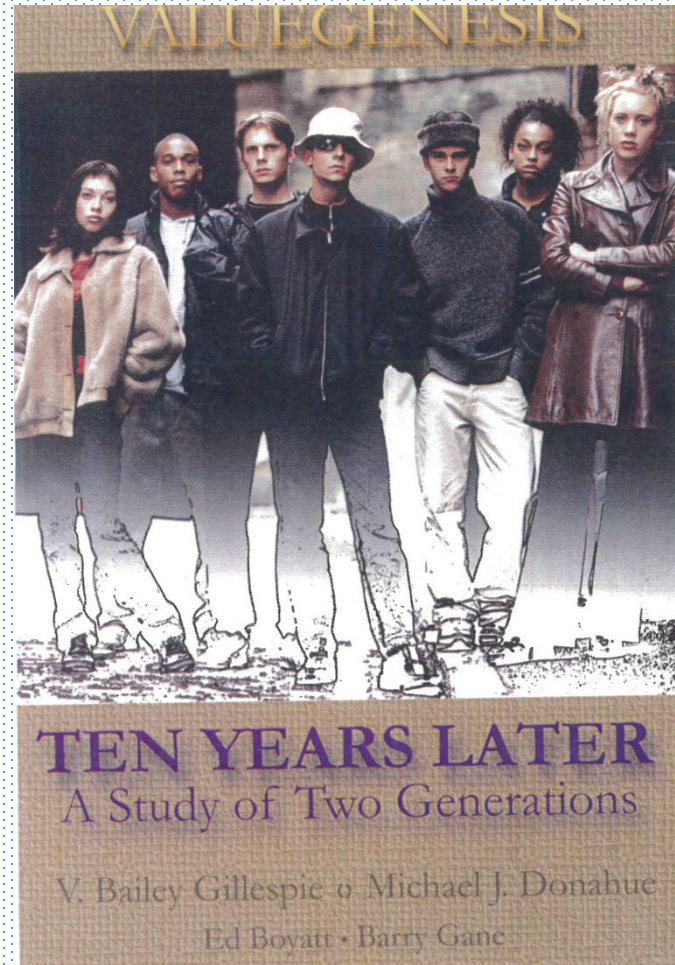
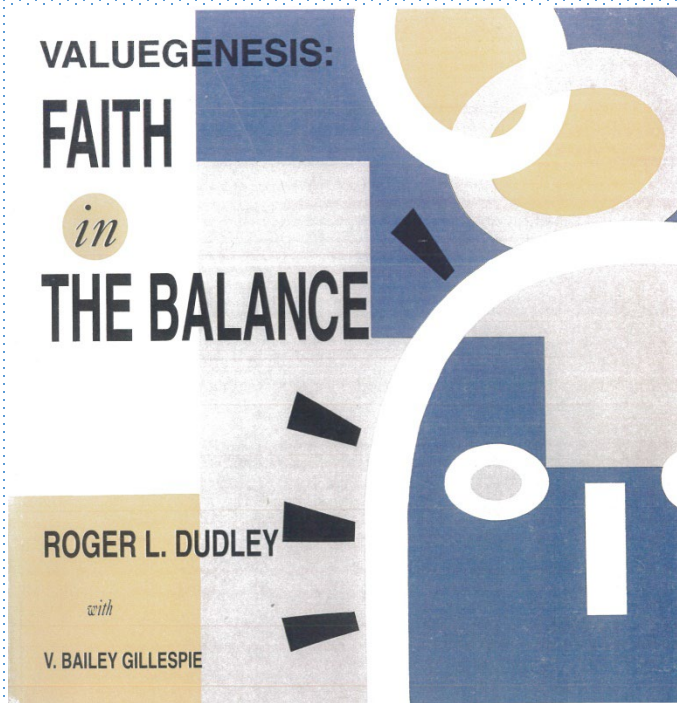


Valuegenesis I-IV

Continuing Our Study of Faith, Values, and Commitment

A Study of Multiple Generations....

VG1 (1990), VG2 (2000), VG3 (2010)



Valuegenesis³
A Study of the Influence of Family, Church, and School on the Formation of Faith in Seventh-Day Adventists

[Valuegenesis is]

“an attempt to provide a picture of the youth of the church.... They are both the future and present of the church. They are the best and the worst of what we have nurtured.....[They] grow to reflect the positive changes that our church has made which impact youth’s lives.....(Gillespie, 1992, xii-xiii).”

Teamwork for Three Decades

- Collaborative Projects of...
 - NAD Office of Education
 - John Hancock Center for Youth and Family Ministry, La Sierra University
- Valuegenesis I (1990)
 - Roger L. Dudley
 - V. Baily Gillespie
 - Michael Donahue
 - Stuart Tyner
 - Steve Case
- Valuegenesis II (2000)
 - V. Baily Gillespie
 - Michael Donahue
 - Barry Gane
 - Tom Smith
 - Stuart Tyner
- Valuegenesis III (2010)
 - V. Baily Gillespie
 - Michael Donahue
 - Chang-Ho Ji
 - John Anthony

FAITH MATURITY AND DOCTRINAL ORTHODOXY: A VALIDITY STUDY OF THE FAITH MATURITY SCALE¹

CHANG-HO C. JI
La Sierra University

Summary—This study investigated the factor structure of the 18-item Faith Maturity Scale and the association of Protestant Faith Maturity and Doctrinal Orthodoxy. The sample was taken from 202 white evangelical church members in southern California. Analysis indicated the Faith Maturity Scale incorporates two factors and Faith Maturity has a weak, positive association with Doctrinal Orthodoxy as traced by the Christian Doctrinal Orthodoxy Scale. Protestant faith maturity seems to be more independent of doctrinal orthodoxy than generally thought.

Over the past decade, the Faith Maturity Scale has become a frequently used psychological measure for the study of Protestant personal religiosity (Benson, Donahue, & Erickson, 1993; Tisdale, 1999). Development of the scale involved about 11,000 adolescents and adults from six Protestant denominations and the test, according to Benson, et al. (1993), focuses on the common understandings of personal faith and spirituality within churches and religious communities, minimizing denominational, economic, educational, and racial specificity. The test development was also guided by the theoretical premise that mature faith involves both one's personal relationship to God (vertical faith maturity) and one's relationship with others, including behavioral manifestations of social service and justice (horizontal faith maturity). Also the Faith Maturity Scale is designed to assess the value and behavioral dimension of personal religiosity in keeping with the authors' view that faith maturity is better evidenced by values and behavioral consequences than by right beliefs.

