescencia, y el proceso de aceptación de valores.

c. Dedicación de más tiempo a enseñar activamente a través de relaciones agradables, los principios de Dios de la manera enseñada por la Iglesia Adventista del Séptimo Día (Vea Hipótesis 1, p. 70).

d. Práctica y animación hacia más actividades de orientación y acción de gracias, como cultos familiar de mañana y tarde.

e. Inscribiendo a sus hijos en escuelas de la iglesia y animándoles hacia la fidelidad en la asistencia y participación en la iglesia (Hipótesis 3, p. 71).

f. Utilizando el ambiente social en esfuerzos para transmitir valores a los hijos. Ejemplo: involucrándose en las actividades de la iglesia y dentro de la comunidad como una familia.

g. Ayudando a los hijos para que ellos puedan apreciar los ambientes sociales que sean positivos, como donde hay buena música, programas de televisión y videos de alto valor moral.

h. Esforzándose para fomentar la unidad de creencia y práctica de los principios de la iglesia entre amigos de la familia (Hipótesis 4, p. 72).

3. Que los dirigentes de la iglesia, por palabras y ejemplo, traten de unir sus iglesias para aceptar y practicar los valores de la iglesia.



4. Que los futuros estudios sean hechos en determinar:

a. Las razones por las cuales algunos valores son más aceptados que otros.

b. Algunos factores de confusión no detectables que pueden afectar la transmisión o aceptación de valores.

c. A qué nivel hay aceptación de valores en otros grupos de jóvenes Adventistas, fuera del grupo estudiado en esta investigación.

PRESIDENT: MAESTRA ADA GRACIA-MARENKO

SECRETARY: DR. LEAL CAESAR

VOCAL: DR. SEIJI MATSUMOTO

DEFENDANT: BETSY MOORE

DATE OF FINALIZATION: JUNE, 1995.

The population for this study consisted of the freshmen students of the schools of Medicine, Computer Science, Business Administration, and Biochemistry at the Montemorelos University.

Results of the research were obtained by conducting bivariate correlations between the dependent and independent variables.

The main conclusions obtained after data analysis were that, in relation to religious and moral values:

1. There is a significant correlation between the congenial relationships between parent and child and the acceptance of values.

**ABSTRACT OF THE INVESTIGATION**

**UNIVERSIDAD DE MONTEMORELOS**

**DIVISIÓN DE POSTGRADO E INVESTIGACIÓN**

**TITLE: CORRELATION BETWEEN HOME ENVIRONMENT AND  
ACCEPTANCE OF RELIGIOUS AND MORAL VALUES**

**PRESIDENT: MAESTRA ADA GRACÍA-MARENKO**

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**VOCAL: DR. SEIJI MATSUMOTO**

**DEFENDANT: BETSY MOORE**

**DATE OF FINALIZATION: JUNE, 1995.**

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Results of the research were obtained by conducting bivariate correlations between the dependent and independent variables.

The main conclusions obtained after data analysis were that, in relation to religious and moral values:

1. There is a significant correlation between the congenial relationships between parent and child and the acceptance of values.

3. There is a notably significant relationship between the grace orientation provided by parents for children and the acceptance of values.

4. There is a notably significant relationship between the social environment that surrounds children and the acceptance of values.

### Recommendations

The following recommendations are presented in light of the results of this study:

1. That Family Educators and Workers, in view of the significant correlation found between the social environment and children's acceptance of values, implement activities in which the social environment is utilized in their efforts to help families to improve.

2. That Family Life Workers transmit to, and help Seventh-day Adventist parents and adults to implement the following:

a. Analysis of their own personal values in an effort to see how closely they line up with the beliefs advocated by the Seventh-day Adventist Church, and make changes where necessary, in an effort to become more effective models for their children (See Hypothesis 2, p. 71).

b. Formation of and/or maintenance of close congenial relationships with youth passing through the adolescent years and going through the process of choosing their values.

c. Dedication of more time to actively teaching, in congenial relationships, the principles of God as taught by Seventh-day Adventists (See Hypothesis 1, p. 70).

d. Practice of, and encouragement of, more grace orientation activities such as morning and evening family worships and personal devotions.

e. Enrollment of children in church schools and encouragement of faithful church attendance and positive participation (See Hypothesis 3, p. 71).

f. Utilization of the social environment in efforts to transmit values to children. For example involvement in community activities, and church activities as families.

g. Development of an appreciation for positive social environments, those where fine music and worthwhile television/video programs are present.

h. Unification in belief and practice of church principles among family friends (See Hypothesis 4, p. 72).

3. That Church leaders, through precept and example strive to unite their churches in accepting and practicing the values/principles held by the Church.

4. That future studies be conducted to determine:

a. The probable reasons for the acceptance of certain values above others.

b. Some possible undetected confounding factors which might affect values transmission or acceptance.

c. The level of acceptance of values among groups of Seventh-day Adventist youth other than the one studied in this thesis.

## CHAPTER I

### INTRODUCTION

The year 1965 is looked upon as an unforgettable year, as a "watershed" year comments Merton P. Strommen (1993: 24). It was at this time that great changes began to take place in the world of values. Freedom of expression and individuality, to the exclusion of what others thought or felt, became the way of life. Today, however, as the world hurtles on through time, with increase of scientific knowledge and vice on the climb, it becomes clear that it is only the acceptance of worthwhile values that will help to reverse the effects of the "watershed" year and make any dreams of a happy future become a reality.

George S. Counts (1973) has noted that modern society has become so engrossed by technological advances that it has been inclined to view human progress only in terms of technology. Progress is becoming labelled as more gadgets, more labour saving devices, more speed in transportation, and more material comforts. He further observes that when these technical changes are not accompanied by equally deep restructuring in the world of comprehension and values, trouble and disaster may be expected (Ibid). Wernher Von Braun, former NASA director, is quoted as cautioning: "If the world's ethical standards fail to rise with the advance of our technological revolution, we shall perish" (Von Braun in Counts: 27).

The children of today will succeed the present adult generation, becoming the leaders and keepers of what now is. In order to keep moral standards high, they must treasure and accept as their own, the values that make this possible. The changes that modern life has brought to the family present growing children with a myriad of choices via television, radio, movies, books and magazines (Rath, 1966). The Christian family must find a way to help children analyse the reasonableness or unreasonableness and acceptability or unacceptability of the various presentations and conclusions implied by the media and their real-life experiences, if acceptance of worthwhile values is to take place.

### The Problem

"Escalating moral problems in society ranging from greed and dishonesty, to violent crimes, to self-destructive behaviours such as drug abuse and suicide," are bringing about a new consensus that values need to be taught, not only at home, but in schools as well (Lickona, 1991: 3-4). This new effort, which has taken on greater momentum in the past decade, is an effort to bridge the ever-increasing gap between the conditions that should exist, and the conditions that do exist in the social world.

Anyone with a moral conscience educated towards positive moral values simply needs to pick up, and start reading any newspaper in any part of the world, in order to sensitise himself to the gross moral decadence that is engulfing our world. For example, Monterrey's most prominent daily, EI Norte of Nuevo León, in Mexico gives a brief summary of the numbers of persons detained there by the police in 1993. Of 52,386 (fifty-two thousand three hundred and eighty six) persons detained, 9,086 (nine thousand and eighty-six) of them were juveniles, under eighteen years old, and 20,620 (twenty

thousand six hundred and twenty) persons were youth between the ages of eighteen to twenty-four years of age. A total of 29,706 (twenty-nine thousand seven hundred and six) of the detentions were of young people twenty-four years old and younger. This represents nearly sixty percent of the total detentions. The reasons for detention of the youth ranged from violent assault with weapons (guns, knives, etc.), to large scale robberies, drug use, drunkenness, and family fights. The author questions in large letters across the page: "Con esta juventud que será del mañana?" (With youth like this what will the future be like?) Details of some of the crimes committed are given in the article, and it is noted that youth from all societal classes - rich, poor, and middle class - are numbered among the detainees (El Norte, January 20th, 1994:7).

### The Problem Statement

Reflecting on the situations aforementioned, it may be asked: **To what extent have Seventh-day Adventist youth accepted the moral and religious values presented to them? What correlation exists between the home environment and the acceptance of values?** This investigation proposes to answer these questions.

### Importance of Study

The significance of this study lies in the questions that it poses in the area of values acceptance. The answers to the questions presented in this study can and shall provide very useful information to family-life educators, parents and teachers in educating them in their decisions to modify or maintain present values transmission practices.

## Purpose of Study

The purpose of this study is to include the following factors:

1. To determine the level of acceptance of moral and religious values by Seventh-day Adventist freshmen students attending Montemorelos University in 1994-1995. The study will involve moral and religious values only, as held by Seventh-day Adventists.
2. To explore what factors are related to the acceptance of moral and religious values.
3. To provide family educators with a picture of the relationship that exists between the home environment and acceptance of moral and religious values.

### Limitation

The limitation of this study is as follows:

1. The study relies on the responses given by the individual student himself, and does not include opinions of friends or family about the individual.

## Research Hypotheses

This study proposes to test the following hypotheses in relation to Seventh-day Adventist moral and religious values:

### Assumptions

This study assumes that:

1. There is a significant correlation between healthy bonding and congenial parent-child relationships and children's acceptance of values.
  1. The participants will give honest answers about their attitudes, beliefs and behaviours that can serve as value indicators.
2. There is a significant correlation between parental modelling of desired behaviour and acceptance of values by children.
  2. The participants, being Seventh-day Adventists, are familiar with the moral and religious values held by the Seventh-day Adventist church.
3. The use of grace orientation to teach children in promoting positive character building is significantly correlated with acceptance of values.
  3. The sample chosen (in quality and size) presents sufficient representation to justify the generalizations of the conclusions of the study in relation to families of the participants.
4. Children's spending increased time in the presence of persons who reflect the religious and moral values of their parents (for example teachers and friends) is significantly associated with higher levels of values acceptance.
  4. That the freshmen classes where the questionnaires were applied contained freshmen students.



## Delimitations

The delimitations of this study include the following factors:

1. The study will deal with Seventh-day Adventist students - male and female, in the freshman year of college at Montemorelos University.
2. The study will involve moral and religious values only, as held by Seventh-day Adventists.

## Limitation

The limitation of this study is as follows:

1. The study relies on the responses given by the individual student himself, and does not include opinions of friends, parents or teachers about the individual.

## Assumptions

This study assumes that:

1. The participants will give honest answers about their attitudes, beliefs and behaviours that can serve as value indicators.
2. The participants, <sup>number?</sup> being Seventh-day Adventists, are familiar with the moral and religious values held by the Seventh-day Adventist church.
3. The sample chosen (in quality and size) presents sufficient representation to justify the generalizations of the conclusions of the study in relation to families of the participants.
4. That the freshmen classes where the questionnaires were applied contained freshmen students.

## Definition of Terms

### Value

What is perceived as being morally and spiritually good or preferable.

### Acceptance

The act of believing and/or practicing in the life, the principles passed on from another, and in this case, from parents.

### Grace Orientation

The activities that provide children with a spiritual base, founded in the Holy Scriptures, and a view of God as a just and merciful Being. These activities will help children to internalize positive concepts about God that will lead to a meaningful relationship with Him based on grace rather than law only.

### Sub-variable

One of the sub-categories that make up the independent or dependent variable.

## Organization of the Study

The presentation of this investigation includes five chapters. The first chapter describes or introduces the problem and the hypotheses. The second chapter gives a review of the literature that speaks to the topic being studied, and the hypotheses presented. The third chapter describes the method in which the investigation was undertaken, including a description of the instrument used, and the method used for analysis of the results. Chapter four presents the results of the study and chapter five, the conclusions and recommendations formulated as a result of the study.

## CHAPTER II

### REVIEW OF LITERATURE

In efforts to make a thorough review of the literature addressing the topic of "Correlation Between Home Environment and Acceptance of Moral and Religious Values", the following information sources were consulted:

1. The ERIC compact discs, periodicals, books, and E. G. White Indexes in the Montemorelos University Library.
2. The personal libraries of professors in the department of Family Relations.
3. Social Science discs and textbooks in the University of Texas Pan American Library in Edinburg, Texas.
4. Social Science discs and periodicals at the Instituto Tecnológico y de Estudios Superiores de Monterrey, Nuevo León, México.

#### Acceptance of Positive Values - Its Importance

When children are born into this world, they arrive helpless, and almost completely ignorant. Their reasoning faculty is at zero. From the moment of birth however, they continue more rapidly, the life-long, all-important process of learning. The things they learn will determine how they live, and the activities that they involve themselves in.

In Chicago, Illinois, teenage boys group together to protect younger children, and trained students help their peers settle disputes, all in an effort to reduce violence (Crouch

and Williams, 1995). Does the attitude displayed by these youth, affect the peace and happiness of their neighbourhoods?

In Brooklyn New York, three teenage boys were arrested for dousing a sleeping homeless couple and setting them on fire. While being booked by police they mentioned something about "We just like to harass the bums" (New York Times, August 28, 1987 pp. b1, b13). Does the attitude displayed by these youth affect the peace and happiness of their neighbourhood?

Seeing that the values adopted by each individual determines the type of society that exists, how important then that the values transmitted are of worthwhile and enduring quality, of high caliber! Notes Thomas Lickona (1991:20):

A society needs values education both to survive and to thrive - to keep itself intact, and to keep itself growing towards conditions that support the full human development of all its members.

The importance of values education has taken on international recognition (Pascual, 1988). At the fourteenth Congress of the Interamerican Confederation of Catholic Education celebrated in Caracas, Venezuela in January 1983, a document was constructed called "Elements for a Project in Values Education". This document was to be used to diagnose "the reality and educative tendencies in Latin America". The hope was that the information uncovered by this document could answer the question: "What characteristics will an education have that leads to social change, a new society presided over by values of justice, solidarity, equality, respect and love?" (Pascual, 1988:27).

As stated by former United States president Theodore Roosevelt, "To educate a person in mind and not in morals, is to educate a menace to society" (Lickona, 1991:3).

## The Home Environment

It has been noted that:

Children with the most glaring deficiencies in moral values almost always come, their teachers say, from troubled families. Indeed poor parenting looms as one of the major reasons why schools now feel compelled to get involved in values education (Lickona, 1991:4).

This is not the way it should be however. The home environment is of primary importance in the lives of all children. The observation is presented that "In the formation of character," (which is synonymous to values acceptance) "no other influence counts so much as the influence of the home." It is further emphasized that "...The teacher's work should supplement that of the parents, but is not to take its place" (White, 1952:283).

It is obvious that the many changes that today's family has gone through and continues to experience, makes the challenge of creating an ideal home environment very great. The increasing numbers of broken homes, working mothers, single parents, and the bombardment of negative or questionable values from the media and society, does have a significant impact on today's family. What is the ideal type of home environment like? What are the types of home environments that exist?

### **A Place Where Needs Are Met**

The home environment includes the physical, emotional, spiritual and social conditions that exist in a family. Every human being has physical, emotional, spiritual, and social needs. The home is supposed to be the place where these needs are met effectively. Maslow's Hierarchy of Needs has become classic as a starting point for identifying the basic needs of the human being. At the base of his scale he places the bodily needs. All

humans need food, clothing and shelter primarily. These are physical needs. Next he identifies the need for safety and security. A person must feel physically and emotionally secure if he is to exist in a meaningful way. The third necessity is one for love, affection, and a sense of belonging. The need for self-esteem and the esteem of others comes next in the scale, and the ultimate need is identified as self-actualization. Maslow suggests that these needs must be met in this order. When these needs are not met, children spend many of their waking hours trying to fulfil these needs (Maslow, 1970).

**Parental Relationships**

One of the needs not mentioned by Maslow is the spiritual need. Another Scale of Basic Human Needs presented by Garcia-Marenko, includes the importance of the spiritual need as a basic for humanity. The scale identifies five needs as crucial for all human beings. They are the need for: a sense of identity, a sense of personal value, a sense of security, a sense of personal realization, and a sense of belonging. It is explained that in order for persons to experience a sense of identity, they must be able to recognize and accept their cosmic identity as a part of the universe, their sexual identity as male or female, their personal identity, family identity, and their spiritual identity, as having a special relationship with, and being special to the Superior Being (God). It is also pointed out that a satisfied sense of personal value, security, realization, and belonging are linked to the spiritual need present in all mankind (García-Marenko, 1994).

### **How are needs met?**

Technically, the physical needs of children are met in relation to the economic status of the parents, and the emotional, spiritual, and social needs are met by the various types of relationships that the parents develop with their children, and teach them to

develop with other persons. According to LeMasters, however, meeting the needs of their children may finally rest upon personal values developed by parents early in life, and not upon economics and security (LeMasters, 1977). A parent may have lots of money, but if he values the wrong things, he may not use it to wisely meet the needs of his family. It is important then, that parents analyse their values and ensure that they are properly placed.

### **Parental Relationships**

The healthiness of the family environment is primarily influenced by the relationship that exists between the parents, when the home is a nuclear one. According to Beavers and Hampson, the results of clinical studies demonstrate that the qualities of a healthy couple begin with their attitudes and thinking patterns. Adopting a benign view of one's basic nature and of that of his spouse, and being aware that human truth is always subjective was found to be important. Healthy behavioural characteristics said to have been discovered by them include "a modest overt power difference, the capacity for clear boundaries, focus on the present, and the capacity for making choices" (Beaver and Hampson, 1991:82-83). If the relationship between the spouses is not a healthy one its negative influence will, without question, be reflected in the other relationships of the family.

*In one-parent families, the relationships that exist between the single parent and other adult role models involved in the family's life will affect the transmission of values in children.*

Only parents whose own needs are met, will be capacitated to meet the needs of their children, because adults whose own lives are unstable cannot effectively monitor and manage children's activities or affiliations (Walker in Harnitz, 1987).