Benson, et al. (1993) summarized research on the criterion validity of the scale, suggesting that the test scores are correlated significantly with a number of religious and spiritual dimensions including intrinsic and extrinsic religiosity, self-reported importance of religion, personal religious practice, and frequency of social justice behaviors. Besides, the authors' examination of the factor structure suggests a single-factor solution along with good internal reliability, with Cronbach coefficient alpha typically ranging from .84 to .90. The original form of the test comprised 33 7-point Likert-type items. Benson, et al. (1993) reduced the length of the measure to 12 items; the composite score of the short version was reportedly strongly correlated with the 38-item composite score.

Address correspondence and requests for reprints to Chang-Ho C. Ji, School of Education, La Sierra University, 450 Inverness Parkway, Riverside, CA 92518 or email chji@la Sierra.edu.

RELIGIOSITY, ALTRUISM, AND ALTRUISTIC HYPOCRISY: EVIDENCE FROM PROTESTANT ADOLESCENTS

CHANG-HO C. JI
LORI HENDERGRAFT
MATTHEW PERRY
LA SIERRA UNIVERSITY

REVIEW OF RELIGIOUS RESEARCH, VOLUME 43(2), PAGES 306-318

What influence does religion have on altruistic belief and prosocial behavior? This is a question of substantial ethical and religious relevance that currently has no conventional answer. We attempt to address this question by applying measurement of personal religious orientations, doctrinal orthodoxy, and faith maturity to the data from an extensive survey of adolescents in an evangelical Protestant church. Results suggest that horizontal or "love-of-neighbor" faith is a powerful predictor of altruism. Intrinsic and orthodox religions are aligned with positive views toward helping others but inversely related to actual altruistic behavior. This link between altruistic hypocrisy and intrinsic-orthodox religion is striking; therefore, potential explanations on the source of this relationship are explored.

The concept of altruism is widely perceived as the extent of Judeo-Christian religion. By doing good for others when nothing is expected in return, churchgoers and religious people may be living closer to God's will. Some of them who possibly give part of their time and wealth to the poor or those in need because of their faith that God would reward them with spiritual and material benefits. Regardless of what motivates religious altruism, to balance the popular view, it must be noted that scholars have often expressed doubts regarding whether religion in fact shapes individuals' compassionate and prosocial values and behaviors. Their findings are as yet far from consensual, however.

In a study of 1,266 adults living in the United States, for instance, Smith (2005) see also Youngs, McClain, and Yates (1999) found that fundamentalist Christians were higher on empathy scales than moderates and liberal Christians. Also, those who regularly attend church had more empathy but lower altruistic values than those who do not go to church. This position stands in contrast with the findings of Smith, Whitehead, and Diener (1997); see also Batson, Floyd, Meyer, and Winzer (1999) who studied the link between general religious beliefs and behaviors within a class of introductory psychology students. In this study, the class was divided into non-religious Christians, non-religious religious students, non-religious students, and atheists. The students were then given the opportunity to volunteer to help mentally retarded children. The authors found no difference between the groups in relation to the amount of time spent helping the children. However, the related literature, Kohl (1960) claimed that religious faith is neither necessary for one to act pro-socially nor sufficient to

Considering Personal Religiosity in Adolescent Delinquency: The Role of Depression, Suicidal Ideation, and Church Guidelines

Chang-Ho C. Ji
Tinaury Artzy
Lisa Marie Hildebrand

Despite an impressive array of studies on the subject, relatively little has been reported regarding the extent adolescents may connect personal religion and adolescent delinquency. The present study thus seeks to explore the link between adolescent religiosity and adolescent delinquency through an impact of different inner state variables. The hypothesis tested suggests that an increase in personal religiosity is associated with a decrease in adolescent delinquency. The results of the study indicate that adolescents who are more religiously devout are less likely to engage in delinquent behavior. The study also found that adolescents who are more religiously devout are less likely to engage in delinquent behavior. The study also found that adolescents who are more religiously devout are less likely to engage in delinquent behavior.

While issues related to adolescent delinquency have long been on the research agenda, the link between adolescent religiosity and adolescent delinquency has not been fully explored. One of the most studied issues in this area was the problem of personal religiosity's importance to delinquent behavior, which has produced inconsistent evidence. Some researchers claimed that the impact of religion was either positive or negative. For example, Hirschi and Gottman (1994) reported that adolescents who are more religiously devout are less likely to engage in delinquent behavior. In contrast, other researchers have found that adolescents who are more religiously devout are more likely to engage in delinquent behavior. The present study thus seeks to explore the link between adolescent religiosity and adolescent delinquency through an impact of different inner state variables. The hypothesis tested suggests that an increase in personal religiosity is associated with a decrease in adolescent delinquency. The results of the study indicate that adolescents who are more religiously devout are less likely to engage in delinquent behavior. The study also found that adolescents who are more religiously devout are less likely to engage in delinquent behavior.

The researchers thank S. Kelly (Editor) and J. D. ... for their helpful comments on earlier drafts of this manuscript. The authors also thank the following individuals for their assistance in data collection: T. ... and M. ...

YOUTH PASTOR, YOUTH MINISTRY, AND YOUTH ATTITUDE TOWARD THE CHURCH¹

CHANG-HO C. JI and TEVITA TAMEIFUNA
LA SIERRA UNIVERSITY

REVIEW OF RELIGIOUS RESEARCH, VOLUME 43(2), PAGES 306-322

A large number of churches hire youth pastors or workers to support their ministry for adolescents and young adults. An empirical exploration of whether and how youth pastors influence youth attitudes toward the church and denomination remains to be done, however. This study, using a nationwide youth survey data set, attempts to fill this research gap. The results affirm hiring a youth pastor or worker is an effective way to develop and maintain quality programs in the church, which in turn induces youth to remain faithful to the denomination. This study also confirms a positive link between caring pastorship and youths' attitudes toward the church, although it is far from obvious that most youth pastors successfully adopt relational ministry.

Personal religion plays a major role in peoples' lives, including those of adolescents. A national survey showed that 60% of American high school students consider religion important in their lives, 50% attend religious services regularly, and over 40% have some kind of religious affiliation (Wallace, Forman, Caldwell, and Willis 2003). In spite of these statistics, however, there is also a growing concern among churches about losing their youth to other religions and non-religious forces. According to Smith, Denton, Harris, and Reardon (2002), there was a 10% drop in Protestant religious affiliation from 1976 to 1996 among twelfth graders. Their study also showed a 3% drop in weekly church attendance among twelfth graders during the same period and a 4% increase in those who stated "rarely" and "none" for church attendance. Similarly, Hastings and Hope (1974) found that only 35% of youth had a positive attitude toward organized religion, and only 23% and 30% of those who grew up in Protestant and Catholic homes, respectively, recognized their parents' religion as their own religious preference.

In an attempt to curb the decline of youth church affiliation, churches have looked for ways to keep their youth in the churches. One popular strategy has been hiring youth pastors or workers, even though hiring a paid youth pastor or worker means a considerable financial and resource commitment by a congregation to its youth ministry (Cushman 2004; Kugler 2004). One widespread premise behind this commitment is that youth pastors or workers would increase the frequency of youth activities, develop quality programs, enhance youth perception of the church, and eventually keep them loyal to the denomination (Stromen 1963). Nevertheless, little empirical evidence is yet exists pertaining to the impact of youth pastors or workers on youth ministry programs and youths' decisions to remain faithful to the denomination; with only a handful of research cases, that can be considered far from conclusive (e.g., Hope and Penhale 1978).

The objective here is to examine the link between the presence of paid youth pastor(s) or worker(s) (hereafter youth pastors) in a church to youths' attitudes toward the denomina-

Humane and Reflective Education in Student Learning: Evidence on Learning Effectiveness and Educational Aspiration

Chang-Ho Ji¹

Humane educators see teaching as a humanistic profession. They show kindness to students, colleagues, and others around them, and having a kind teacher helps students feel welcomed, cared for, and loved. Humane teachers are also empathetic, putting themselves in the students' shoes and trying to see things from their perspective. They are concerned about the students and build intimate relationships with them. This emphasis on caring teacher-student relationships originates in the theory of humane education that was developed as a reaction to the rational-technical agenda of competitiveness, skills, testing, and evaluation (Higgins, 2013). It aims to create, nurture, and maintain a civil society committed to justice, concern for the good of others, respect for individual and cultural differences, and responsibility for humans and all of life forms (Lin, 2001; Zolotor, 2017; Rabin & Smith, 2013).

Along this line of development, in this conference we understand and define humane teachers as those with a determination to "understand the students with their social, cultural and political context, a caring attitude towards the students, and a developed sensitivity towards their problems and needs (Parody & Rai, 2017)." Teachers with humane attitudes "foster and nurture caring interpersonal relationships" with the students ensuring a "well-being parallel to their cognitive development." Awareness of student diversity and its bearings on the processes of learning along with responsiveness towards individual needs are the critical features of humane teaching. They are characterized by flexibility and innovation in professional practices. Humane teachers that "continuously test their knowledge, analyze their actions and revisit their wisdom in response to the changes and demands of the professional context posed by diverse needs of students, both affective as well as cognitive."

¹ Professor of Educational and Social Psychology, Chair of Department of School Psychology and Counseling, Director of Educational Research, School of Education, La Sierra University, CA, USA.

THE ROLE OF SECURE STUDENT-TEACHER ATTACHMENT IN PROMOTING

DEMOMINATIONAL LOYALTY IN PAROCHIAL SCHOOLS

A Dissertation

Presented to

The Faculty of the School of Education

La Sierra University

In Partial Fulfillment:

Of the

Requirements for the Degree

Doctor of Education

By

Jose M. Angulo-Vega

August 2013

What
we learn from
Valuegenesis 1-3

Comparison of **Valuegenesis 1-3**

- **180 Questions in Valuegenesis 1-3**
 - Personal Religiosity & Doctrinal Faith
 - Adventist Lifestyle
 - Family & School Climate
- **Valuegenesis 1**
 - 465 Items
 - Full Scales on Faith Maturity, Salvation, & Social Issues
- **Valuegenesis 2**
 - 396 Items
 - Lots of Questions on Parents and Children Relation
 - Religious Orientation, SDA Doctrinal Faith, and Church-related Questions
- **Valuegenesis 3**
 - 407 Items
 - More Questions on Teachers & Parents
 - Educational Questions: Learning Effectiveness, Academic Locus of Control
 - New Questions on Internet & Substance Abuse (e.g. prescription and over-the-counter drugs)

Faith Maturity

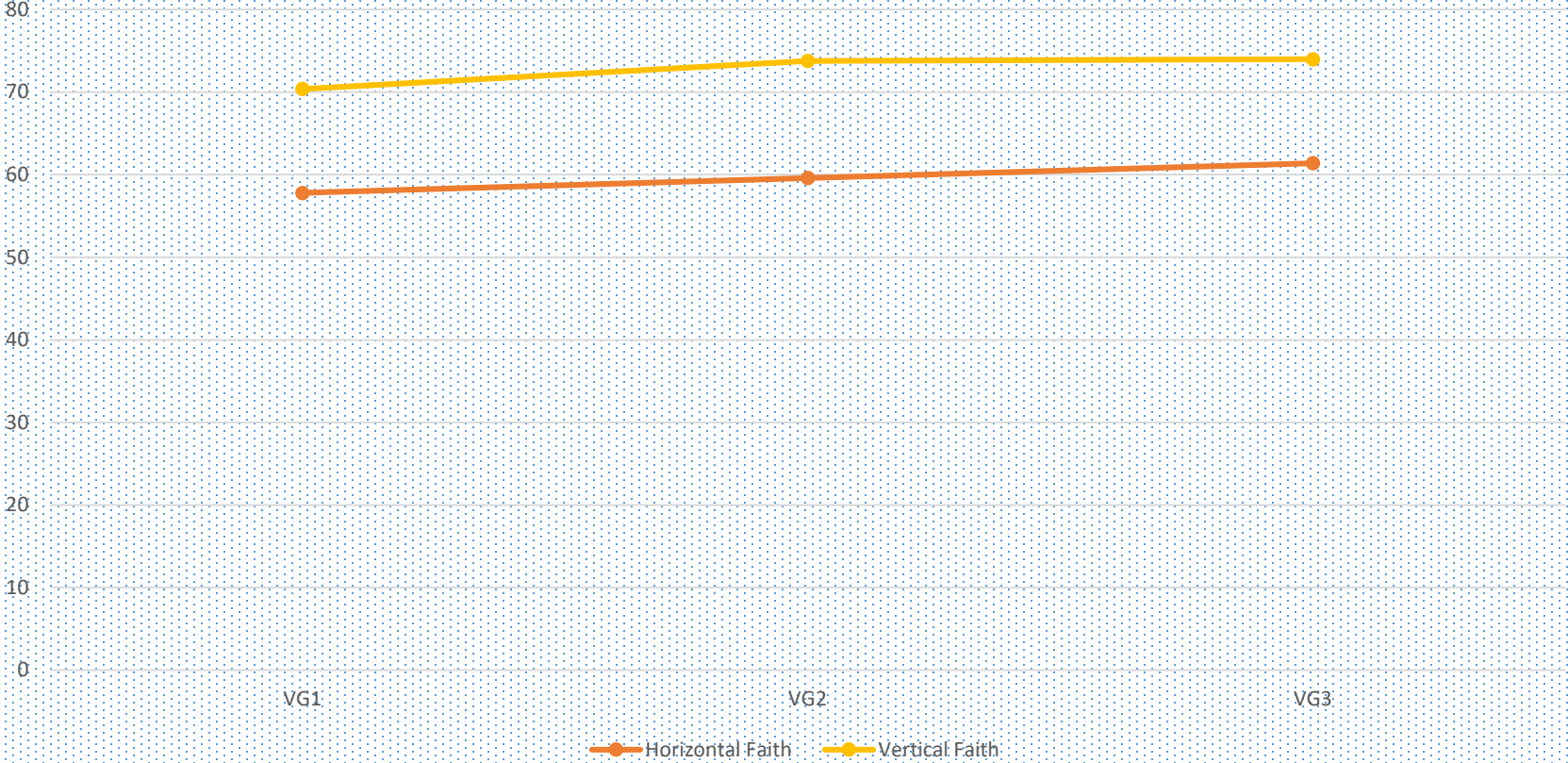
- Vertical Faith Maturity (7 Items)
 - I have a real sense that God is guiding me.
 - I feel God's presence in my relationships with other people.
- Horizontal Faith Maturity (5 Items)
 - I feel a deep sense of responsibility for reducing pain and suffering in the world.
 - I apply my faith to political and social issues.