### **Relationships among Family Members**

After a ten year period of thorough investigation the authors of the book Helping Families to Change came up with four basic factors that contribute to effective or healthy families. The factors are: productivity, leadership patterns, expressing conflict, and clarity of communication. Productivity refers to the family's effectiveness in completing a task together. Examples of tasks are, resolving a conflict or planning something together. Effective families display "a balance between work or task efforts, and appropriate attention to the social and emotional needs of the members" (Satir, et al., 1977: 70). The leadership patterns of healthy families showed a moderate tendency towards either matriarchal or patriarchal structure in order to produce effective family functioning. In these families, different members (mother, father, or child) took on leadership roles at various times. In healthy families there is expression and resolution of conflict. Effective families also practice clarity of communication (Ibid: 71-73).

The healthy family is described as one where there is capable negotiation, individual choice, and ambivalence is respected. There is warmth, intimacy and humour (Beavers and Hampson: 47).

### **Parenting Styles**

The types of relationships that exist between parents and children give rise to a particular parenting style. There are four basic parenting styles: Authoritative, Permissive,



Authoritarian, and Neglectful (Habenicht, 1994:23). In these styles the level of "control" and "support" is the determining factor. The term "control", when referring to parenting styles, describes the manner in which parents are restrictive. Parents who exhibit high control, limit the freedom of their children to follow their own impulses. They help them to value submission to rules and compliance with responsibilities. The term "support" refers to the quantity of affection and encouragement manifest by the parents. Those parents who exhibit high support, limit criticisms and castigation. They express warmth and approval (Craig, 1994:356).

### **Authoritative Parents**

Authoritative parents establish consistent limits for their children. They are firm, patient, warm, loving and considerate of the child's needs. As adults these parents are self-controlled. They teach their children to reason. This style is characterized by high control and high support.

### **Permissive Parents**

Permissive parents establish inconsistent limits for their children and are inconsistent with discipline. Values are not stated and there is little control in the family system. They have warm relationships with their children. Children develop their own values with little adult guidance. This style is characterized by low control and high support.

### **Authoritarian Parents**

The Authoritarian parent is inconsistent in his or her demands and uses excessive

force and punishment towards their children. She has little concern for the child's needs, and is harsh and dictatorial. Furthermore she is unsympathetic and cold and as an adult is angry and uncontrolled. This style is characterized by high control and low support.

### **Neglectful Parents**

The parent who is neglectful makes inconsistent demands of their children. He ignores the child, and makes no attempt to guide him. Little concern is shown for the children's needs, and he is generally uninvolved with them. As an adult he may be abusive. This style is characterized by, low control and low support.

Clearly, the best of these options is the Authoritative parenting style.

### **Effects of Different Parenting Styles**

Review of a number of studies have shown that the children of authoritative parents are better adjusted socially and otherwise. They are more secure and self-controlled than children of other parenting styles. These children have a healthy self-esteem, and perform better in school than children of the contrasting parenting styles (Buri and Associates, 1988; Dornbusch and Associates, 1987).

Children of permissive parents tend to turn out being rebellious and aggressive. Usually, they are self indulgent, impulsive, and socially inept (Craig, 1992).

Children reared in authoritarian homes usually turn out to be introverts, fearful, insecure, and show little independence. In adolescence they can become significantly rebellious (especially males). It is possible that the girls remain passive and dependent (Kagan and Moss, 1962).

The parenting style shown to bring the worst results in child rearing, is that of the neglectful or permissive parent. The low support given by parents in this home is a form of emotional abuse. This, combined with little control, makes these children feel at liberty to indulge their most destructive impulses. Studies done on delinquent youth have shown that in many cases, they have come from just this type of home where there is a combination of permissiveness and high hostility (McCord and Zola, 1959).

### A Background to Acceptance of Values

Values are intangible and are inextricably related to the moral development of the person. The process of valuing involves specific steps.

#### **Values - What are they?**

What is a value? A value is "a powerful emotional commitment, a strong liking for something" says Fraenkel (1977:11). A value is "A preferred quality or action. In a general sense, it refers to what is good, desirable, and worthwhile" (Gillespie, 1993:9). Values find their setting in the realm of philosophy, which can be viewed as a combination of three different aspects - an activity, a set of attitudes, and a body of content (Knight, 1980). A person involved in philosophical activities with a philosophical attitude, is unavoidably confronted with philosophical content which addresses the questions of: What is reality? (Metaphysics), What is truth? (Epistemology), and What is of value? (Axiology) Axiology subdivides into the areas of ethics and aesthetics. Ethics, being "the study of moral values and conduct", seeks to answer questions such as "What should I do?" "What is 'the good life' for all people?", and "What is good conduct?" Aesthetics investigates

principles that govern the creation and appreciation of beauty and art (Ibid:8). The values being focused on in this work of investigation are ethical values.

### **The Process of Valuing**

The process of valuing involves three steps: **Choosing, Prizing, and Acting**. In order for something to be classified as a value, it must satisfy seven criteria involved in these three steps. Unless all seven of the criteria are satisfied, it cannot be counted as a value. The seven criteria are as follows:

#### **Step I CHOOSING**

1. "choosing freely" - The object or idea, must have been chosen without force or pressure.
2. "choosing from alternatives" - if no other options are available, the object or idea cannot be looked upon as a value.
3. "choosing after thoughtful consideration of the consequences of each alternative."

#### **Step II PRIZING**

4. "Prizing and cherishing" - The object or idea must be held in high esteem.

#### **Step III ACTING**

5. "affirming" -The object or idea must be acknowledged publicly by the person without shame.
6. "acting upon choices" - The choice made must be acted upon in such a way that it confirms that the idea or object is held as very precious, in contrast to other options.

7. "repeating" - Actions that demonstrate that the object or idea is of high value to the individual, must be repeated (Rath, 1966:28-29).

### Value Indicators

"When we verbalize what is important to us, we are usually identifying our value system ...but with values, 'actions speak louder than words'" (Gillespie, 1993: 11-12). The things that help us to identify the values of a person are called value indicators. There are eight of them, and by analysis of these, inferences can be made about what is of value to a person. Rath (1966:19) lists the following as value indicators:

1. goals and purposes
2. aspirations
3. attitudes
4. interests
5. feelings
6. beliefs and convictions
7. activities
8. worries, problems, obstacles.

It is pointed out that children or adults whose emotional needs are not met cannot successfully go through the process of valuing. Also a child or person who cannot think or reason, is incapable of valuing because he or she must be able to think in order to recognize alternatives (Ibid). A child's moral development must therefore be intact, if acceptance of worthwhile values is to take place.

### Moral Development

The act of "making decisions about right and wrong" is called "moral judgement" (Craig, 1992:368). Children are born with confusion as far as moral sense is concerned. Their moral sense develops with time (Peters, 1984). There is considerable debate as to

how children develop morality. Social-learning theorists believe that the child develops moral judgement by being recompensed or castigated for various types of conduct and by imitation of models. Psychodynamic psychologists believe that the moral judgement is developed as a defence mechanism against the anguish over the loss of love and approbation. Comprehension theorists believe that just like intellectual development, morality is developed in progressive stages related to the age (Craig, 1994).

Moral rules are important because they provide direction for "the successful running of the human machine." They are there to prevent breakdown, strain, or friction (Lewis, 1967:69).

### **Piaget and Moral Development**

Jean Piaget (1965) describes the moral as the respect that a person has for the rules of social order and his sense of justice, understanding "justice" to mean the interest of fairness and equality between persons. In the opinion of Piaget (Ibid), the moral sense is developed in two stages: First, there is the Moral Realism Stage in which small children believe all rules must be obeyed because they are real, indestructible things. They judge the morality of an act according to its consequences, being incapable of paying attention to the intentions of the act. For example, a child in this stage believes that a child who breaks twelve plates by accident while passing a table is more guilty, than a child who breaks two plates intentionally because he or she is angry.

Secondly, there is the Moral Relativism stage. When they reach this stage, children notice that rules are created and accepted in a co-operative manner by individuals, and that it is legitimate to modify them when necessary. It comes to their attention that

there is no absolute good or bad, and that morality depends on the intentions, not the consequences (Ibid).

### **Kohlberg's Six Stages of Moral Development**

Piaget's two stages of moral development were amplified by Lawrence Kohlberg (1981,1984). He (Kohlberg), presented his subjects (children, adolescents, and adults), with a series of stories containing moral dilemmas. The interviewed subject was asked to resolve the dilemma. Kohlberg then analysed the reasoning behind each response in order to formulate a theory of moral reasoning which develops in distinct stages. Three levels of moral reasoning are defined (Craig:370) , and each level is subdivided into two sub-levels producing a total of six stages. The levels and stages are outlined below:

<b>STAGE</b>	<b>REASONING ILLUSTRATED</b>
<b>LEVEL I - PRECONVENTIONAL LEVEL</b>	
(Based on punishments and recompenses)	
<u>Stage 1</u> -Orientation towards punishment and obedience	Obeys rules to avoid punishment
<u>Stage 2</u> -Instrumentalist Relativist (Ingenious, instrumental hedonism)	Obeys to obtain recompense so that favours are reciprocal
<b>LEVEL II - CONVENTIONAL LEVEL</b>	
(Based on social conformity)	

<u>Stage 3</u> -Morality of "Good Boy" to maintain good relations and receive approbation	Conforms to avoid disapproval or unfriendliness of others.
<u>Stage 4</u> -Morality of Maintaining Authority	Conforms to avoid censure on the part of legitimate authorities with the resultant guilt.

### LEVEL III POST-CONVENTIONAL LEVEL

(Based on moral principles)

<u>Stage 5</u> -Morality of Convention of individual rights and of the law democratically accepted	Pays attention to the conventional norms for the well-being of the community.
<u>Stage 6</u> - Morality of the Principles of the individual conscience	Pays attention to principles of ethics that are universal.

Kohlberg (1978) recognized that it is necessary to take into account the social norms and morals of the group to which a person belongs. He concluded that his six stages of moral development cannot be applied to all persons of all cultures.

### **Carol Gilligan -Two types of Moral Reasoning**

Carol Gilligan (1982), believes that there are two distinct types of moral reasoning. One is based on the concept of abstract justice, and the other on human relations and care for other people. It is noted that the perspective of abstract justice is more common in



the masculine gender, while the moral reasoning that takes into account human relations and the other person is more common in the female gender. This rule is not absolute, and exceptions will be found.

## Religious and Moral Values

### Religious Values

Springer says that religious values are an attempt "to find unity", that these values are maintained as one seeks to "comprehend cosmos." Because of religious values, a person "may affirm life or withdraw from it, but always in regard to higher reality" (Dudley:34-35). The higher reality referred to here could be identified as the Supreme Being - God. Religious or Spiritual values are those related to the development of and the maintenance, of a relationship with God. Strommen (1993:32) lists ten religious values as follows:

- \* Seeking first the kingdom of God
- \* Dwelling on Christ's Word
- \* Committing one's life to Christ
- \* Forgiving as God has forgiven
- \* Assurance of salvation
- \* Loving others as God loves us
- \* Being conformed into Christ's likeness
- \* Learning to know God's guidance ("calling")
- \* Sharing Christ with others

\* Living a life of service.

It is interesting to note that under the heading "religious", we find two distinct groups. The religious values mentioned above, are interpreted in two completely different ways by these two groups. It is noted that, there is one group of religious persons who only care about their own personal salvation and "receiving the blessings of the Lord", but are "unconcerned about the plight of others" (Dudley, 1986:47). This type of religion is defined by Gordon Allport as extrinsic religion which is exhibited by institutionalized adherents (Allport, 1954). The persons whose religion is of this type, looks out for themselves at the expense of others. In the priests of the Middle Ages who enriched themselves by exploiting their parishioners and the modern day preachers who do the same, this type of religion is demonstrated. The second group of religious persons includes persons who have completely internalized their creed of faith without reservation, they are "self sacrificing and altruistic" (Ibid. 451, 452). Mother Theresa of India and modern day persons who selflessly contribute to the betterment of others, are examples of persons in this group. This type of religion is called intrinsic religion (Dudley:1986).

The values advocated, and supported by the Seventh-day Adventist Church, are those that are as a result of intrinsic religion. In fact, it would be quite adequate to exclude extrinsic religion from the classification as a type of religion, seeing that it does not in any way reflect true religion.

### **Difference between Value/Principle, Standards, and Rules**

In the book Perspective on Values (Gillespie, 1993: 8-9), a distinction is made between religious principles or values, standards, and rules. Values or principles, are said

to be at the centre of Christianity, and are directly related to Christian character. These principles, or values, have:

1. "a solid Biblical basis in revelation."
2. "survived the test of time."
3. "are accepted by general consensus."
4. the effect of reinforcing "strength of character and compassion to others."

Standards, however, move away from the central core of Christianity, and can be seen as "interpretations of core principles." They are behavioural applications of the universal principles.

Rules are local interpretations of core principles (values), and sometimes have little relationship to the core principle (Ibid.).

### **Moral Values**

Educators divide values into two groups: group specific, and abstract universal. Group specific value are "widely shared within one group or society but, have little meaning to those not in the group" (Edwards Arcus, in Dudley, 1986:52). An example of a group specific value is a religious values. Only the persons in a particular religious group would understand and accept the values of that group. Abstract universal values on the other hand, describe those values that "would be affirmed," (although not necessarily practiced) "by all thoughtful people" (Ibid). Moral values fit into this category.

Lewis B. Smedes sees love and justice, as the two absolute moral commandments, because they "cover every conceivable human situation" (Smedes, 1983:240). These moral values, he further points out can be found in the Ten Commandments found in the

Holy Bible. In simple words, moral values are listed as: 1. Respect for people's rights 2. Care for people's needs 3. Respect for authority 4. Respect for human life 5. Respect for covenant 6. Respect for property 7. Respect for truthfulness (Ibid:21-240).

In the cry for teaching values outside the home, it is these basic moral values that are being identified for youth acceptance.

Moral values are affected by the religious beliefs of people. Research shows that:

For many people their moral framework is explicitly embedded in their faith. Their choice of values and goals, their resolution of conflicts, and the determination of appropriate social behaviors and relationships are all based on religious experience and belief (Walker, 1995: 5).

In other words, morality for many people only has significance in the context of religion.

The beliefs of Seventh-day Adventists contain both moral and religious areas which, when interpreted and applied, become values. The frame of reference for the Seventh-day Adventist church as far as eternal and religious values are concerned is Jesus Christ (Singh, 1993).

### Seventh-day Adventist's Beliefs

The Seventh-day Adventist Church was founded in 1844, and bases all its beliefs in the Holy Bible. The church has twenty-seven basic beliefs as summarized briefly below (Ministerial Association, General Conference of Seventh-day Adventists, 1988):

1. The Sacred Scriptures is the infallible revelation of the divine will. 2 Peter 1:21
2. There is one God, a unit of three coeternal persons: Father, Son, and Holy Spirit. St. Matthew 28:19

3. God the Father is the Creator, Sustainer, and Sovereign of all creation.

Genesis 1:1

4. God the Son is one with the Father. By him all things were created. Through his incarnation as Jesus Christ he revealed to mankind how God is. Colossians 1:15-19
5. God the Holy Spirit is always with his children, leading them to the truth. John 14: 16,17
6. God the Trinity in six days created "the heavens and the earth", and established the seventh day as the day of rest. Exodus 20:8-11
7. Man and woman were made in the image of God, with their own individuality and with the faculty and freedom to think. Genesis 1:26-28
8. The entire human race is found wrapped in a conflict between Christ and Satan about the character, law, and sovereignty of God over the universe. Revelation 12:4-9
9. Through the life, death and resurrection of Christ, God provided the only valid means to expiate the sins of humanity. John 3:16
10. Through Christ and faith in him, we come to enjoy the experience of salvation. 2 Corinthians 5:17-21
11. The Church is the body of Christ, a community of believers, where He is the head. Ephesians 4:11-15
12. In the last days, a Remnant has been called to keep the commandments of God and the faith of Jesus. Revelation 12:17
13. The church must maintain the unity of Christ without discrimination based on race, education, or other characteristics. 1 Corinthians 12:12-18

14. Baptism is a public expression of the believer's acceptance of Christ as God and Lord. Romans 6:1-6
15. The Lord's Supper is a partaking of the emblems of the body and blood of Jesus. 1 Corinthians 11:23-29
16. God has given talents to all of the members of his church. Romans 12:4-8
17. An important characteristic of the Remnant Church is the Spirit of Prophecy. Revelation 12:17; 19:10
18. The Ten Commandments express the love of God and the immutable and eternal principles of his government. Exodus 20:1-17; Matthew 5:17-20
19. The beneficent Creator rested the seventh day and instituted it as a monument of creation for all mankind. Genesis 2:1-3; Exodus 20:8-11
20. We are stewards of God, responsible for the administration of all His resources. Malachi 2:8-11
21. We are invited to be pious persons who work in harmony with the principles of heaven. 1 John 2:6; 1 Corinthians 6:19-20
22. Marriage was established by God in Eden intended to be a union for life, between a man and a woman. Genesis 2:18-25
23. There is a Sanctuary in heaven where Christ ministers on our behalf. Hebrews 8:1-6
24. The Second Coming is the blessed hope of the church. The coming of Christ will be literal, personal, visible, and worldwide. St. John 14:1-3; Acts 1:9-11

25. Death is a state of unconsciousness; but God, the only one who is immortal, will give eternal life to the redeemed. Ecclesiastes 9:5-6; 1 Timothy 6:16.

26. The Millennium is the one thousand year reign of Christ with his saints, in heaven which extends between the first and second resurrection. Revelation 20.

27. The New Earth will be the eternal home of the redeemed. Revelation 21:1-7

An amplified view of the Adventist belief on "Christian Behaviour" is as follows:

We are called to be a godly people who think, feel and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. In stead we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. - **Fundamental Beliefs, 21** (Seventh-day Adventists Believe p.278)

### **Parents and Values Transmission**

"In character development, the family is foundational", comments Dudley (1993:187). "Not only is the home the most important influence in acquiring a value system, but what happens here impacts on how the youth will relate to the other two major sources of influence - the church and the school" (Ibid). Parents must structure homes that lead to successful values transmission.

## Parental Qualities that Lead to Successful Values Transmission

### Knowledgeability

The first important quality for successful child rearing is that of knowledgeability. Studies show that parents in lower social brackets utilize methods of child-rearing that are more negative in socialization outcomes. One of the reasons cited for this is that many parents in the lower social brackets "lack knowledge as to what child rearing practices help children develop intellectually" (Ornstein and Lavine, 1989:420). It has also been noted that when parents fail to meet the emotional needs of children, the more likely cause is a failure to understand the psychological support needed by children for growth (Hranitz and Eddowes, 1987). Without the proper knowledge of the physical, emotional, and spiritual needs of children and how best to meet these needs, parents are inclined to repeat the same mistakes made by their parents and others who influenced their upbringing. Parents and teachers have been observed presenting lessons, or interacting with children in ways totally inappropriate or even harmful to them, when the characteristics of their age or level of development are taken into account (Habenicht, 1994).

Apart from knowing the basic needs of children and the characteristics of their moral development which have already been mentioned in this work, parents should know the differences that exist between boys and girls as they pass through adolescence. The years of life that are looked upon generally as adolescence are those between 12 or 13 to 20 years (Paplia and Olds, 1992). These years form the transition period between childhood and adulthood. It is during this period that children generally analyse the values that have been presented to them in childhood, and accept or reject them. During this



stage boys relate more to God's power and authority. Girls respond more to God's love. Parents must present both sides of God to their children so that both sexes can develop a balanced view of Him. Parents must be aware of the individual differences of their children. The personality, position in the family and life's experience, all affect each child differently. It is therefore important that parents adapt their efforts in transmission of values to fit the individual child. One style will not do for every child (Habenitch, 1994).

Another area of helpful knowledge for parents, is that of the temperaments. Parents should take time to become acquainted with their children "...their disposition and temperaments" that they may know how to deal with them... "Children have varied temperaments, and parents cannot always give the same manner of discipline to each" (White, 1954:207).

Each temperament has its positive and negative attributes. Parents are advised to be knowledgeable about temperaments because in the delicate work of values transmission, the wrong kind of treatment could obstruct the successful communication of desired values. In the treatment of children, methods should be used that complement their temperaments. Knowledge of the temperaments should not be used as a rigid mode of classification, but as a flexible guide to understanding the child.

There are four temperaments, sanguine, phlegmatic, choleric, and melancholic. The sanguine child generally responds easily to spiritual things and is compassionate, kind, and friendly. They are curious, enthusiastic, and active. They are also noisy, impulsive, disobedient and great imitators.

Phlegmatic children are generally pleasant and orderly. They are good models of reverence and think before acting. They are easily pacified. Phlegmatics are also incommunicative, insecure, conformist and can be mean and selfish.

Children with choleric temperaments are generally independent, fearless, strong leaders, who are highly productive. They also are at times incompassionate and self-sufficient. They are little analytical.

Melancholics are generally brilliant, creative, and industrious. They make loyal friends and are gentle, and self-sacrificing. They also tend to be gloomy, suspicious, and revengeful. Indecisive and perfectionist, they like to escape from reality.

There are also combination temperaments ( La Haye, 1979).

### **Modelling**

Another important parental characteristic that is crucial for successful values transmission is modelling. In order to raise moral children, parents should set a good example (Lickona, 1992). Lewis notes that "Example is a difficult taskmaster, but no teacher is more effective. If truths you value are to be etched deeply on your child, you must model..." (Lewis, 1988:13). By involving themselves in activities such as helping people in need, carrying out acts of kindness, paying attention to prayer and the reading of scripture, Christian parents are modelling the kind of life they want for their children (Strommen, 1993).

### **Being an Effective Disciplinarian**

Discipline is an integral part of transmission of values. It prepares the child for successful self-government which is an important value. The author of Prime Time Kids identifies four parental qualities that will lead to success in disciplining children: 1. be open 2. be consistent 3. keep an even temperature (meaning that, the emotional climate should be free of shocking changes) 4. balance tenderness and firmness (Kuzma, 1980:370).

Parents are humans, and for this reason they will make errors at times. An important part of modelling is the ability to say "sorry" to children when an error has been committed against them. They are very generous with their forgiveness (more generous than adults), and instead of losing respect for adults who ask pardon, they gain more respect for them (Singh, 1993; Lewis, 1988).

Parents who recognize that they are not completely self sufficient are at an advantage. When a parent observes other Christian adults who, by their influence can get through to their children on issues where they might have failed, they should not be too proud to admit it. Since everyone is given special talents, no one person having all of the talents, parents who can recognize their areas of need and allow and encourage others to help to "fill the gap", will be helping their children, themselves and the society to become a better place (Lewis, 1988:13).

### **Relating Congenially**

"...All human beings come into this world with certain needs that can only be satisfied in intimate relationships with other people" (Flowers, 1988:1). Parents have the

privilege of being the ones to first help their children to learn how to relate in order to meet these needs. Strong bonding must take place from infancy onward. Parents who fail to develop close, healthy relationships with their children are in danger of "losing them" when they arrive at the adolescent stage. Children's friends may be very influential during this stage and can emerge as dominant "if the relationship of love and caring between parents and child is broken or vastly diminished" (Strommen, 1993:36). Studies carried out by Search Institute in 1985 on eight thousand, one hundred sixty-five youth showed that 60 percent of them said they enjoyed their friends and parents equally. Fifteen percent said they enjoyed their parents more than their friends. Only 25 percent of the adolescents said they enjoyed their friends more (Ibid). Parents then, can and must make an effort to maintain healthy, happy, close relationships with their children throughout this period.

Adolescence is a time where the main task of the adolescent is individuation. They want to find out how they are different from members of their family, what they are capable of, relate to their peers and become accustomed to their changing bodies. If parents know what to expect and how to deal with these changes, they can help to lead their adolescents successfully through this stage of life (Nelson and Lott, 1991).

Habenicht (1994), an expert in child education, reveals that the three most important lessons for children to learn are the lessons of love, trust, and obedience. These lessons are only learned through experience she notes. This experience is brought about by the relationships that they have with their parents. Parents must surround their children with unconditional love. This kind of love will lead to trust because they will realize that

because their parents love them so much, they will always do only what is best for them. When they come to love and trust their parents they will find it easy to obey (Ibid). This basic love-trust-obey relationship with parents forms the basis for all spiritual relationships. Children must also be taught when not to trust so that they can live a successful life.

When children have no parents who develop these relationships with them, the results of successful, positive values transmission can still be possible if they find at least one trustworthy adult with whom they can develop a meaningful relationship - a relationship where they can experience closeness which frees them to be truly themselves (Singh, 1993).

Should parents or other significant adults fail to develop close strong relationships with their children, there are other voices that will woo them in the wrong direction. DeMoss, a noted youth speaker, comments that there was a time when children learned from three main sources - home, church, and school, but now there is a fourth "learning centre": the world of popular entertainment, personified into a chorus of 'voices'. The music industry, television and film industries, advertising, comic books, video games, and the news media are included in these "voices", and "...all are capable of transmitting values, morals, ideologies and attitudes about life in bigger than life terms" (DeMoss jr., 1992:12-13).

### Ability to Teach

The mere fact that one is a parent, makes him or her a teacher. Teachers make deliberate efforts to impart knowledge. They execute pre-arranged plans, and they repeat

the same lessons in various ways in order to increase the level of learning. One need not be a trained professional to acquire these skills, but parents have the responsibility to read widely and educate themselves in the skills that they do not have. Parents must learn to be successful teachers.

### **Results of Research on Transmission of Values**

In a series of studies on the transmission of values from parents to children a number of discoveries were made as far parental influence is concerned. In a study done by Whitbeck and Gecas (1988), of 82 families it was discovered that the perception that children had of their parents values was the strongest factor in values transmission. The clearer the child's perception of the parents value, the more successful was the transmission. It was also noted that the personal values of child and parent affected the perception that each had of the values held by the other. The discovery was made that fathers and mothers both transmitted their values more consistently to their daughters than sons. Whitbeck and Gecas concluded from their study that the most important factor in values transmission is finding ways to clarify the perceptions that children have of the values their parents would like to transmit. Although quality of parent-child interaction was found to affect the child's inclination to accept parent's values, it was insufficient to ensure values transmission. Children must know what parents value.

In another study conducted by Clarke and Associates (1988) on 68 mother-father-son triads of Protestant congregations, it was found that mother's values about religious experience and practice could predict similarities between mothers and sons. Mother's self-reported frequency of church attendance and discussion of religious

topics was not related to mother son agreement on religious experience and practice. Father-son agreement in relation to church attendance and religious experience were related to father's behaviour and values. If fathers attended church regularly and discussed religion frequency at home, their sons reflected the same behaviour.

In another study carried out by Hodge and associates (1982) on 254 youth-father-mother triads from Protestant churches, it was found that there are very weak relationships between parent-child transmission of religious and political values. Out of four religious values and five political values only one value showed the impact of family characteristics on its transmission. That value was creedal assent. Successful transmission of this value was strongest in families where "parent-child overall disagreements were small and where the parents were younger, had definite religious beliefs and agreed on them, and carried out conscious religious socialization in the home" (Ibid: 578). Hoge and his associates believe that there was more influence from the social environment than the home in transmission of the other eight values.

### How to Teach Values

"Young people will soon be on their own. They are going to have to consider and choose the principles by which they will live. In this confusing moral age, that's not easy" (Dudley, 1981:13). This reality makes it extremely important for parents, and all adults who interact with youth, to become aware of the methods that are most successful in transmitting important values to them. It seems, from observations made, however, that "values are primarily caught, not taught. They are "...absorbed from those one loves and respects" (Strommen, 1993: 35). The most important principle then in teaching values is

to be someone who communicates love and respect to the children of your care. This relationship is important because: 1. Values are deep-rooted. They take root in human emotions. 2. They are formed in an atmosphere of naked honesty when people dare to expose their heart to others (Singh, 1993:246).

Once a loving, respectful relationship exists between parent and child, the next step is to implement an effective teaching method. Notes D. and L. Larson (1992:13, 17):

Advice used to be one of the chief ways we tried to help other people make choices. But for the most part, the time is gone when a person can hope to achieve change in another's behaviour or belief simply by outlining what ought to be done.... Effective education does not give people answers; rather it draws their own answers from them.

The effective method of teaching values is by gentle reasoning or induction. This method uses discussion to explain to youth why certain moral principles are important, and how the breaking of them can violate inner personal need, and bring unhappiness to others as well. It appeals to the child's internal resources for controlling and monitoring behaviour. External force tactics such as love withdrawal are completely excluded in this process (Strommen, 1993).

In a study conducted by Strommen and Associate (1985), parents who used induction were isolated and compared with others who did not. The findings were that "a significantly larger number of adolescents whose parents utilized this method had internalized the moral values cherished by their parents" (Ibid: 127-128).

A variety of techniques can be used to involve youth in this type of inductive reasoning in an attempt to transmit important values (Rath, 1966; Larson, 1992; Lickona, 1992):



1. The clarifying Response (with one person)
2. Value Sheets
3. Roleplaying
4. The Contrived Incident
5. Value Clarifying discussion (with groups)
6. Thought sheets
7. The Value Continuum
8. Open-ended Questions
9. Autobiographical Questionnaire
10. Voting
11. Reports
12. Projects/Field Work

Inductive reasoning includes presenting children with "questions which elicit responses that require thought and analysis" (Hester and Killan, 1988: 10). Some types of questions that are useful in promoting inductive reasoning are literal, interpretative, and evaluative questions. Parent and child must interpret clearly, what is being communicated by each other. They must also evaluate the issue under discussion, as they capture the literal picture of the issue clearly. Examples of the three types of questions mentioned are found below:

Literal Questions -

Who or what was involved?

What happened?

What are the important details?

Is the point you are making that...?

Can I summarize your point as...?

### Interpretative Questions -

Why did it happen?

What does it mean?

What significance is it to others?

What are your reasons for saying that?

How do you know that?

Does what you say presuppose something?

Is what you say to mean that...?

What do you mean when you use that word?

### Evaluative Questions

Was that good? Why?

How was it valuable?

What standards did you use to explain its worth?

What other way can you state that?

Did you like it? Why?

## **Decision Making**

After all the means have been utilized in deductive reasoning and helping youth to discover important values and the logic behind them, the final important step is to foster decision-making on the part of youth. "No amount of knowledge or information, no

number of practices or rote repetitions will develop character until a person has the freedom to make his or her own decisions" (Thomas, 1993:34). Character development and values transmission are synonymous in the opinion of the author of this thesis; and the true test of character and values acceptance is the response given when decisions must be made individually. Parents and significant adults must be disposed to give young people opportunities to make decisions, and love and accept them regardless of their decisions. Love and acceptance leaves the door open for parents to continue having an influence on the values of youth, rejection and coldness closes it.

The result of the Valuegenesis study done in the United States and Canada supported the idea that children who were involved in a school and church environment that reflected the values of their home, had a much higher percentage of successful transmission of parental values (Dudley, 1992: 294-295). Parents must strive to surround their children with social environments that agree with their own.

Combined with all of their efforts parents are advised to pray that Divine Help will bless and assist them in the passing on of vital values to the generation of the future (Singh, 1993).

### Techniques of the Research

The technique chosen for securing data by this research was the application of an analytical questionnaire to the chosen sample group.

Population and Sample of the Study

**CHAPTER III**

**METHODOLOGY OF THE RESEARCH**

**Introduction**

This chapter presents a summary of the procedures followed in this research. It includes a description of the type of research being conducted, and the techniques used to accomplish the study. The population studied and the instrument used in obtaining data, are described; null hypotheses are presented, and the procedure used to analyse the data is explained.

**Type of Research**

This research combines two research designs. Firstly, it utilizes the descriptive method. The study will describe to what extent freshmen students here at Montemorelos University have accepted the religious and moral values of the Seventh-day Adventist Church. Secondly, it utilizes the correlation method in which relationships between two variables are explored (Borg and Gall: 321), no correlation representing the null hypothesis. The relationship between parental qualities and activities in relation to the acceptance of values by children will be explored.

**Technique of the Research**

The technique chosen for securing data in this research was the application of an anonymous questionnaire to the chosen sample group.

## Population and Sample of the Study

The freshmen students of the University of Montemorelos in Montemorelos, Nuevo León, México, for the school year 1994-1995, was the population chosen for this investigation. First year university students are those taking their first step towards an independent, adult life. They face more decisions that must be made individually without the presence of parents. The values adopted by them will inevitably be expressed by them at this point in their lives.

It is expected that as these students continue the pursuit of their chosen careers, their values will mature and go through some changes. It is noted that education itself "helps shape people, cultivating abilities and qualities that last throughout life..." (Holmes, 1991:4) and in the moment that a professor stands before a class, values are being presented to his or her students because values are "inherent not only in what is taught, but also in how it is taught" (Ibid: 5).

Taking into account the fact that students' values will most likely change as education continues, first year university students seemed to provide the best population for this investigation. It seemed reasonable that the purest reflection of values adopted while the home influence is greater would be presented by freshmen students.

The sample chosen for this study included one hundred fifty-seven students from various freshmen groups (Medicine, Business Administration, Computer Science, and Biochemistry) on the campus of Montemorelos University. Male and female students participated. Of these one hundred fifty-seven students, one hundred thirty-six classified

themselves as members of the Seventh-day Adventist church. It was the data obtained from these questionnaires that was analysed in this study.

### **Instrumentation**

The instrument employed in this study was a four-paged questionnaire consisting of forty-three questions. Question numbers 33, 37, and 39, contained a number of sub-items (See example of questionnaire in Appendix) which resulted in the total number of items to which participants responded being 90.

### **Construction of Questionnaire**

Questions presented in the instrument found their origin in the Valuegenesis study performed in the United States of America and Canada. Three of the original instruments used were obtained and utilized in formulating the final instrument. These original instruments were the questionnaires presented to the youth population (13-25 years of age), and included:

1. The original form of the first Valugensis study which involved over four hundred questions.
2. The Short Form of the Valugensis study, which contained two hundred twenty-one questions.
3. The Hispanic version of the questionnaire which contained two hundred ninety-two questions.

Questionnaires one and two were obtained by visiting the John Hancock Youth Ministry Center on the campus of the La Sierra University in La Sierra, California. The third questionnaire was obtained from Dr. Ed Hernandez at Andrews University.

Permission was granted from the originators of these questionnaires to utilize them freely in conducting this investigation (See Appendix). They further advised that modifications necessary for refining the final instrument into one relevant to the population being studied in Mexico should be made with no hesitation.

The three original questionnaires already mentioned presented items that were geared to analyse the home, school, and church environments of the participants. They also presented items that analysed the moral and religious values held by the participants. The present investigation focuses on some of the variables that are related to the home environment and acceptance of values by children, hence the questions utilized were those that analysed the home environment only, and the moral and religious values held at present by the subjects. Questions deemed irrelevant to the population being studied were excluded from the final questionnaire, and those deemed necessary for a more accurate definition of the sample, and more specific information in certain areas, were added or modified. Questions that were modified or added to the instrument utilized, included questions numbers 16, 17, 28, 29, 33r, 37q, 41c, 42, and 43.

### **Types of Questions Asked**

The questions employed in this questionnaire were generally closed questions utilizing scales of classification that were numerical and descriptive. A pilot study was conducted, and necessary modifications were made to the questionnaire afterwards.

Apart from demographic questions, the instrument presented questions that were designed to analyse the family environment of the subject in four areas:

1. Degree of congenial relationship between the subject and his or her parents.
2. Quality of parental modelling of values.
3. The grace orientation provided for the children of the home.
4. The general social environment of the subjects.