Faith Maturity:

Mean and Percentage Values

	Valuegenesis 1	Valuegenesis 2	Valuegenesis 3	Min-Max
Horizontal Faith	2.89	2.98	3.07	1-5
Vertical Faith	3.52	3.69	3.7	1-5
Horizontal Faith	57.8%	59.6%	61.4%	
Vertical Faith	70.4%	73.8%	74%	

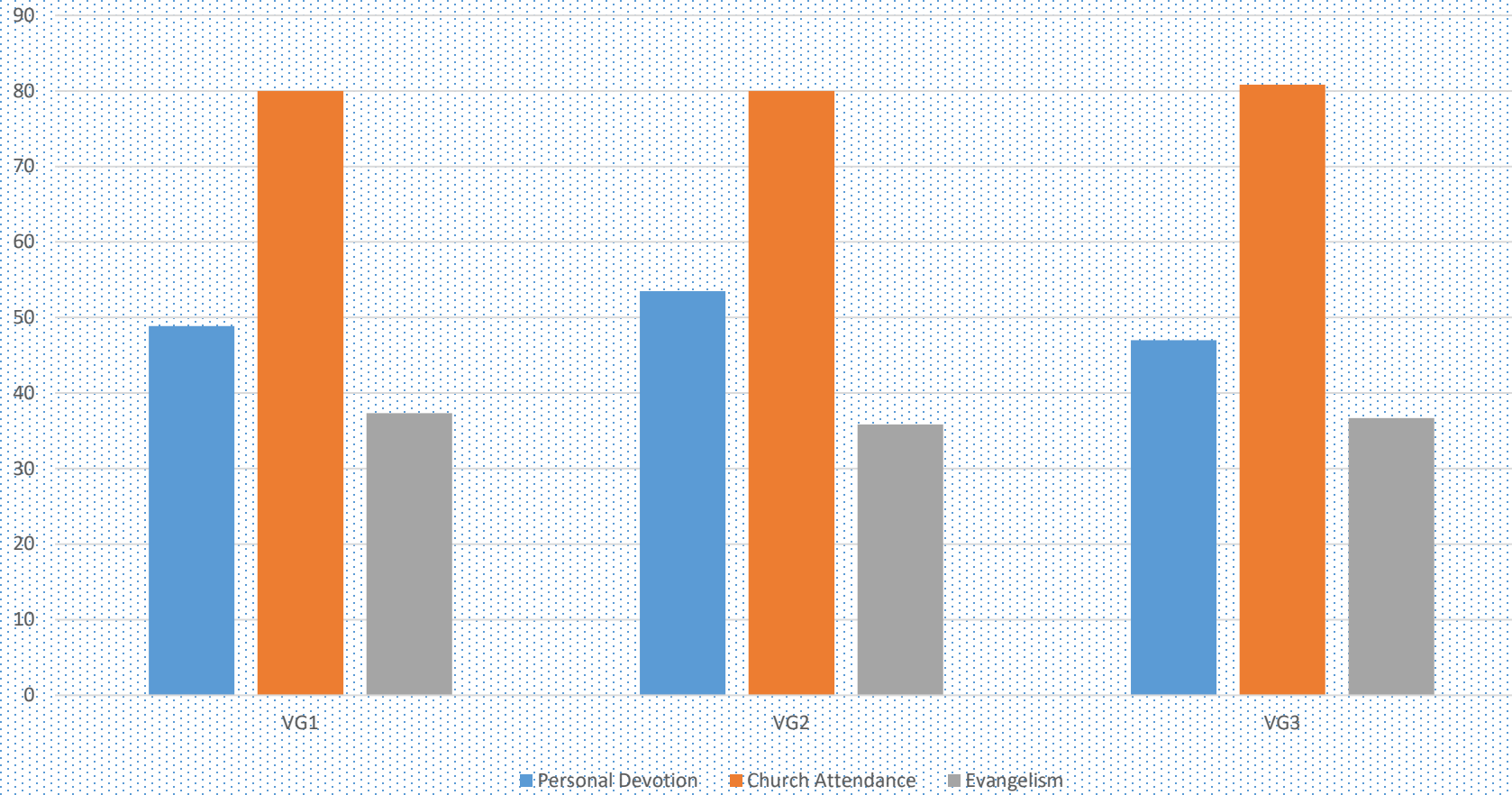
Faith Maturity (Vertical & Horizontal)