Other questions in the instrument were designed to identify the values held by the participant in four areas of life:

1. Attitudes toward God and His church, (the Seventh-day Adventist Church as viewed by subjects) which involved love and commitment towards God, faith in God, service to God, and commitment to God's church and the beliefs advocated by it.
2. Attitudes toward others, which involved belief in equality, sharing ones faith with others, helping others.
3. Positive life-style, which included healthfulness, elimination of life-threatening lifestyle choices, and acceptance of life affirming lifestyle choices.
4. Attitudes toward oneself, and the enhancement of Christian character, which involved the development and use of talents, honesty, self-discipline, and self-respect.

The questions designed to reflect values of the subjects, utilized the value indicators of attitudes, beliefs or convictions, and activities.

### Collection of Data

All of the information or data obtained in this research, was obtained from the participants who filled out the questionnaires.



## **Techniques for Securing and Registering Data**

Data for this study was secured by personally approaching the directors or professors of the various disciplines of the University. The type of questionnaire to be presented, and its purpose were explained, and permission requested to apply it. In all cases consent was freely granted to apply the questionnaire on a planned date. In all cases, the questionnaire was presented to the subjects by their professors in a given class period. The instruments were then collected by the professor and turned over to the investigator.

The completed questionnaires were coded, and the data from each were entered into the appropriate electronic data base which was analysed by computer.

### **Null Hypotheses**

The null hypotheses proposed by this investigation are as follows, in relation to Seventh-day Adventist Values:

1. That the level of bonding or congenial relationships between parents and children has no significant correlation with children's acceptance of values.
2. That parental modelling of desired behaviour has no significant correlation with children's acceptance of values.
3. That parents' use of grace orientation in promoting positive character building has no significant correlation with children's acceptance of values.
4. That children's passage of time in the society of persons who reflect the values of their parents, has no significant correlation with their acceptance of values.

## Analysis of Data

The data was transferred from the originally created data base in dBASE format to the statistical package SPSS for analysis. The descriptive or simple analysis was conducted by obtaining frequencies and modes of each variable. The variables in this study were ordinal, and so the Spearman rho zero-order correlation was employed in the bivariate analysis of the data. The hypotheses were tested by utilizing the forementioned statistical procedure.

### Summary

In this chapter, the type of study being conducted was identified. The sample and instrument were described. Also, the techniques used for securing data were explained and the null hypotheses presented. The procedure used for analysing the data and testing of the hypotheses was presented.

### Characteristics of the Sample

The sample contained 47 percent males and 53 percent females between the ages of 14 to 33 years of age. The average age group was 18-20 years. Eighty-six percent of the participants were Mexicans, and 5.1 percent Mexican-Americans. Eight percent of the sample were from Central America, South America, and other countries - Jamaica, African countries, and Haiti.

### Acceptance of Values

The dependent variable in this study was "acceptance of values", and was divided

## **CHAPTER IV**

### **PRESENTATION OF RESULTS**

#### **Introduction**

This chapter presents the results obtained from this investigation. They will be presented in the order of the descriptive characteristics of the sample, relationships between the dependent and independent variables, and testing of the null hypotheses.

The original number of individuals in the sample for this investigation was one-hundred and fifty-seven persons. Of these, twenty-one persons did not fit the criteria of being members of the group under study (Freshmen, Seventh-day Adventist youth). These twenty-one questionnaires were removed from the sample, leaving a total of one hundred thirty-six participants in the analysed sample.

#### **Characteristics of the Sample**

The sample contained 47 percent males and 53 percent females between the ages of 14 to 33 years of age. The average age group was 18-20 years. Eighty-six percent of the participants were Mexicans, and 5.1 percent Mexican-Americans. Eight percent of the sample were from Central America, South America, and other countries - Jamaica, African countries, and Haiti.

#### **Acceptance of Values**

The dependent variable in this study was "acceptance of values", and was divided

into four sub-variables: attitude toward God and his church, attitude towards oneself, attitude towards others, and positive lifestyle.

ATTITUDE TOWARD GOD	+ %	- %	Not Sure
Live according to God's norms	89.8	6.6	1.5

The majority of the items of the questionnaire were based on a one to five scale in which the numbers 1 and 2 represented a negative response and numbers 4 and 5, represented a positive response. The number 3, generally represented a "I am not sure" response, and was not then included among the positive nor negative responses.

ATTITUDE TOWARD GOD	+ %	- %	Not Sure
Certainty that God guides them	84.7	9.6	5.0
Inspired by beauty of God's creation	80.3	8.7	8.8

### Attitudes Towards God

In response to the question "How important is it for you to live your life in accordance with God's norms?", 89.8 percent of the students responded that it was quite, or very important. Only 6.6 percent felt that it was of little or no importance, 1.5 percent were not sure of their opinion. Nearly 85 percent of the respondents acknowledged *having the certainty that God guides their lives often or always*. Five percent felt this

certainty sometimes, and 9.6 percent rarely or never felt this certainty. Eighty-eight percent of the sample said they attend church willingly, 4.4 percent said they did not, and 5.1 percent were not sure of their opinion. It was noted that 80.3 percent of the respondents are often inspired by the beauty of God's creation, 8.8 percent felt inspired at times, and 8.7 percent felt rarely, or never inspired.

These responses indicate that the large majority of the participants, more than eighty percent, have a very positive attitude towards God.

The tables below present the frequencies for the questions mentioned. The difference between the total percentage and 100% is the percentage of missing responses for the particular question.

**Table 1. Attitude Towards God I**

<b>ATTITUDE TOWARD GOD</b>	<b>+ %</b>	<b>- %</b>	<b>Not Sure</b>
Live according to God's norms	89.8	6.6	1.5
Attend church willingly	88.0	4.4	5.1

**Table 2. Attitude Towards God II**

<b>ATTITUDE TOWARDS GOD</b>	<b>+%</b>	<b>-%</b>	<b>At Times</b>
Certainty that God guides them	84.7	9.6	5.0
Inspired by beauty of God's creation	80.3	8.7	8.8

In the questions that used the value indicator of actions to test subjects attitude toward God, it was found that 62 percent confirmed that their lives are often or always turned over to Christ. Those whose lives were at times turned over was 28.7 percent, while those whose lives were rarely or never turned over to Christ was 8 percent.

**Table 3. Frequency of Life Being Turned Over to Christ**

<b>LIFE TURNED OVER TO CHRIST</b>	<b>%</b>
Always or often	62.0
Sometimes	28.7
Rarely	6.0
Never	2.0

Subjects who read the Bible on their own once or more times per day were 33.6 percent. Those who read it various times per week was 19 percent, while those who read it twice-a-month to never was 46.3 percent.

**Table 4. Frequency of Bible Reading**

<b>READS BIBLE</b>	<b>%</b>
Once of more per day	33.6
Various times per week	19.0
Twice per month to never	46.3

Participants who read the writings of Ellen G. White various times each week or more was 24 percent of the sample. Thirty-eight percent of the subjects read her books less than three times per month, and 38 percent never read her books.

**Table 5. Frequency of Reading Writings of E.G. White**

<b>READS WRITINGS OF E.G. WHITE</b>	<b>%</b>
Various times each week or more	24.0
Twice-a-month or less	38.0
Never	38.0

Forty-seven percent of the sample confirmed that they try to apply their faith to social and political problems often or always, 24.7 percent did so sometimes, and 25 percent did so rarely or never.

**Table 6. Frequency of Efforts to Apply Faith to Problems**

<b>TRIES TO APPLY FAITH TO PROBLEMS</b>	<b>%</b>
Often or always	47.0
Sometimes	24.7
Rarely or never	25.0

These results show that for some of the subjects, the practical application of their faith relationship with God is somewhat less stable than their attitudes toward God, and this could be attributed to a number of factors such as incomplete emotional or moral development, faulty self-esteem or unresolved internal conflicts that hinder practice of theoretically accepted principles, or failure to abide in Christ. (Peters, 1984; Strahan,

1994; S.D.A. Beliefs, 1988). Notwithstanding these possibilities, activities present a stronger indication of values held, than beliefs or attitudes (Rath, 1966).

Seventy four percent of the participants said that they pray one or more times per day outside of church or saying grace. Twelve percent pray various times per week, while 12 percent pray less than three times per month or never.

**Table 7. Frequency of prayer outside of Church and Mealtimes**

FREQUENCY OF PRAYER	%
One or more times per day	74.0
Various times per week	12.0
Less than 3 times per month	12.0

The question testing frequency of church attendance showed that eighty-seven percent of the subjects attend one or more times per week, 10 percent two or three times per month, and 1 percent never attend.

**Table 8. Frequency of Church Attendance**

FREQUENCY OF CHURCH ATTENDANCE	%
Once or more times per week	87.0
Two or three times per month	10.0
Never	1.0

### Attitudes towards God's Church and it's Beliefs

One of the key questions in assessing attitudes of subjects towards the church was "When you are independent of your parents, do you think that you will remain active in the Seventh-day Adventist church?" Seventy-six gave a positive response, 18 percent said it was probable, 4.0 percent said it was unlikely, and 1 percent responded "no way".

**Table 9. Determination to Remain Active in Church**

<b>WHEN INDEPENDENT WILL REMAIN ACTIVE IN CHURCH</b>	<b>%</b>
Definitely and quite probably	76.0
Probably	18.0
Unlikely	4.0
No way	1.0

If given the option of choosing which type of school to attend, 74 percent would choose a Seventh-day Adventist school, 11 percent would choose a private non-religious school, 6 percent a public school, while 8 percent did not feel it mattered which type of school they attended.

**Table 10. School Preference**

<b>CHOICE OF SCHOOL</b>	<b>%</b>
Seventh-day Adventist	74.0
Private non-religious	11.0
Public	6.0
Not important	8.0

Fourteen percent of respondents confirmed that they return a faithful tithe and offering when they receive income. Forty-eight percent rarely gave tithe and offering, 10 percent gave offerings but not tithes, 17 percent gave tithes, but not offerings and 11 percent gave neither tithes nor offerings upon reception of income.

**Table 11. Faithfulness in Return of Tithes and Offerings**

<b>RETURNS FAITHFUL TITHE AND OFFERING</b>	<b>%</b>
Returns faithful tithe and offering	14.0
Rarely give faithful tithe and offering	48.0
Give offering but not tithes	10.0
Give tithe but not offerings	17.0
Does not support the church financially	11.0



When questioned as to how important they felt church participation was, 63.5 percent responded positively, 22 percent felt that it was somewhat important, while 10 percent were not sure of their view. Three percent felt church participation was not important.

**Table 12. Importance of Church Participation**

<b>IMPORTANCE OF CHURCH PARTICIPATION</b>	<b>%</b>
Very or quite important	63.5
Somewhat important	22.0
Not sure	10.0
Not important	3.0

Subjects agreeing to sexual relationships only inside of marriage were 67.9 percent, 28 percent disagreed, and 3.7 percent were not sure of their opinion. Ninety-three percent of the respondents supported positively keeping the seventh day holy as the Sabbath. Three percent did not, and 3.7 percent were not sure of their opinion. Seventy-nine percent of the subjects believe in dressing modestly, 7.5 percent disagreed, and 10.0 percent were not sure of their opinion.

**Table 13. Attitude Towards Church Beliefs**

<b>ATTITUDE TOWARDS CHURCH'S BELIEFS</b>	<b>+%</b>	<b>-%</b>	<b>Not sure</b>
Agrees - sexual relationships only in marriage	67.9	28.0	3.7
Believes in keeping Sabbath holy	93.0	3.0	3.7
Believes in dressing modestly	79.0	7.5	10.0

Other attitudes to church beliefs are displayed below. The question asked was "Are you in agreement or disagreement with the following practices?" On the five point question scale, those who disagreed with the practice demonstrated a positive response to the church's belief or standard.

**Table 14. Agreement With Church Beliefs**

<b>AGREEMENT WITH BELIEFS</b>	<b>+%</b>	<b>-%</b>	<b>Not sure</b>
Smoking	83.9	8.4	3.7
Drinking	84.6	10.9	2.2
Wearing jewellery	68.6	13.8	14.7
Listening to rock music	73.0	18.2	6.6
Dancing	65.7	19.6	11.0
Eating prohibited meats	75.9	14.5	7.4
Using make-up	39.4	39.3	16.2
Going to the cinema	53.2	21.0	23.5
Participating in competitive sports	10.2	69.9	17.0

**Positive Life-style**

This sub-variable probed the subject's attitudes and activities in living a healthy life-style through accepting life-affirming choices and eliminating life-threatening choices. The individual items are listed below with the resulting percentages of positive and negative responses.

**Table 15. Response to Positive Life-style Beliefs**

<b>POSITIVE LIFE-STYLE BELIEFS</b>	<b>+%</b>	<b>-%</b>	<b>Not sure</b>
Body is temple of Holy Spirit	94.9	2.9	0.7
Do physical exercise daily	89.7	3.6	3.7
Avoid illegal drugs	86.9	10.7	3.0
Shun masturbation	79.5	8.0	6.6
Do not drink alcohol	84.6	10.9	2.2
Do not listen to rock music	73.0	18.2	6.6
Avoid caffeinated drinks	72.2	13.8	12.5
Have sexual relations only in marriage	67.9	28.0	3.7
Be a vegetarian	58.4	19.4	20.0

The church beliefs that found lesser support by the subjects in Mexico were the same ones that were least supported by youth in Valgenesis studies conducted in the United states of America and Canada, and Australia (Dudley and Gillepsie, 1993; Strahan, 1994) These standards were those related to jewellery, rock music, cinema attendance, dancing, and use of caffeinated drinks.

### Attitude towards Oneself

This sub-variable tested participants development and use of talents, honesty, self-discipline, and self-respect as steps towards enhancing Christian character.

Eighty five percent of the sample agreed that development of their talents was quite or very important, 6 percent felt that it was somewhat important, 1 percent felt it was not important, and 6 percent were not sure of their opinion. Eighty percent of the subjects felt it was very important to utilize their talents in helping others, 10 percent felt that it was somewhat important, 2 percent felt that it was not important, and 6 percent were not sure of their opinion.

**Table 16. Attitudes Towards Oneself I**

<b>ATTITUDE TOWARDS SELF</b>	<b>Important</b>	<b>Somewhat Important</b>	<b>Not Important</b>	<b>Not Sure</b>
Important to develop talents	85.0	6.0	1.0	6.0
Important to use talents to help others	80.0	10.0	2.0	6.0

Eighty-seven percent of the participants stated that three or more of their five best friends are Seventh-day Adventists like themselves, 13 percent noted that only two or less of their best friends were.

**Table 17. Number of Best Friends Who are Adventists**

<b>NUMBER OF S.D.A FRIENDS</b>	<b>%</b>
One out of five	7.0
Two out of five	6.0
Three out of five	15.0
Four out of five	28.0
Five out of five	44.0

Seventy-three percent of participants spend 3-5 or more hours per week in doing class assignments, while 27 percent spent less than two hours or spent no time in doing assignments.

**Table 18. Time Spent on School Assignments**

<b>TIME SPENT ON SCHOOL ASSIGNMENTS</b>	<b>%</b>
More than 6 hours per week	45.0
3-5 hours per week	28.0
1-2 hours per week	18.0
Less than one hour per week	6.0
Does not do assignments	3.0

Sixty-three percent of youth interviewed said it was extremely important for them to participate in church activities. Twenty-two percent felt it was quite important, 3 percent that it was not extremely important, and 10 percent were not sure of their feelings. Fifty eight percent of subjects noted that making lots of money was not extremely important to them, 27 percent that it was quite important, while for 5 percent it was extremely important. Eight percent of the respondents were not sure of their opinion.

**Table 19. Attitude Towards Oneself II**

<b>ATTITUDE TOWARDS SELF</b>	<b>Not Extremely Important</b>	<b>Quite Important</b>	<b>Extremely Important</b>	<b>Not Sure</b>
Important to participate in Church activities	3.0	22.0	63.0	10.0
Important to have lots of money	58.0	27.0	5.0	8.0

### Attitude Towards Others

This sub-variable focused on belief in equality, sharing one's faith with others, and helping others. Eighty-two percent of participants believed that men should equally share the daily responsibilities of the home, while 8 percent disagreed, and 10 percent were not sure of their opinion. Thirty-seven percent of subjects believed that the husband is the head of the home, and the wife has voice and vote in all decisions. Fifty-four percent of participants felt that the husband and wife are equal in everything. Eight percent believed that the husband is the head of the home and the wife has voice and vote only in some things. One percent believed that the husband is the head of the home and the wife must obey him in everything.

**Table 20. Attitude Towards Others I**

<b>FUNCTIONS OF HUSBAND AND WIFE IN HOME</b>	<b>%</b>
Husband is head, wife must obey in everything	1.0
Husband is head, wife has say in some things	8.0
Husband is head, wife has say in everything	37.0
Husband and wife are equal in everything	54.0

Eighty-seven percent of participants believe in equal treatment for each race, 6 percent disagree, and 4 percent were unsure of their opinion. Thirty-four percent of the subjects talk with others about their faith often, or always. Thirty-five percent talk at times with others about their faith, 26 percent talk rarely, and 5 percent never talk to others about their faith.

**Table 21. Attitude Towards Others II**

<b>ATTITUDE TOWARDS FELLOWMEN</b>	<b>+%</b>	<b>-%</b>	<b>Not sure</b>
Men share home responsibilities equally	82%	8.0	10.0
Equal treatment for each race	87.0	6.0	4.0

**Table 22. Attitude Towards Others III**

<b>TALKS WITH OTHERS ABOUT FAITH</b>	<b>%</b>
Always or often	34.0
At times	35.0
Rarely	26.0
Never	5.0

The participants were presented with a list of items that tested their behaviours in relation to their beliefs. The chart below displays the activities and percentages of positive and negative responses. The scale for these questions was 1 to 8, with 1 signifying that the activity was never participated in during the last twelve months, and 8 signifying that the activity was participated in more than once per day during the last twelve months. The numbers 2 to 7 represented varying frequencies between once-a-month to once-per-day. The positive percentage refers to those who have never participated in the activity and the negative percentage represents those who have. The activities, with the exception of the item on physical exercise, are those disapproved of by Seventh-day Adventists. For this reason the distinction is made between negative and positive as displayed.