Personal Devotion & Evangelism

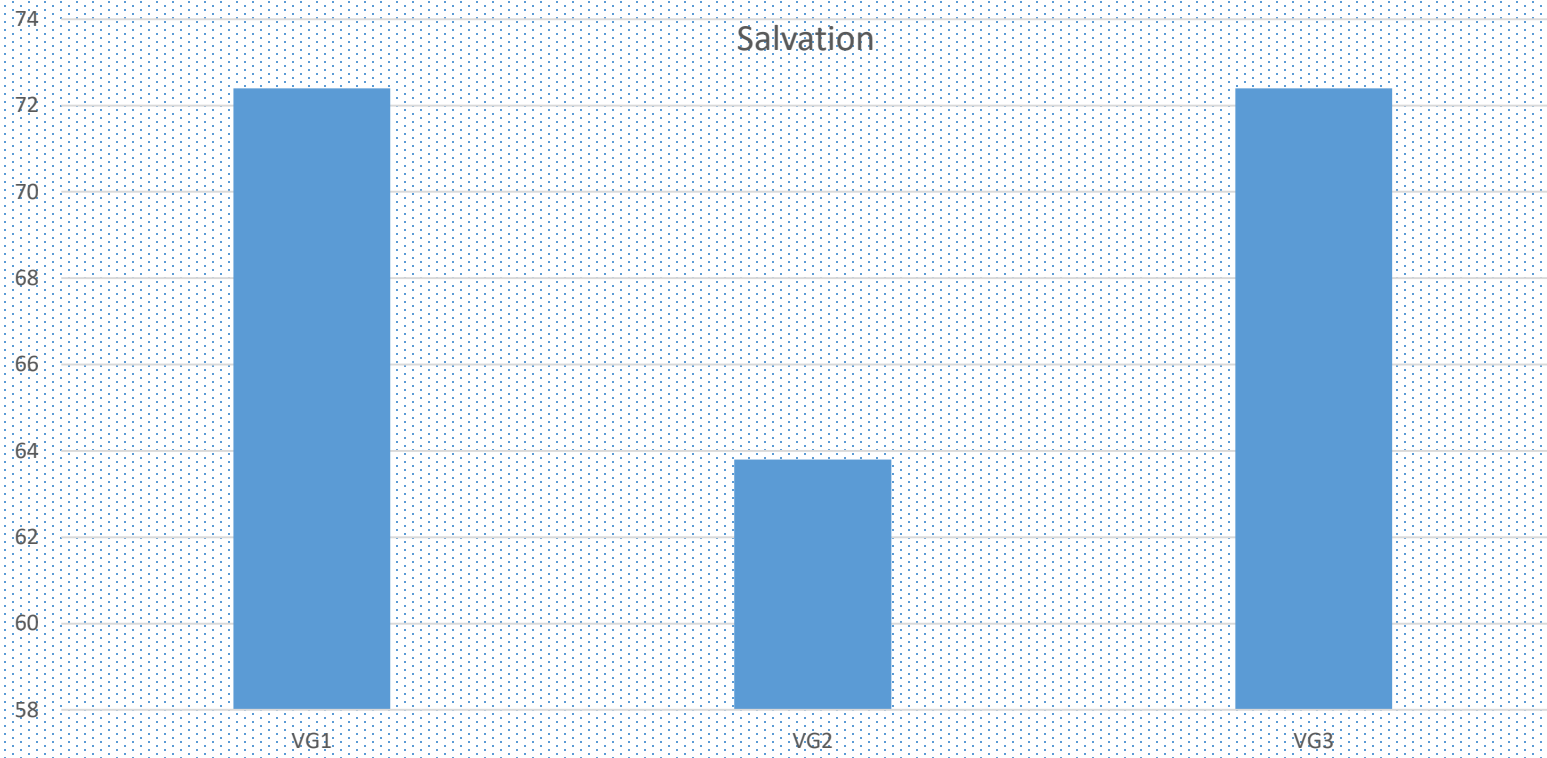
- Evangelism
 - Tried directly to encourage someone to believe in Jesus Christ.
 - Told others about the work of God in your life.
- Personal Devotion
 - Pray other than at church or before meals.
 - Read my Bible on my own.
- Church Attendance

Religious Practice: Church Attendance, Devotion, & Evangelism



Salvation Theology/Perspective

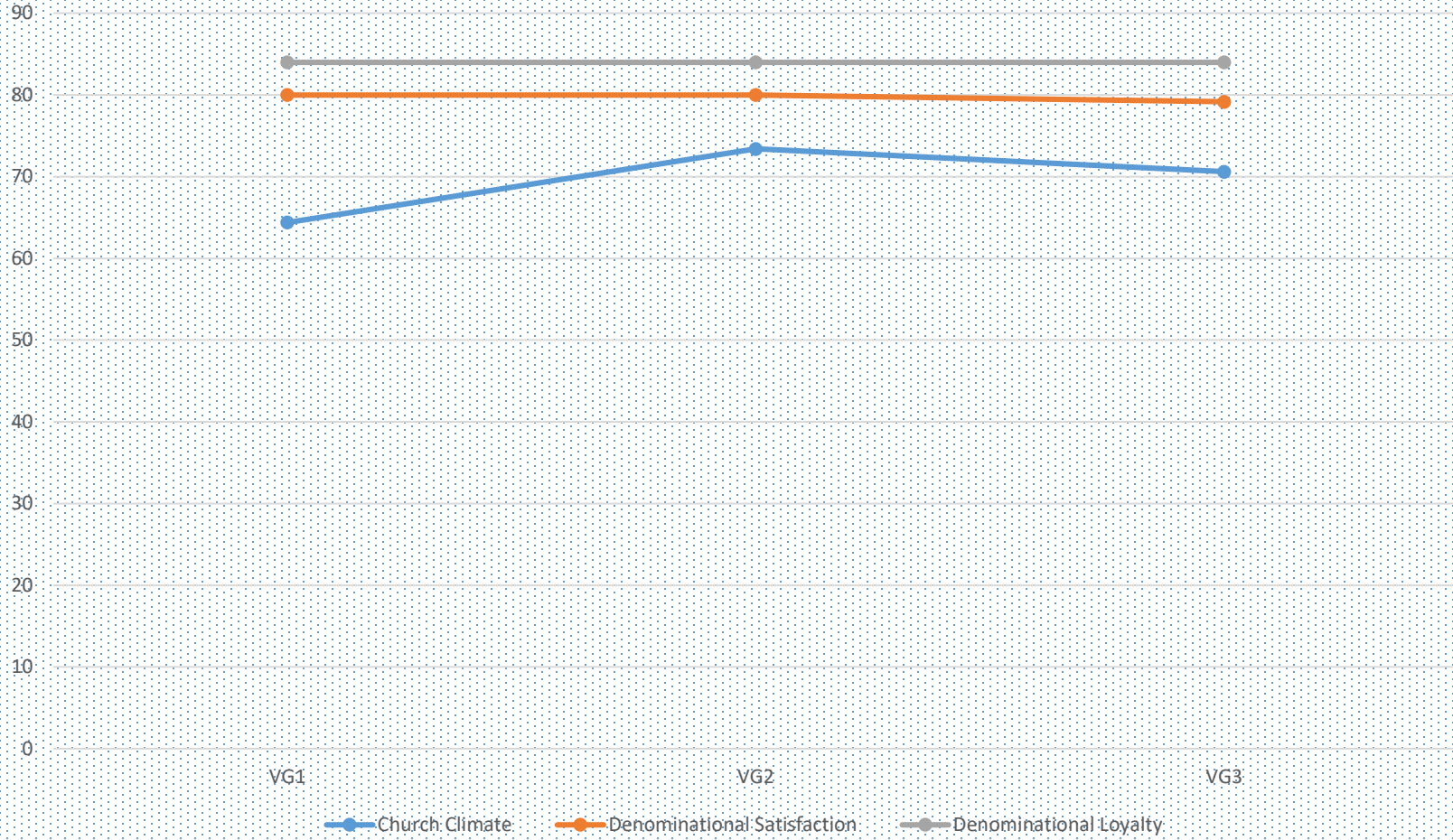
- I know that to be saved I have to live by God's rule.
- Following Adventist standards and practices will help me to be saved.
- The way to be accepted by God is to try sincerely to live a good life.
- The main emphasis of the gospel is on God's rules for right living.



Church Climate & Denominational Loyalty

- Church Climate
 - It feels warm.
 - It accepts people who are different.
- Denominational Satisfaction & Loyalty
 - If you moved to another city that has many churches from which to choose, would you attend a church of the same denomination as the church you now attend?
 - When you are 40 years old, do you think you will be active in the Seventh-day Adventist church?
 - How satisfied are you with the denomination of the church you now attend?

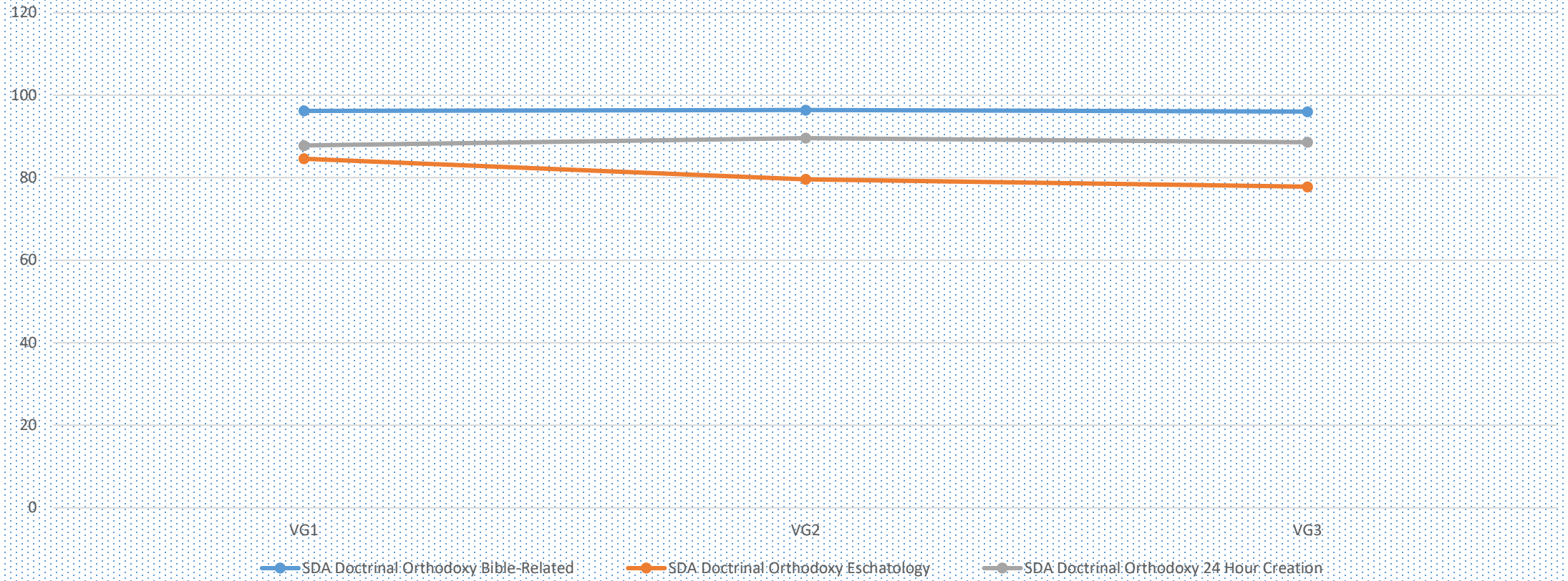
Church Climate & Loyalty



SDA Doctrinal Faith

- General/Bible-Related
 - The Ten Commandments still apply to us today.
 - The true Sabbath is the seventh-day – Saturday.
- Eschatology
 - The investigative or pre-advent judgment in heaven began in 1844.
 - The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ.
- God created the world in six 24-hour literal days.