**Table 23. Activities Within the Last Twelve Months**

ACTIVITY	+% (Never)	-% Less than 1/mth. to 1/mth.	-% Two or 3 times/wk. to 1/wk.	-% Various times/wk. to various time /day
Dancing	58.0	19.0	10.0	13.0
Attending parties with liquor present	57.0	29.0	7.0	8.0
Going to the cinema	60.0	26.0	8.0	5.0
Eating meat*	12.0	19.0	37.0	42.0
Using illegal drugs	95.0	1.0	2.0	2.0
Listening to rock music*	38.0	20.0	15.0	26.0
Smoking	87.0	8.0	4.0	1.0
Using jewellery	73.0	14.0	3.0	9.0
Using make-up*	52.0	5.0	3.0	40.0
Masturbation	77.0	13.0	7.0	5.0
Shoplifting	83.0	12.0	2.0	2.0
Reading or watching pornography	75.0	18.0	3.0	3.0
Extra-marital sexual relationships*	83.0	12.0	2.0	4.0
Drinking alcoholic beverages	79.0	16.0	2.0	2.0
Physical exercise+*	4.0	14.0	14.0	57.0
Drinking caffeinated drinks*	39.0	31.0	15.0	15.0
Attending secular events on Sabb.*	68.0	23.0	6.0	4.0

\* Items that show more than seven percent difference in subject's belief and activity.

+ The positive response here is found under the column "Various times per week to various times per day" and the "Never" response is counted as a negative response.

In comparing the beliefs and activities of the subjects it was found that some positive and negative differences were present. Thirty-nine percent of the subjects said that they supported the church's stand of not using make-up. In the test of the actual use of make-up, 52 percent stated that they never used make-up in the last twelve months.

This percentage represented the male participants and a small fraction of the female participants. The 48 percent who use make-up represents 94 percent of the female population. This figure represents a 7 percent change in the negative direction for use of make-up. In regards to the belief on sexual activity outside of marriage, it was noted that 67.9 percent of participants agreed with the policy of sex only within marriage, but 80.3 percent were uninvolved in sexual activity during the past twelve months. This is change of 12.4 percent in the positive direction. Although further study would be necessary to determine the likely cause for these differences, it is hoped that in the case of positive change, these activities reflect the true values of the subjects.

In the areas of physical exercise, Sabbath keeping, listening to rock music, consuming caffeinated drinks, and meat eating, there were changes of 32.7, 25, 33.2, 35, and 46.4 percent respectively, in the negative direction, between belief and activity demonstrated among participants. Further studies would be needed here too, in order to determine the reasons for these changes, but a review of literature clearly points out that actions are a stronger indicator of values than statement of beliefs.

### **Home Environment**

The independent variable of "home environment" was divided into four sub-variables: modelling, grace orientation, social environment, and congenial relationships. The subjects gave their perception of their home environment in these four areas. The majority of the questions were based on a five-point scale, with 1 representing the lowest score, and 5 the highest.



## Modelling

The sub-variable of modelling tried to determine to what extent parents practised and reflected positive values by their own life-style. The items testing this variable are in the table below with the representative results. Subjects indicated their agreement or disagreement with the statements.

**Table 24. Parental Modelling**

ITEMS TESTING FOR MODELLING	+%	-%	Not Sure
My parents help and support me when I need them	91.0	4.0	4.0
My parents often tell me they love me	78.0	11.0	11.0
My parents are severe and unjust	75.0	13.0	12.0
My parents force me to accept their religious views	81.0	9.0	9.0
My parents are good examples of a Christian life	69.0	18.0	13.0
My parents - live together/are divorced or separated	74.5	21.2	0.0

## Grace Orientation

This sub-variable refers to the spiritual base provided by parents, based on the Holy Scriptures, and the view of God as a just and merciful Being. It encompasses the spiritual training provided for children. The question "How many years have you spent in an Adventist educational institution?" was one of the questions used to analyse this variable, and 64 percent of the subjects had spent five or more years in a Seventh-day Adventist (S.D.A.) educational institution, 25 percent had spent one to four years, while 11 percent had spent no years before the present, in an S.D.A. educational institution.

**Table 25. Years Spent in Seventh-day Adventist Education System**

<b>YEARS SPENT IN S.D.A. SCHOOLS</b>	<b>%</b>
None	11.0
One to four	25.0
Five to eight	24.0
Nine to twelve	15.0
Thirteen to sixteen	25.0

The frequency of, and quality of family worship in the home also affect the grace orientation of the children. In this investigation 43 percent of the subjects had family worship at least once per day. Fifteen percent of the respondents had worship once per week, and thirteen percent had worship three times per month or less. Twenty percent of the subjects never had worship in their homes.

**Table 26. Frequency of Family Worship**

<b>FAMILY WORSHIP</b>	<b>%</b>
Never	20.0
Less than once per month	8.0
Two - three times per month	5.0
Once per week	15.0
Once per day	34.0
More than once per day	9.0

The quality of worship was classified as very significant or spiritual by 75 percent of the sample, while 18 percent had no worship and 7 percent were not sure how to evaluate it.

Seventh-day Adventist best friends owned by the subject, (See table 16) number of years spent in an Adventist Educational Institution, (See table 24) and the frequency of church attendance (See table 8).

Frequencies for the questions that dealt with the status of the parents and grandparents in relationship to church membership are shown below. These questions

**Table 27. Evaluation of Family Worship**

<b>HOW DO YOU EVALUATE FAMILY WORSHIP?</b>	<b>%</b>
Does not apply -do not have worship	18.0
A waste of time	0.0
Not sure	7.0
Significant/Spiritual	44.0
Very significant	31.0

Eighty percent of the subjects confirmed that their parents encourage them to make their own decisions. 10 percent gave a negative response to this question.

**Table 28. Parental Encouragement Towards Making Own Decisions**

<b>PARENTS ENCOURAGE DECISION -MAKING</b>	<b>%</b>
Agree	80.0
Disagree	10.0
Not sure	10.0

### **Social Environment**

The sub-variable related to social environment focused on the relationships with persons outside the immediate family, and the amount of time spent in social institutions such as church and school where a social impact is possible. The descriptive statistics for three of the items measuring this variable have already been presented. These were, number of Seventh-day Adventist best friends owned by the subject, (See table 16) number of years spent in an Adventist Educational Institution, (See table 24) and the frequency of church attendance (See table 8).

Frequencies for the questions that dealt with the status of the parents and grandparents in relationship to church membership are shown below. These questions

were not a part of the social environment sub-variable. Sixty-eight percent of the subjects had both parents being Seventh-day Adventists (S.D.A.), 30.7 percent did not. Eighty-three percent of the subjects had one or more grandparent being S.D.A., 16 percent did not.

**Table 29. Parental Church Status**

ARE OR WERE YOUR PARENTS S.D.A.'s	%
Mother and father	68.0
Mother only	23.0
Father only	2.0
I am the only Adventist	5.0
No one in my family is Adventist	2.0

Eighty-three percent of the participants had one or more of their grandparents being Seventh-day Adventist. Sixteen percent had no grandparents who were Seventh-day Adventists.

**Table 30. Church Status of Grandparents**

GRANDPARENTS WHO ARE S.D.A.'s	%
Maternal and paternal grandparents are	10.0
Only paternal grandparents are	28.0
Only maternal grandparents are	25.0
One or more grandparent is	20.0
None of my grandparents are	16.0

### Congenial Relationships

Bonding, expression of love, support and communication were involved in the analysis of this variable. The table below presents the descriptive results obtained from the items measuring this sub-variable:

**Table 31. Parent - Child Relationship**

ITEMS ON CONGENIAL RELATIONSHIPS	+%	-%	Not Sure
Family life is happy	81.1	6.1	11.0
Gets along well with parents	83.3	5.0	10.3
Participates little in home decisions	48.9	38.3	11.0
Parents do not understand problems of	65.0	21.1	12.5
Only parents' thoughts are important	62.7	13.3	21.0

The questions that dealt with verbal expression of love, giving help when necessary, encouragement to make own decisions, and whether parents are sever and unjust when disciplining, were also items in the category "congenial relationships". The statistics for these items have already been presented in table 24.

**Table 32. Congenial Relationships \***

PARENT-CHILD COMMUNICATION	Often - Very often	Sometimes	Never
Parents dicuss educational goals with	73.0	24.0	2.0
Parents encourage friendship with Jesus	79.0	14.0	6.0
Parents dicuss sexual themes with	27.0	48.0	19.0

\*The percentages for the response "does not apply" are not included here.

Results from the question on level of parents' education are summarized below:

**Table 33. Level of Education Completed by Mother**

MOTHER'S EDUCATION	%
Post-graduate certificate	1.5
Master's degree	5.1
College graduate	1.8
Some years of college	16.0
Secondary school	25.0
Primary school	25.0
Without formal education	5.0

**Table 34. Level of Education Completed by Father**

FATHER'S EDUCATION	%
Post-graduate certificate	5.8
Master's degree	8.0
College graduate	25.5
Some years of college	15.0
Secondary school	17.5
Primary school	19.0
Without formal education	5.0

### Correlation between Variables

The Spearman's rho formula was used to compute the zero-order correlation coefficients between the dependent and independent variables and sub-variables. Composite variables were constructed for each of the dependent and independent sub-variables by combining the averages for each item composing the sub-variable for each individual. The means of all the items testing for the independent variable were utilized in forming one independent variable and the same was done to form one dependent variable. Bivariate correlations coefficients were then run to determine the relationships between dependent and independent variables and sub-variables. The correlations between the independent and dependent variables and sub-variables were all positive(+). Those correlation values in the low .20's to low .30's are classified as low to modest (Whitbeck and Gecas, 1988).

The correlation between the independent variable (home environment), and the dependent variable (acceptance of values) was .3394 ( $p = .001$ ) which is a significant, modest correlation.

As far as correlations between independent and dependent sub-variable was concerned, it was found that, the correlation between parental modelling and acceptance of values related to God and his church was .2349 ( $p = .022$ ) This represents a mild positive correlation value. The correlations between modelling and attitudes towards others, oneself, and a positive life-style all showed small positive relationships, values being .2296 ( $p = .009$ ), .1324 ( $p = .150$ ), and .1608 ( $p = .082$ ) respectively.

**Table 35. Correlation Between Sub-variables and Parental Modelling**

DEPENDENT SUB-VARIABLE	CORRELATION WITH PARENTAL MODELLING	
	Value	p
Attitude to God and Church	0.2333	0.017
Attitude towards others	0.2296	0.009
Attitude towards oneself	0.1324	0.150
Positive life-style	0.1608	0.082

The relationship between parental grace orientation and child's attitudes towards God and his church showed a modest correlation level of .3214 ( $p = .001$ ). There was also a notable correlation between grace orientation and attitude towards oneself, a coefficient of .3687 ( $p = .000$ ). The relation between grace orientation and a positive lifestyle was .2969 ( $p = .001$ ). Correlation between grace orientation and attitudes towards others was mild, .2520 ( $p = .004$ ).

**Table.36 Correlation Between Grace Orientation and Sub-variables**

DEPENDENT SUB-VARIABLE	CORRELATION WITH GRACE ORIENTATION	
	Value	p
Attitude to God and Church	0.3214	0.001
Attitude towards others	0.2520	0.004
Attitude towards oneself	0.3687	0.000
Positive lifestyle	0.2969	0.001

The correlations between the social environment and the dependent sub-variables are displayed in the table below:

**Table 37. Correlation between Social Environment and Dependent Sub-variables**

DEPENDENT SUB-VARIABLE	CORRELATION WITH SOCIAL ENVIRONMENT	
	Value	p
Attitude to God and Church	0.4101	0.000
Attitude towards others	0.0963	0.279
Attitude towards oneself	0.3575	0.000
Positive life-style	0.2294	0.012

The correlations between congenial relationships with parents and attitudes towards God and His Church, others, oneself, and positive lifestyle showed weak significant relationships. The values were .2395 ( $p = .014$ ), .2349 ( $p = .009$ ), .1495 ( $p = .109$ ), and .1461 ( $p = .119$ ) respectively. Acceptance of values and congenial relationships correlated at .2355 ( $p = .022$ ).

**Table 38. Correlation Between Sub-variables and Congenial Relationships**

DEPENDENT SUB-VARIABLE	CORRELATION WITH CONGENIAL RELATIONSHIPS	
	Value	p
Attitude to God and Church	0.2395	0.014
Attitude towards others	0.2349	0.009
Attitude towards oneself	0.1495	0.109
Positive life-style	0.1461	0.119

As far as correlation of the independent sub-variables among themselves was concerned, there were quite strong significant correlations between modelling and grace orientation - at a level of .5241 ( $p = .000$ ), modelling and congenial relationships - at a level of .8201 ( $p = .000$ ), grace orientation and social environment - at a level of .5622 ( $p = .000$ ).



= .000), grace orientation and congenial relationships - at a level of .4932 ( $p = .000$ ), God and his church and positive life-style - at .6142 ( $p = .000$ ), and God and his church and oneself - at .4837 ( $p = .000$ ).

**Table 39. Independent Sub-variables with Strong Correlations**

INDEPENDENT SUB-VARIABLES WITH STRONG CORRELATION	Value	p
Modelling and grace orientation	0.5241	0.000
Modelling and congenial relationships	0.8201	0.000
Grace orientation and social environment	0.5622	0.000
Grace orientation and congenial relations	0.4932	0.000
God and his church and positive life-style	0.6142	0.000
God and his church and oneself	0.4837	0.000

### Testing of Hypotheses

In order to test the null hypotheses of this investigation the Spearman's rho zero-order Bivariate Correlation Coefficient was used. The limit for the acceptable level of significance is .05; above this level, it is considered non-significant.

The values referred to are the moral and religious values of the Seventh-day Adventist Church.

#### **Hypothesis 1**

The first null hypothesis stated that the level of bonding or congenial relationships between parents and children has no significant correlation with children's acceptance of values. The Spearman's rho zero-order Correlation Coefficient (two-tailed significance) between congenial relationships and acceptance of values was .2335 ( $p = .022$ ). This is a

positive, representation of a significant correlation between these two factors.

Although the correlation is weak, it is present, and therefore the null hypothesis is rejected and the alternate hypothesis which stated that: "There is a significant correlation between healthy bonding and congenial parent-child relationships and children's acceptance of values", is accepted.

### **Hypothesis 2**

The second null hypothesis of this study stated that "parental modelling of desired behaviour has no significant correlation with children's acceptance of values." The Spearman rho zero-order coefficient for this correlation was .2349 ( $p = .022$ ), a significant, positive correlation, though low/weak, in strength.

Due to these results from the bivariate statistics, the null hypothesis is rejected while the alternate hypothesis which stated that "There is a significant correlation between parental modelling of desired behaviour and acceptance of values by children", is accepted.

### **Hypothesis 3**

Null hypothesis number three stated that "parents' use of a grace orientation in promoting positive character building is not significantly correlated with children's acceptance of values." Spearman's rho zero-order correlation for these two variables was at a .3181 level with a significance of .002 which represents a modest, significant correlation.

As a consequence of these results, the null hypothesis is rejected, and the alternate hypothesis is accepted. The alternate hypothesis stated that: "The use of grace

orientation to teach children in promoting positive character building is significantly correlated with acceptance of values".

#### **Hypothesis 4**

The final null hypothesis of this study stated that : "Children's passage of time in the society of persons who reflect the values of their parents, has no significant correlation with their acceptance of values. The result of the Spearman's rho zero-order correlation for these two variables was .3866, with .000 as the significance level.

Because this correlation coefficient demonstrates a modest, significant relationship between these variables, the null hypothesis is rejected and the alternate hypothesis accepted. The alternate hypothesis stated that: "Children's spending of more time in the presence of persons who reflect the values of their parents is significantly associated with higher levels of values acceptance."

#### **Summary**

This chapter presented the descriptive statistics and bivariate statistics that were results of this research. The hypotheses were also tested, and the results were described.

#### **Strong Points Reflected by the Study**

There were many positive characteristics of the population studied that were

## CHAPTER V

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

One hundred and thirty-six Seventh-day Adventist, first year, Montemorelos University students responded to questionnaires, to determine to what extent they had accepted values of the Seventh-day Adventist Church and what correlations exist between characteristics of the home environment and acceptance of those values. Forty-seven percent of the students were males and 53 percent females. The average age group was 18-21 years. The results of the study showed that approximately 76 percent of the students accept their parents values in general and plan to stay in the Seventh-day Adventist Church in the future.

The four hypotheses of the study were all supported by the results of the data analysis. It was affirmed that congenial relationships between parents and their children are related to the successful transmission of values. Also it was affirmed that the modelling presented by parents before children is related significantly with the successful transmission of values. The social environment that children are surrounded with is also related significantly with the extent to which values are successfully transmitted. The same is true about grace orientation.

#### **Strong Points Reflected by the Study**

There were many positive characteristics of the population studied that were

highlighted by this study: success in transmitting these important values to the youth studied.

1. The overall attitude towards God was very good; approximately 90 percent of the subjects said that it is important or very important for them to live their lives by God's norms.