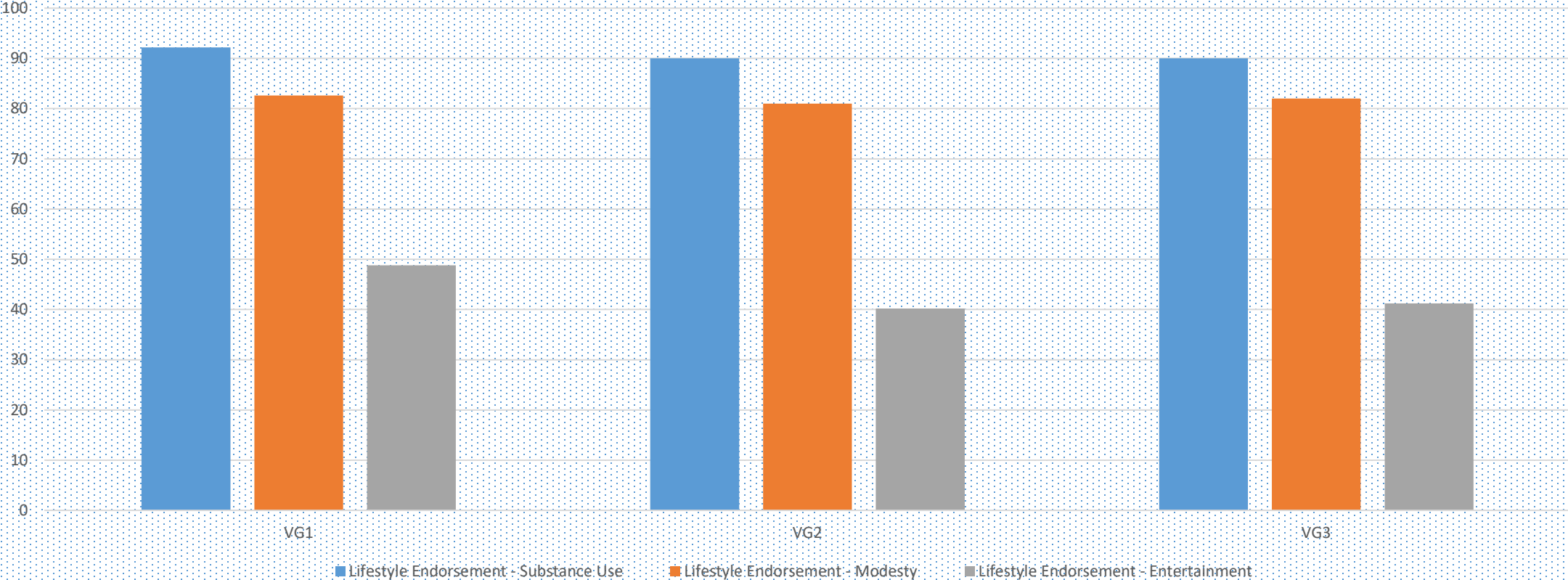
SDA Doctrinal Orthodoxy



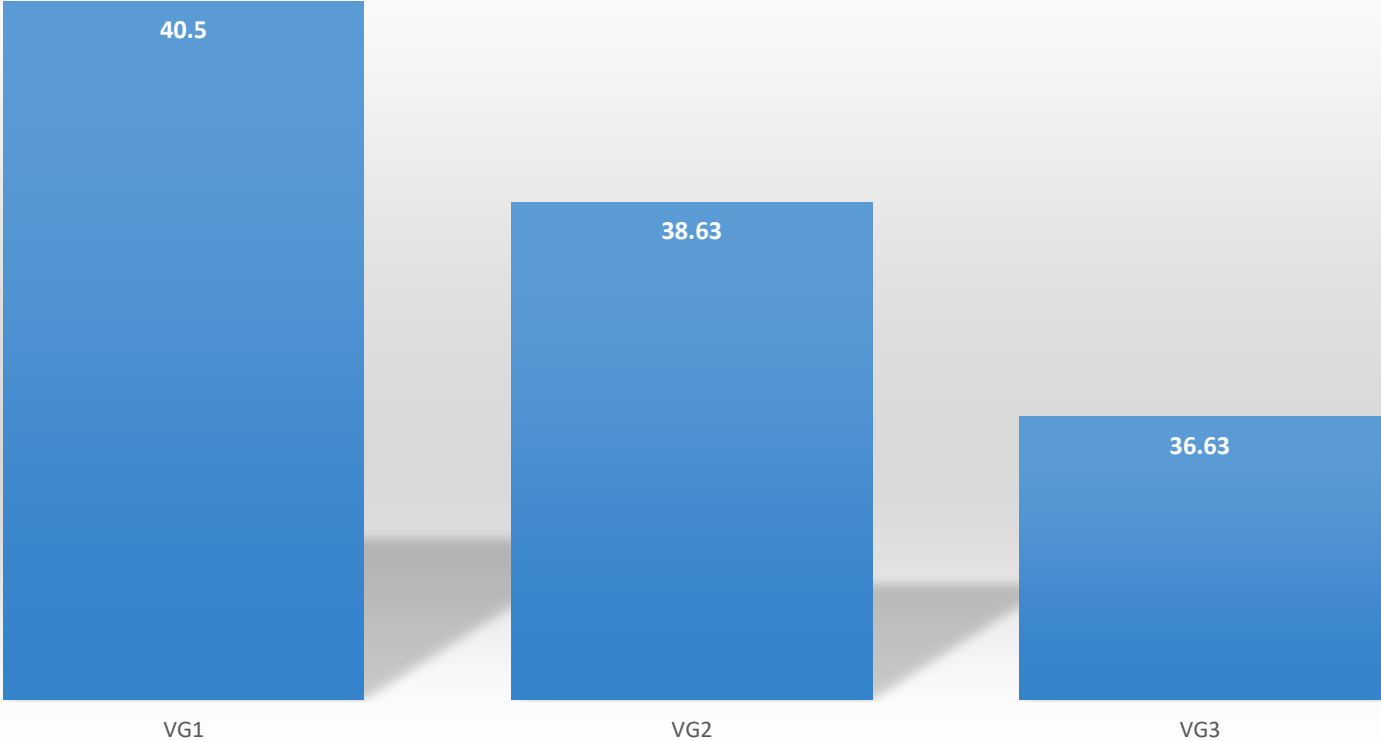
Adventist Lifestyle

- Frequency/Practice
 - How often, if ever, did you do each of the following during the last year?
 - Smoking, Jewelry, listening to hard rock music, etc.
- Endorsement
 - How much do you personally agree or disagree with....
 - One should not use tobacco, illegal drugs, etc. (Substance Use).
 - One should wear modest clothes (Modesty).
 - One should not dance, wear jewelry, etc. (Entertainment).
- Enforcement
 - How strictly is it enforced by family (V1-V3) & school (V2-V3)?