#### Weak Points Highlighted by this Study

Some of the areas that stand out as needing attention as far as practical agreement with principles accepted by the Seventh-day Adventist Church are concerned, are:

2. Eighty-seven percent (87%) of the subjects attend church more than once per week.

1. Forty-one percent (41%) of participants reported daily family worship in their homes.

3. Ninety-one percent (91%) are in agreement with Sabbath-keeping.

4. Eighty-five percent (85%) of the subjects have the certainty that God guides them.

2. Thirty-three percent (33%) reported personal Bible reading at least once per day.

5. Ninety-five percent (95%) believe that the body is the temple of the Holy Spirit and should be cared for as such.

3. Thirty-three percent (33%) read the writings of Ellen G. White three times per month or more.

6. Seventy-six percent (76%) do not eat unclean or forbidden meats.

4. Fourteen percent (14%) of the subjects return a faithful tithe and offering when they receive an income. Forty-eight percent (48%) rarely give tithe and offering when they receive an income. Ten percent (10%) give offerings but not tithes when they receive an income. Seventeen percent (17%) faithfully give tithe but not offering when they receive an income. Eleven percent (11%) do not support the church upon receipt of income.

7. Ninety percent (90%) of participants receive high parental support.

8. Ninety-five percent (95%) of the participants have parents who discuss their educational goals with them often.

9. Eighty-nine percent (89%) of the subjects have parents who encourage them to have Jesus as their friend.

10. Eighty-three percent (83%) get along well with their parents.

5. Fifty-nine percent (59%) of the subjects drink caffeinated drinks, 37% do not.

11. Seventy-nine percent (79%) have parents who encourage them to make their own decisions.

6. Ninety-four percent (94%) of the female subjects use make-up.

7. Eleven percent (11%) of the participants are vegetarians, 82% are not.

8. Fifty-five percent (55%) of the subjects listen to rock music, 38% do not.

9. Forty-nine percent (49%) of subjects participate little in home decisions.

All of the positive practices mentioned should be continued because they will help to maintain successful transmission and acceptance of values. Parents and adults are to

be commended for their success in transmitting these important values to the youth studied.

### **Weak Points Highlighted by this Study**

Some of the areas that stand out as needing attention as far as practical agreement with principles accepted by the Seventh-day Adventist Church are concerned, are:

1. Forty-one percent (41%) of participants reported daily family worship in their homes.
2. Thirty-three percent (33%) reported personal Bible reading at least once per day.
3. Thirty-three percent (33%) read the writings of Ellen G. White three times per month or more.
4. Fourteen percent (14%) of the subjects return a faithful tithe and offering when they receive an income. Forty-eight percent (48%) rarely give tithe and offering when they receive an income. Ten percent (10%) give offerings but not tithes when they receive an income. Seventeen percent (17 %) faithfully give tithe but not offering, when they receive an income. Eleven percent (11%) do not support the church upon receipt of income.
5. Fifty-nine percent (59 %) of the subjects drink caffienated drinks, 37 % do not.
6. Ninety-four percent (94%) of the female subjects use make-up.
7. Eleven percent (11 %) of the participants are vegetarians, 82 % are not.
8. Fifty-five percent (55 %) of the subjects listen to rock music, 38 % do not.
9. Forty-nine percent (49 %) of subjects participate little in home decisions.

Some of the points mentioned above concern doctrines, and some address standards of the Seventh-day Adventist Church. Point number nine deals with the condition of the home environment. There are probable reasons for the results shown. Family workers must analyze these, and educate families on how to implement the changes necessary for more successful transmission of these values related to the doctrines and standards of the Seventh-day Adventist Church. It seems that more efforts need to be made in taking time to teach youth by using the inductive method which the review of literature in this study has shown to be more effective in producing higher levels of acceptance of values (See page 37). The Biblical and practical reasons behind the principles or standards where less value acceptance is displayed, for example listening to rock music, should be especially reviewed with youth. Probably, youth need to see church principles being practiced more faithfully in their social environment. It is possible that they need to see more adults reading their Bibles and the writings of E.G. White, and making family worship seem important. Maybe adults need to make it known to the youth, their faithful return of tithe and offerings on income, no matter how big or small. It might be helpful if youth saw less adults drinking or selling caffeinated drinks, wherever this is so.

The reason for the small numbers of vegetarians may need further study.

As far as correlation between the home environment and acceptance of values was concerned, it was found that there is a general, notable correlation between the variables "home environment" and "acceptance of values" (See p. 66). The correlations of the individual sub-variables modelling, and congenial relationships with acceptance of values

however, showed a weak, positive correlation. (This finding was supported by a previous study done by Hoge and Associates, 1982). A relatively strong correlation was found between the social environment and acceptance of values, and grace orientation and acceptance of values.

### **Conclusions of Study**

Among the important conclusions derived from this study, the following are presented in relation to the values of the Seventh-day Adventist Church:

1. The social environment of youth is significantly related to acceptance of values.
2. The grace orientation provided by parents is significantly related to the acceptance of values by their children.
3. Parental modelling is fairly well related to acceptance of values.
4. Congenial relationships between parents and children is fairly well related to acceptance of values.

### **Recommendations**

The following recommendations are presented in light of the results of this study:

1. That Family Educators and Workers, in view of the significant correlation found between the social environment and successful transmission of values, implement activities in which the social environment is utilised in their efforts to help families to improve.



2. That Family Life Workers transmit to, and help parents and adults to implement the following:

a. Analysis of their own personal values in an effort to see how closely they line up with the beliefs advocated by the Seventh-day Adventist Church, and make changes where necessary, in an effort to become more effective models for their children.

(See Hypothesis 2, p.71. )

b. Formation of and/or maintenance of close congenial relationships with youth passing through the adolescent years and going through the process of choosing their values.

c. Dedication of more time to active teaching, in congenial relationships, the principles of God as taught by Seventh-day Adventists ( See Hypothesis 1, p.70.).

d. Practice of, and encouragement of more grace orientation activities such as morning and evening family worships, and personal devotions.

e. Enrollment of children in church schools, encouragement of faithful church attendance, and positive participation (See Hypothesis 3, p. 71.).

f. Utilization of the social environment in efforts to transmit values to children (For example involvement in community activities, and church activities a family).

g. Development of an appreciation for positive social environments, those where fine music, and worthwhile television/video programs are present.

h. Unification in belief and practice of church principles among family friends (See Hypothesis 4, p. 72).

3. That church leaders, through precept and example strive to unite their churches in accepting and practising the values/principles held by the Church.

4. That future studies be conducted to determine:

a. The probable reasons for the successful transmissions of certain values above others.

b. Some possible undetected confounding factors which might affect values transmission or acceptance.

c. The level of acceptance of values among groups of Seventh-day Adventist youth other than the ones studied in this thesis.

### Summary

This chapter presented the summary of the research conducted, which included a presentation of the strong and weak points uncovered, in terms of youth acceptance of values. It also presented the results of the testing of the hypotheses. Conclusions, with recommendations and suggestions for future studies, ended the chapter.

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APPENDICES

APPENDIX A

PRESENTATION OF INST **APPENDIXES** CORRELATION RESULTS



EXAMEN DE PSICOLOGIA  
UNIVERSIDAD DE MONTREAL  
PSICOLOGIA GENERAL

EXAMEN

Este examen es voluntario para todos los estudiantes de esta facultad y de otras facultades de esta universidad. Se garantiza la confidencialidad de los datos.

El examen se realizará en esta facultad de psicología y de psicología industrial, en la sala de conferencias de esta facultad. Se garantiza la confidencialidad de los datos y se garantiza la integridad de los datos.

Los datos de este examen se utilizarán para la elaboración de un informe de esta facultad y de otras facultades de esta universidad. Se garantiza la confidencialidad de los datos y se garantiza la integridad de los datos.

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APPENDIX A

PRESENTATION OF INSTRUMENT AND CORRELATION RESULTS

Este examen se realizó en esta facultad de psicología y de psicología industrial, en la sala de conferencias de esta facultad. Se garantiza la confidencialidad de los datos y se garantiza la integridad de los datos.

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1. Siempre en silencio
2. A menudo en silencio
3. A veces en silencio
4. Nunca en silencio
5. Nunca en silencio

2. Si viera esta información a Jernard...

3. Trata de explicar en la vida profesional política y económica...

4. Hecho con otras personas...

5. Tengo la impresión de que...

6. He hecho la historia de la...

7. Si yo tuviera una fiesta de cumpleaños...

8. Si yo tuviera una fiesta de cumpleaños...

9. Si yo tuviera una fiesta de cumpleaños...

10. Si yo tuviera una fiesta de cumpleaños...

11. Si yo tuviera una fiesta de cumpleaños...

12. Si yo tuviera una fiesta de cumpleaños...

13. Si yo tuviera una fiesta de cumpleaños...

14. Si yo tuviera una fiesta de cumpleaños...

15. Si yo tuviera una fiesta de cumpleaños...

16. Si yo tuviera una fiesta de cumpleaños...

17. Si yo tuviera una fiesta de cumpleaños...

18. Si yo tuviera una fiesta de cumpleaños...

19. Si yo tuviera una fiesta de cumpleaños...

20. Si yo tuviera una fiesta de cumpleaños...

21. Si yo tuviera una fiesta de cumpleaños...

22. Si yo tuviera una fiesta de cumpleaños...

DIVISION DE POSTGRADO  
UNIVERSIDAD DE MONTEMORELOS  
RELACIONES FAMILIARES

ENCUESTA

Usted fue seleccionado para tomar parte en esta encuesta y su cooperación será de gran importancia. Apreciamos su ayuda.

\* Lo que Ud. declare en este cuestionario es anónimo y confidencial. Nadie podrá relacionar sus respuestas con su nombre. No necesitamos conocer su nombre y no hay códigos secretos que puedan identificarse.

\* Por favor, conteste todas las preguntas tan honestamente como le sea posible. No le pida a otra persona que le diga lo que debe contestar. Nosotros queremos conocer sus sentimientos, sus creencias, y sus opiniones.

\* Deje suficiente espacio entre usted y la persona sentada a su lado.

\* No dedique demasiado tiempo a una pregunta en particular. Conteste cada pregunta como le parezca más apropiado y luego pase rápidamente a la siguiente.

\* No hable o comparta sus respuestas.

\* Cuando aparece la palabra "padres" en este cuestionario, esto se refiere a las personas que se responsabilizaron de Ud. cuando era niño(a) y con quién pasó la mayor parte de su vida hasta ahora.

\* Nuevamente, nuestro sincero agradecimiento por su tiempo.

-----o-----

INSTRUCCIONES

- Utilice solamente lápiz de punta negra.
- Borre bien las contestaciones que cambie.
- Conteste con esta marca: ( ) ( ) ( ) ( )

-----o-----

1. ¿A qué sexo pertenece?

- ( ) Masculino      ( ) Femenino

¿Cuán ciertas son para Ud. las siguientes declaraciones? Sea tan honesto como le sea posible, describiendo cuán cierta es la declaración en la realidad y no cómo le gustaría que fuesen las cosas. Marque UNA sola respuesta por cada declaración.

Elija entre estas respuestas:

5. Siempre es cierto.....
4. A menudo es cierto .....
3. A veces es cierto .....
2. Rara vez es cierto .....
1. Nunca es cierto .....

2. Mi vida está entregada .....  
a Jesucristo ..... ( ) ( ) ( ) ( )

3. Trato de aplicar mi fe a los problemas políticos y sociales ( ) ( ) ( ) ( )

4. Hablo con otras personas sobre mi fe ..... ( ) ( ) ( ) ( )

5. Tengo la certeza de que Dios me guía ..... ( ) ( ) ( ) ( )

6. Me inspira la belleza de la creación de Dios..... ( ) ( ) ( ) ( )

7. Si Ud. tuviera una fiesta de cumpleaños e invitara a sus cinco mejores amigos (excluyendo familiares), ¿cuántos de esos amigos serían adventistas?

1 2 3 4 5  
( ) ( ) ( ) ( ) ( )

8. ¿Son o fueron sus padres adventistas del séptimo día?

- ( ) Nadie en mi familia es o fue adventista.
- ( ) Soy el único adventista en mi familia.
- ( ) Mi padre lo es o era, pero mi madre no.
- ( ) Mi madre lo es o era, pero mi padre no.
- ( ) Ambos padres son o eran adventistas.

9. ¿Sus abuelos son adventistas?

- ( ) Sí, mis abuelos paternos y maternos son adventistas.
- ( ) Solamente mis abuelos paternos son adventistas.
- ( ) Solamente mis abuelos maternos son adventistas.
- ( ) No, ninguno de mis abuelos son adventistas.

Otro \_\_\_\_\_

10. ¿Cuántos años ha pasado en una institución educativa adventista?

- ( ) Ninguno                      ( ) 9 a 12
- ( ) 1 a 4                              ( ) 13 a 16
- ( ) 5 a 8

11. ¿Con cuánto frecuencia asiste a la iglesia?

- ( ) Nunca
- ( ) Alrededor de una vez al mes
- ( ) Dos o tres veces por mes
- ( ) Alrededor de una vez por semana
- ( ) Varias veces a la semana o más

Cuán a menudo realiza Ud. lo siguiente?

Elija entre estas respuestas:

- 5. Más de una vez al día .....
  - 4. Una vez al día .....
  - 3. Varias veces a la semana .....
  - 2. Menos de 3 veces por mes .....
  - 1. Nunca .....
- 
- 12. Orar o meditar, además de hacerlo en la iglesia o antes de las comidas ..... ( ) ( ) ( ) ( )
  - 13. Leer la Biblia a solas ..... ( ) ( ) ( ) ( )
  - 14. Leer los escritos de Elena G. de White..... ( ) ( ) ( ) ( )
  - 15. En la actualidad, la autoridad de los escritos de Elena G. de White para los adventistas debiera considerarse:
    - ( ) Incierta.
    - ( ) Sin ninguna validez.
    - ( ) No mayor que la de otros autores religiosos tales como Lutero.
    - ( ) De igual valor, pero subordinada a las Escrituras.
    - ( ) De más importancia que las Escrituras.
    - ( ) No la conozco.
  - 16. En general, ¿cuán importante es el día sábado en su vida? Marque UNA sola respuesta.
    - ( ) Lo detesto
    - ( ) No me gusta mucho
    - ( ) No tiene importancia en mi vida.
    - ( ) Tiene algo de importancia en mi vida.
    - ( ) Tiene mucha importancia en mi vida.
  - 17. Cuando recibe algún ingreso o aumento, ¿Cuánto apoya Ud. financieramente a la iglesia?
    - ( ) No apoyo a la iglesia.
    - ( ) Rara vez doy diezmos y ofrendas.
    - ( ) Fielmente doy ofrendas pero no diezmos.
    - ( ) Fielmente doy diezmos pero no ofrendas.
    - ( ) Fielmente doy diezmos y ofrendas.
  - 18. ¿Cómo se describe a sí mismo?
    - ( ) Mexicano(a)                      ( ) México-americano(a)
    - ( ) Cubano(a)                        ( ) Cubano-americano(a)
    - ( ) Puertorriqueño(a)
    - ( ) Puertorriqueño-americano(a)
    - ( ) Dominicano(a)
    - ( ) Centroamericano  
(especifique país) \_\_\_\_\_
    - ( ) Sudamericano  
(especifique país) \_\_\_\_\_
    - ( ) Otro (especifique por favor) \_\_\_\_\_

Díganos si está de acuerdo o en desacuerdo con las siguientes declaraciones. Marque UNA sola contestación.

Elija entre estas respuestas:

- 5. Totalmente de acuerdo .....
  - 4. De acuerdo.....
  - 3. No estoy seguro.....
  - 2. En desacuerdo.....
  - 1. En total desacuerdo.....
- 
- 19. Los hombres debieran compartir igualmente las responsabilidades diarias de la casa..... ( ) ( ) ( ) ( )
  - 20. El cuerpo es templo del Espíritu Santo y somos responsables de su cuidado en todos los aspectos de la vida..... ( ) ( ) ( ) ( )
  - 21. Asisto a la iglesia por mi propio voluntad..... ( ) ( ) ( ) ( )
  - 22. Indique el nivel MAS ALTO de educación que cada persona haya completado. Marque UNA sola respuesta para cada columna.
 

	Su	Su
	Ud.	Madre Padre
Sin educación formal .....	( )....( ).....( )	( ).....( )
Escuela primaria .....	( )....( ).....( )	( ).....( )
Escuela secundaria o equivalente .....	( )....( ).....( )	( ).....( )
Algunos años de universidad o equivalente .....	( )....( ).....( )	( ).....( )
Graduado de universidad .....	( )....( ).....( )	( ).....( )
Título de maestría .....	( )....( ).....( )	( ).....( )
Título de postgrado .....	( )....( ).....( )	( ).....( )
(Ph.D, Ed.D, MA, etc.)		
  - 23. ¿Cuál entiende Ud. que debería ser la función del hombre y la mujer en el hogar? Marque UNA sola respuesta.
    - ( ) La función del hombre es ser la cabeza del hogar y la mujer debe obedecer al hombre en todo.
    - ( ) El hombre es la cabeza del hogar y la mujer tiene voz y voto en la toma de algunas decisiones.
    - ( ) El hombre es la cabeza del hogar y la mujer tiene voz y voto en todas las decisiones que se toman.
    - ( ) El hombre y la mujer son iguales, y comparten por igual en todas las decisiones que se toman.
  - 24. ¿A qué edad se unió a la Iglesia Adventista (ya sea mediante el bautismo o por profesión de fe)?
 

( ) No he sido bautizado	( ) 18-21
( ) Menos de 9	( ) 22-25
( ) 10-13	( ) Más de 26
( ) 14-17	

25. ¿Cuál es su preferencia sexual?
- Hetero sexual ("natural")
  - Homosexual
  - Lesbiana
  - Bi-sexual
  - No estoy seguro de mi identidad sexual

26. ¿Qué edad tiene?
- |                                |                                   |
|--------------------------------|-----------------------------------|
| <input type="checkbox"/> 14-17 | <input type="checkbox"/> 42-45    |
| <input type="checkbox"/> 18-21 | <input type="checkbox"/> 46-49    |
| <input type="checkbox"/> 22-25 | <input type="checkbox"/> 50-53    |
| <input type="checkbox"/> 26-29 | <input type="checkbox"/> 54-57    |
| <input type="checkbox"/> 30-33 | <input type="checkbox"/> 58-61    |
| <input type="checkbox"/> 34-37 | <input type="checkbox"/> 62-65    |
| <input type="checkbox"/> 38-41 | <input type="checkbox"/> 66 o más |

27. ¿Te casaste con un(a) adventista del séptimo día?
- No se aplica, no estoy casado(a)
  - No  Sí

Las siguientes metas son muy importantes para algunas personas. Indique cuán importante son estas para usted.

Elija entre estas respuestas:

- 5. Es extremadamente importante.....
- 4. Es bastante importante .....
- 3. No estoy seguro.....
- 2. Es algo importante.....
- 1. No es importante.....

28. Vivir mi vida de acuerdo con las normas de Dios .....

29. Desarrollar mis talentos .....

30. Tener mucho dinero .....

31. Participar activamente en la Iglesia Adventista .....

32. Utilizar mis talentos para ayudar a otros a tener un a vida mejor .....

33. Como Adventista, ¿está Ud. de acuerdo o en desacuerdo con las siguientes prácticas?

Elija entre estas respuestas:

- 5. Estoy totalmente de acuerdo.....
- 4. Tiendo a estar de acuerdo.....
- 3. No estoy seguro.....
- 2. Tiendo a estar en desacuerdo...
- 1. Estoy en total desacuerdo...

- a. Fumar o masticar tabaco .....

- b. Tomar bebidas alcohólicas (cerveza, licor, vino, etc.) .....

- c. Usar joyas(cadenas, sortijas, aretes/pantallas, etc.) .....

- d. Escuchar música "rock" .....

- e. Bailar .....
- f. Ir al cine(teatro) .....
- g. Usar drogas ilegales (marihuana, cocaína, etc.) ....
- h. Tener relaciones sexuales solamente dentro del matrimonio .....
- i. Comer carnes "inmundas" .....
- j. Ser vegetariano .....
- k. Guardar el sábado .....
- l. Vestir con modestia .....
- m. Participar en deportes competitivos.....
- n. Hacer ejercicios físicos diariamente .....
- o. Usar maquillaje .....
- p. Hacer uso de bebidas con cafeína .....
- q. Masturbarse .....
- r. Tratamiento igual para cada raza .....

34. Generalmente, ¿cuán estricta es su familia en hacer cumplir con las normas que le enseñan?

- Muy estricta
- Más o menos estricta
- No estoy seguro
- No es estricta

35. ¿Cuán a menudo se realiza el culto familiar en tu hogar (reuniones de devoción y oración, fuera de las reuniones de iglesia)?

- Nunca
- Menos de una vez al mes
- Alrededor de una vez al mes
- Alrededor de 2-3 veces al mes
- Alrededor de una vez por semana
- Una vez al día
- Más de una vez al día

36. ¿Cómo evaluarías el culto familiar?

- No se aplica ( no hacemos el culto)
- Una perdida de tiempo
- No estoy seguro(a)
- Significativo/espiritual
- Muy significativa

37. En los últimos 12 meses, ¿cuántas veces realizó Ud. lo siguiente?

Elija entre estas respuestas:

- 8. Más de una vez por día.....
- 7. na vez por día .....
- 6. Varias veces por semana .....
- 5. Alrededor de una vez por semana...
- 4. Dos o tres veces por mes.....
- 3. Alrededor de una vez al mes...
- 2. Menos de una vez al mes.....
- 1. Nunca.....

- a. Tomar bebidas alcohólicas .....

- b. Fumar o masticar tabaco ...

- 8. Más de una vez por día.....
  - 7. Una vez por día .....
  - 6. Varias veces por semana .....
  - 5. Alrededor de una vez por semana.....
  - 4. Dos o tres veces por mes.....
  - 3. Alrededor de una vez al mes.....
  - 2. Menos de una vez al mes.....
  - 1. Nunca.....
- c. Usar joyas(cadenas, sortijas, aretes/pantallas.etc.) ...()
  - d. Escuchar música "rock" ...()
  - e. Bailar .....
  - f. Usar drogas ilegales (marihuana, cocaína,etc.) ()()
  - g. Comer carne .....
  - h. Ver una película en el cine(teatro)..... ()()
  - i. Usar Maquillaje .....
  - j. Ir a una fiesta donde haya gente que esté tomando bebidas alcohólicas .....
  - k. Tomar algo de una tienda sin pagar por ello .....
  - l. Mirar videos o revistas de temas pornograficos .....
  - m. Tomar bebidas cafeinadas (cola, café).....()
  - n. Tener relaciones sexuales antes o fuera del matrimonio .....
  - o. Asistir a actividades seculares el viernes por la noche o en sábado.....()
  - p. Masturbarse .....
  - q. Hacer ejercicios físicos..()

38. ¿Cual es el estatus de tu familia? Marca UNA sola respuesta.
- ( ) Ambos padres viven juntos.
  - ( ) Mis padres están separados.
  - ( ) Mis padres están divorciados.
  - ( ) Uno de mis padres ha fallecido.
  - ( ) Mis dos padres fallecieron.

39. ¿Estas de acuerdo o en desacuerdo con las siguientes declaraciones?

Elija entre estas respuestas:

- 5. Totalmente de acuerdo.....
- 4. De acuerdo.....
- 3. No estoy seguro....
- 2. En desacuerdo...
- 1. En total desacuerdo....

- a. Mi vida familiar es feliz .....
- b. Me llevo bien con mis padres ..()
- c. Mis padres me dan ayuda y apoyo cuando lo necesito .....
- d. Mis padres a menudo me dicen que me aman .....
- e. No Participo mucho en las decisiones en mi hogar .....
- f. Mis padres son severo e injustos cuando disciplinan ..()
- g. Parece que lo más importante en el hogar no es lo que yo

- pienso, sino lo que mis padres piensan .....
  - h. Mis padres me animan a que tome mis propias decisiones .....
  - i. Mis padres me obligan a aceptar sus convicciones religiosas ...()
  - j. Mis padres no comprenden mis problemas .....
  - k. Mis padres son buenos ejemplos de una vida cristiana .....
40. Aproximadamente, ¿cuánto tiempo dedicas a tus tareas escolares por semana?
- ( ) No hago tareas escolares.
  - ( ) Menos de 1 hora por semana.
  - ( ) De 1 a 2 horas por semana.
  - ( ) De 3 a 5 horas por semana.
  - ( ) Más de 6 horas por semana.

41. ¿Cuan a menudo realizan tus padres lo siguiente? (Si no vives con ellos, contesta de acuerdo al pasado.)

Elija entre estas respuestas:

- 5. Muy a menudo...
- 4. A menudo...
- 3. Algunas veces.....
- 2. Nunca.....
- 1. No se aplica.....

- a. Hablan sobre mis metas educacionales .....
- b. Hablan conmigo sobre temas relacionados con la sexualidad .....
- c. Me animan a tener a Jesús como amigo.....()

42. Si tú pudieras asistir a la escuela de tu elección, ¿qué escuela elegirías?

- ( ) No me importa
- ( ) Una escuela público
- ( ) Una escuela privada no religiosa
- ( ) Una escuela de otro iglesia
- ( ) Una escuela adventista

43. Cuando seas independiente (fuera del cuidado de tus padres), ¿piensas que te mantendrás activo en la Iglesia Adventista?

- ( ) De ninguna manera
- ( ) Es poco probable
- ( ) Es probable
- ( ) Es bastante probable
- ( ) Definitivamente

FIN

Agradecemos profundamente tu generosidad. ¡Tu contribución a este importante proyecto ha sido muy significativa!

- - - S P E A R M A N C O R R E L A T I O N C O E F F I C I E N T S - - -

FELLOW (OTHERS)	,2296 N( 128) Sig ,009					
GRACORI	,5241 N( 127) Sig ,000	,2520 N( 132) Sig ,004				
ONESELF	,1324 N( 120) Sig ,150	,5119 N( 125) Sig ,000	,3687 N( 123) Sig ,000			
SOCENV	,2294 N( 125) Sig ,010	,0963 N( 128) Sig ,279	,5622 N( 127) Sig ,000	,3575 N( 123) Sig ,000		
POS LIF	,1608 N( 118) Sig ,082	,2055 N( 123) Sig ,023	,2969 N( 122) Sig ,001	,3562 N( 117) Sig ,000	,2294 N( 118) Sig ,012	
RELACION	,8201 N( 124) Sig ,000	,2349 N( 124) Sig ,009	,4932 N( 124) Sig ,000	,1495 N( 116) Sig ,109	,1854 N( 121) Sig ,042	,1461 N( 115) Sig ,119
ACVAL	,2349 N( 95) Sig ,022	,4423 N( 98) Sig ,000	,3181 N( 96) Sig ,002	,6239 N( 98) Sig ,000	,3866 N( 98) Sig ,000	,7230 N( 98) Sig ,000
MENV	,8800 N( 117) Sig ,000	,2321 N( 116) Sig ,012	,7094 N( 117) Sig ,000	,2564 N( 111) Sig ,007	,4785 N( 117) Sig ,000	,2277 N( 107) Sig ,018
GCH	,2333 N( 105) Sig ,017	,4203 N( 108) Sig ,000	,3214 N( 106) Sig ,001	,4837 N( 103) Sig ,000	,4101 N( 106) Sig ,000	,6142 N( 102) Sig ,000
	MMODEL	FELLOW (OTHERS)	GRACORI	ONESELF	SOCENV	POS LIF
ACVAL	,2355 N( 94) Sig ,022					
RELACION						

Coefficient / (Cases) / 2-tailed Significance)

. " is printed if a coefficient cannot be computed

May 95 SPSS for MS WINDOWS Release 6.0

- - S P E A R M A N   C O R R E L A T I O N   C O E F F I C I E N T S   - - -

ENV.	,9173	,3394	
N( 117)	N( 91)		
Sig ,000	Sig ,001		
CH	,2395	,9458	,3258
N( 104)	N( 98)	N( 99)	
Sig ,014	Sig ,000	Sig ,001	
RELACION	ACVAL	HMENV	

Coefficient / (Cases) / 2-tailed Significance)

. " is printed if a coefficient cannot be computed

APPENDIX B

PRESENTATION OF GRAPHS

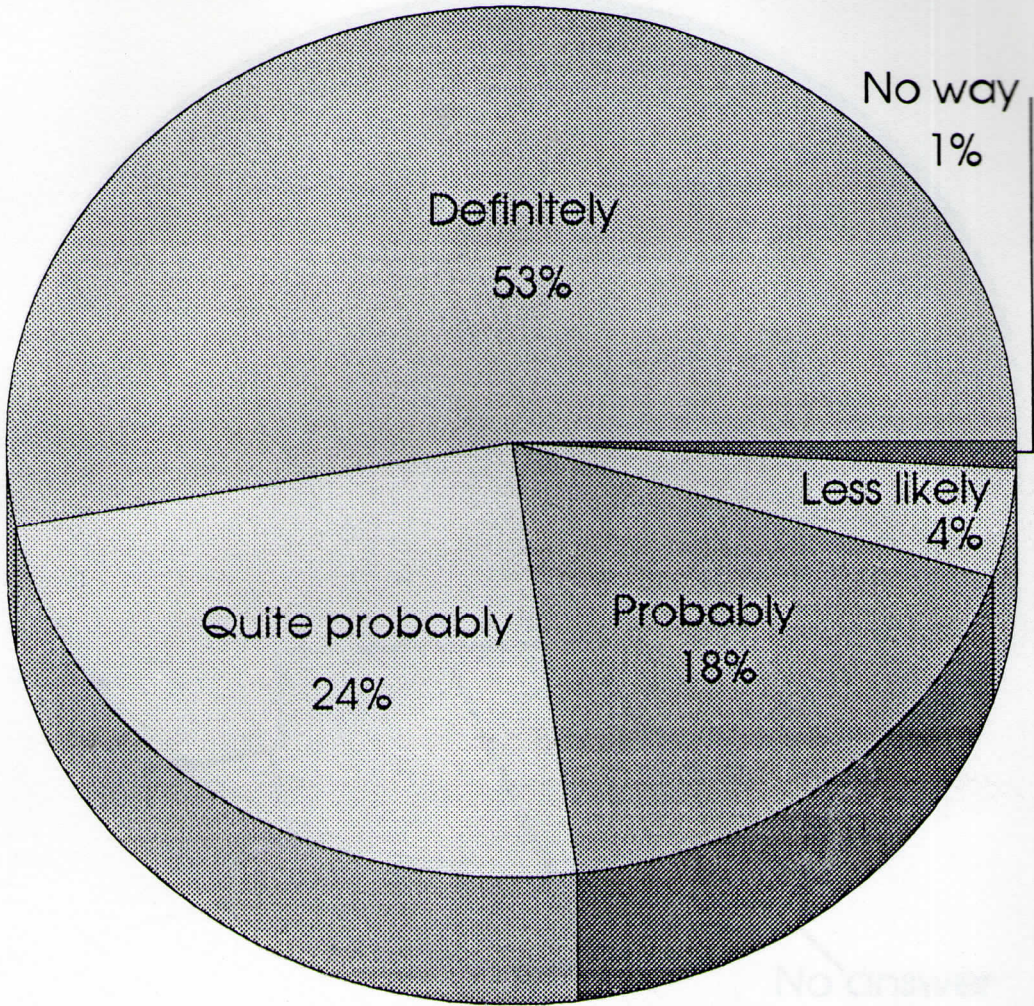
Plan to stay active in the  
church when independent

APPENDIX B

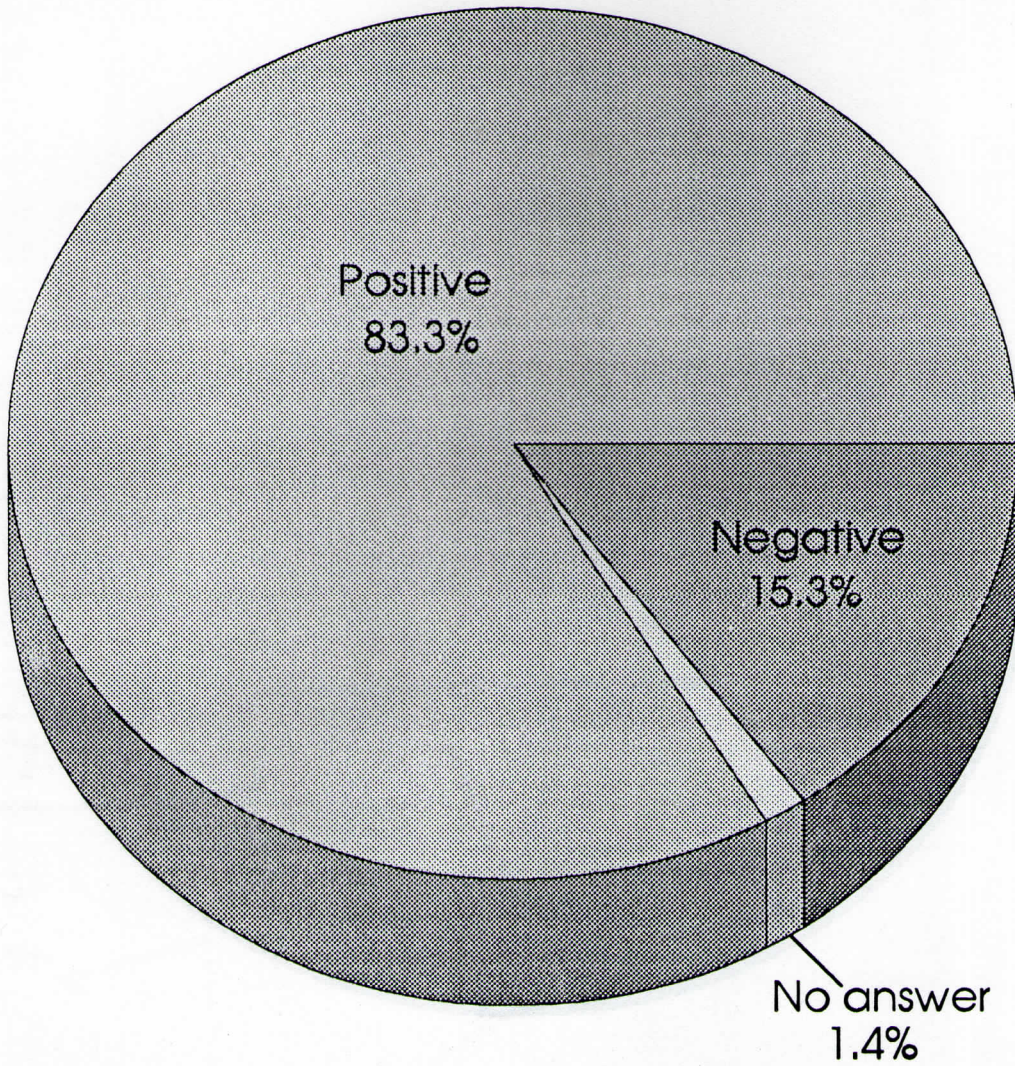
**PRESENTATION OF GRAPHS**



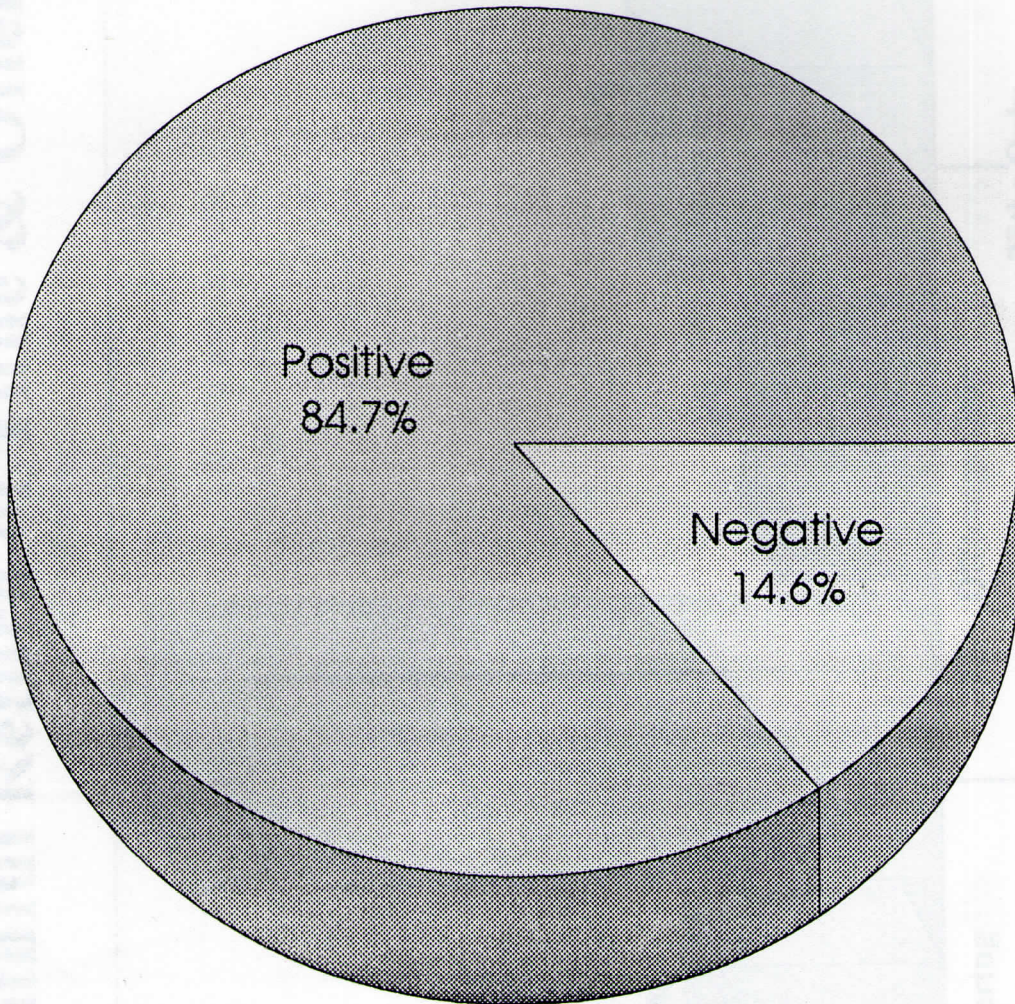
## Plan to stay active in the church when independent



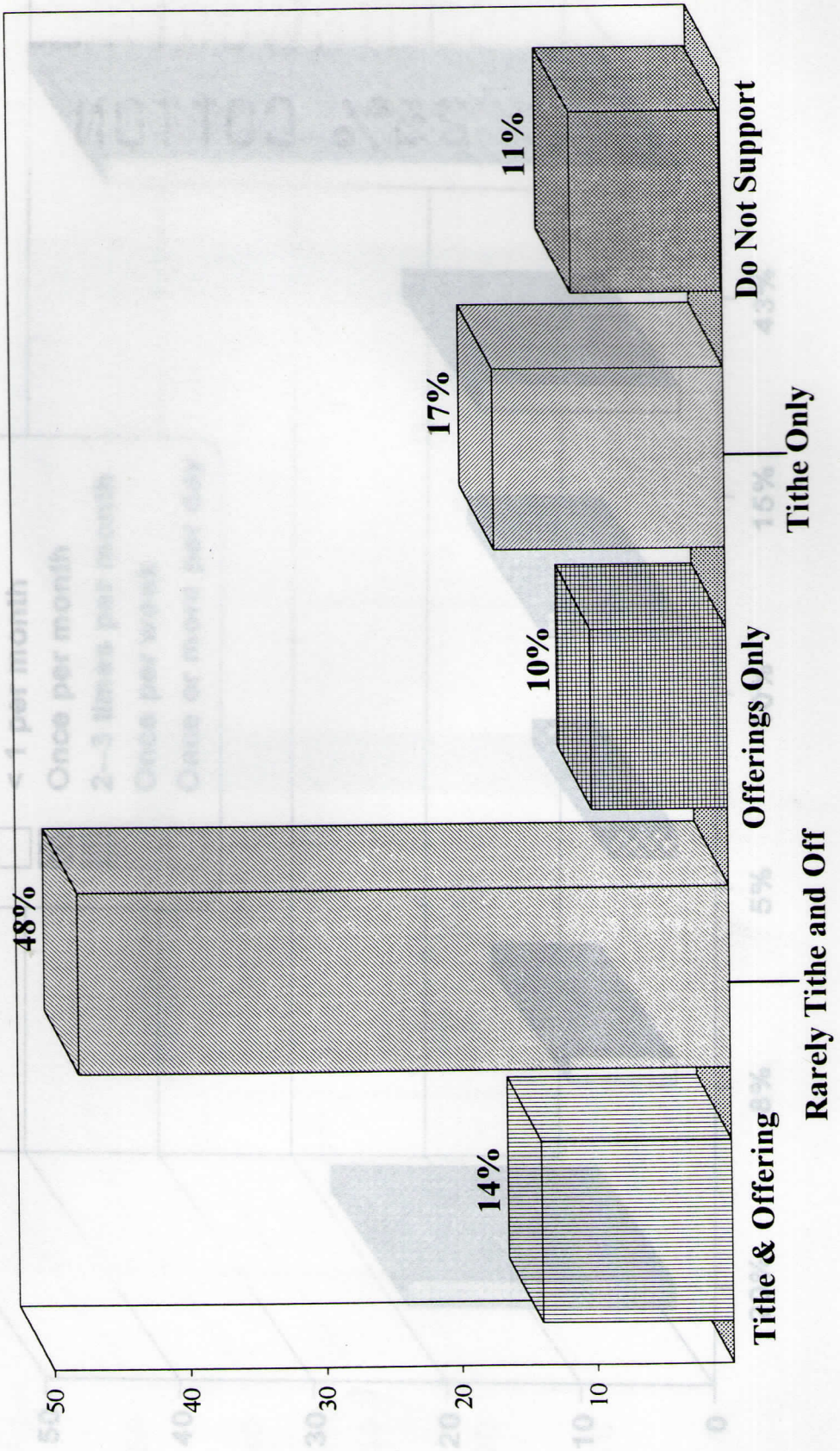
# Gets along well with parents



# Has certainty of God's guidance



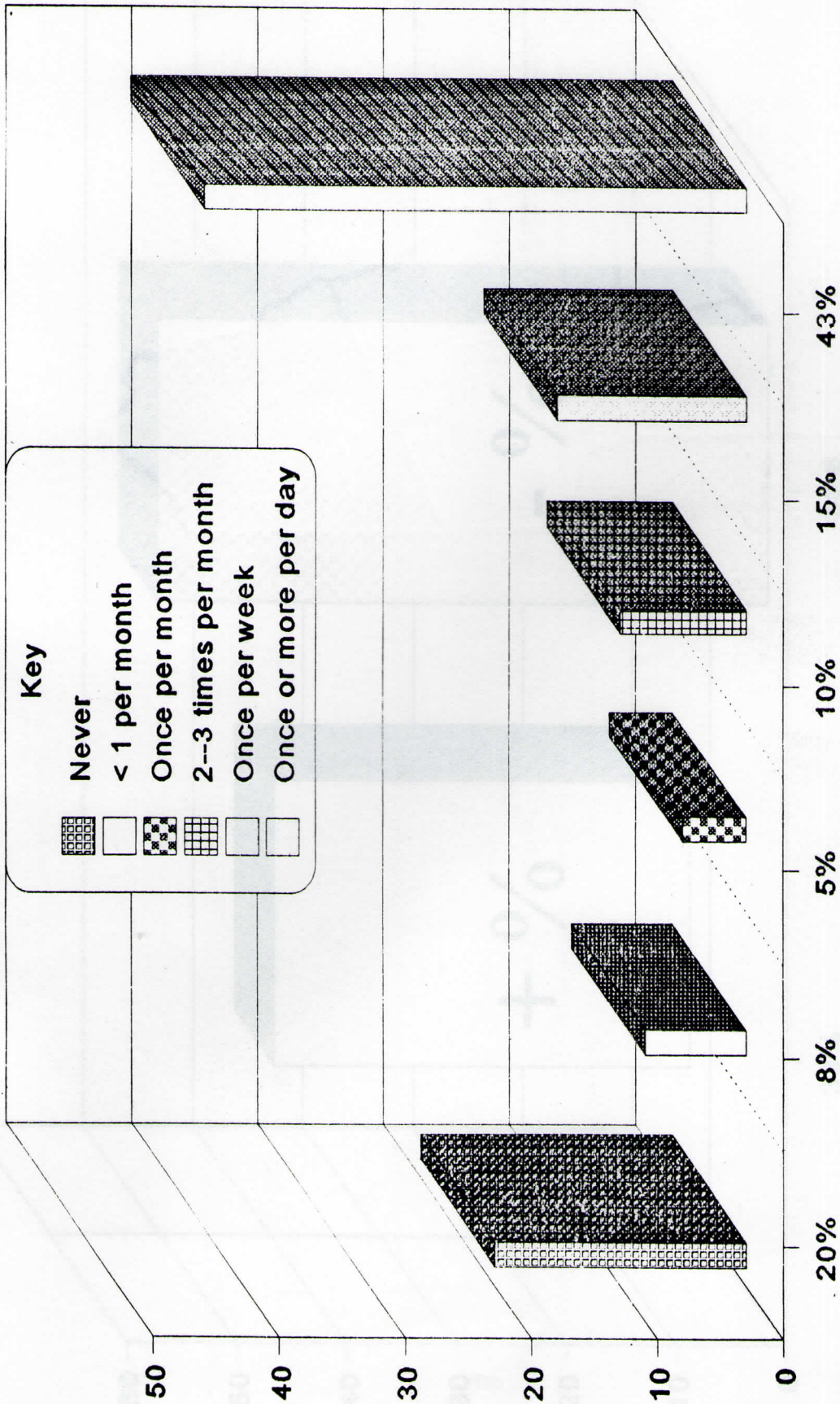
# Faithful Return of Tithe & Offerings

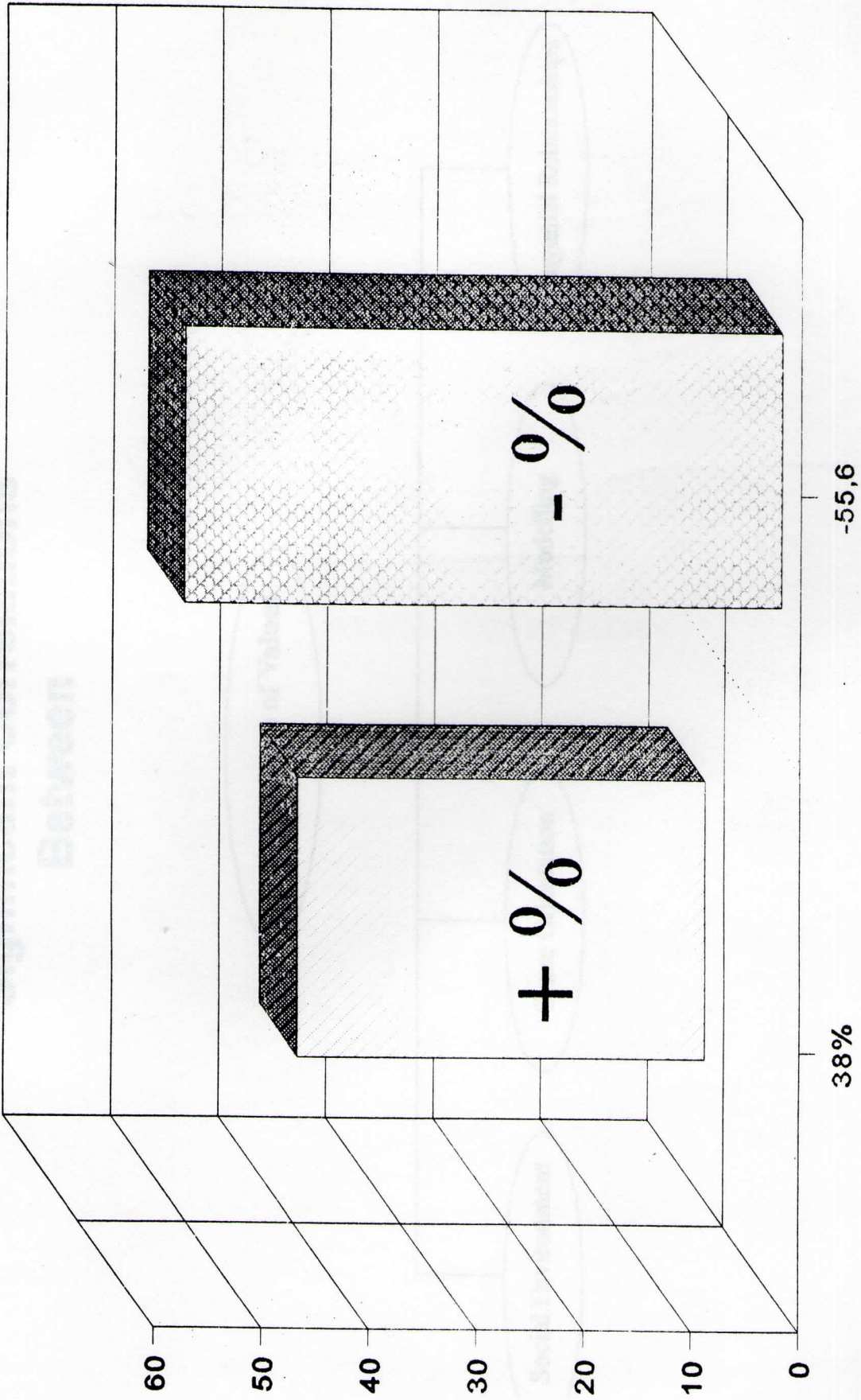


Family Worship

Never  
1-1 per month  
Once per month  
2-3 times per month  
Once per week  
Once or more per day

# Family Worship

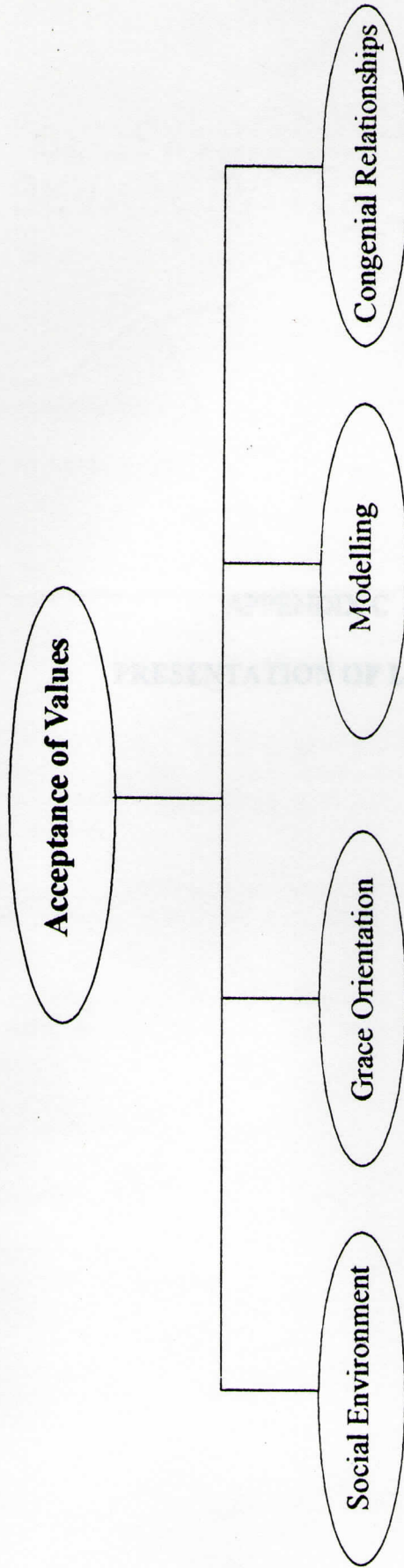




FROM TO LOOK INTO

Between

# Significant Correlations Between



ANDREWS  
UNIVERSITY

April 25, 1964

Betsy Moore Gordon  
Universidad de Montemorelos  
Aptado 16  
Tampamoceros, Nueva Leon 67100  
Mexico

Dear Betsy:

APPENDIX C

PRESENTATION OF LETTER

Thank you for your call this morning. I hope that your project goes well. I would like to see you in any way I can.

Enclosed you will find a copy of the questionnaire that we used in the Hispanic study in the North American Division. There are some items that are not relevant to the population in Mexico.

If you are interested in having the questionnaire available by yourself let me know I will send you what you need.

Thank you as you endeavor to complete this important project for your region and to meet the requirements of your academic program.

Sincerely,

  
Mario J. Hernandez, Ph.D.  
Assistant Professor of Sociology





ANDREWS  
UNIVERSITY

August 26, 1994

Betsy Moore Gordon  
Universidad de Montemorelos  
Apartado 16  
Montemorelos, Nueva Leon 67530  
Mexico

Dear Betsy:


Thank you for your call this morning. I hope that your project goes well. I would be glad to assist you in whatever way I can.

Enclosed you will find a copy of the questionnaire that we used in the Hispanic study in the North American Division. There are many items that are not relevant to the population in Mexico.

If you are interested in having the questionnaires scanned by computer let me know I can find out what costs there would be.

Blessings on you as you endeavor to complete this important project for your campus and to meet the requirements of your academic program.

Sincerely,



Edwin F. Hernandez, Ph.D.  
Assistant Professor of Sociology