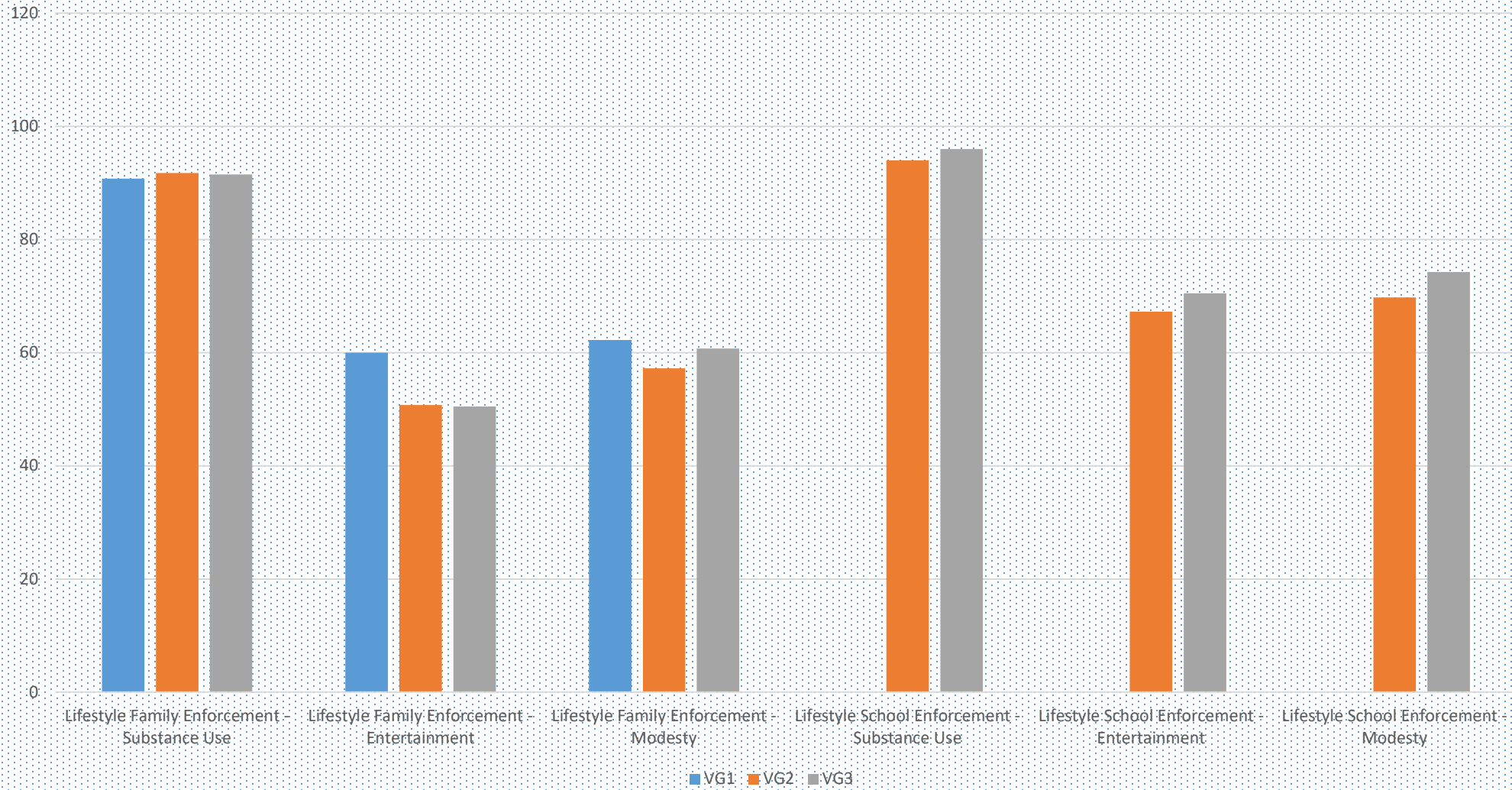
Adventist Lifestyle Endorsement



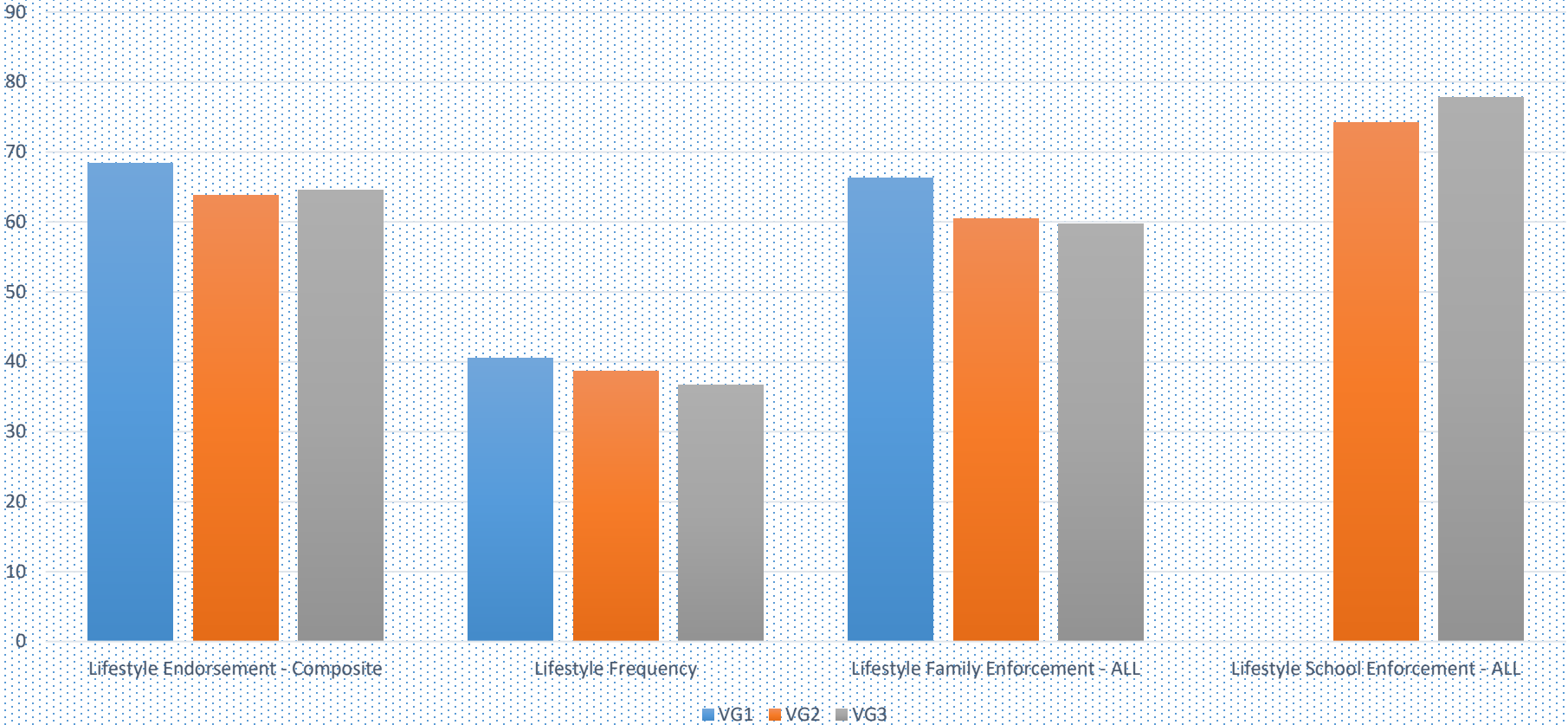
SDA Lifestyle (Frequency)



Lifestyle Family & School Enforcement



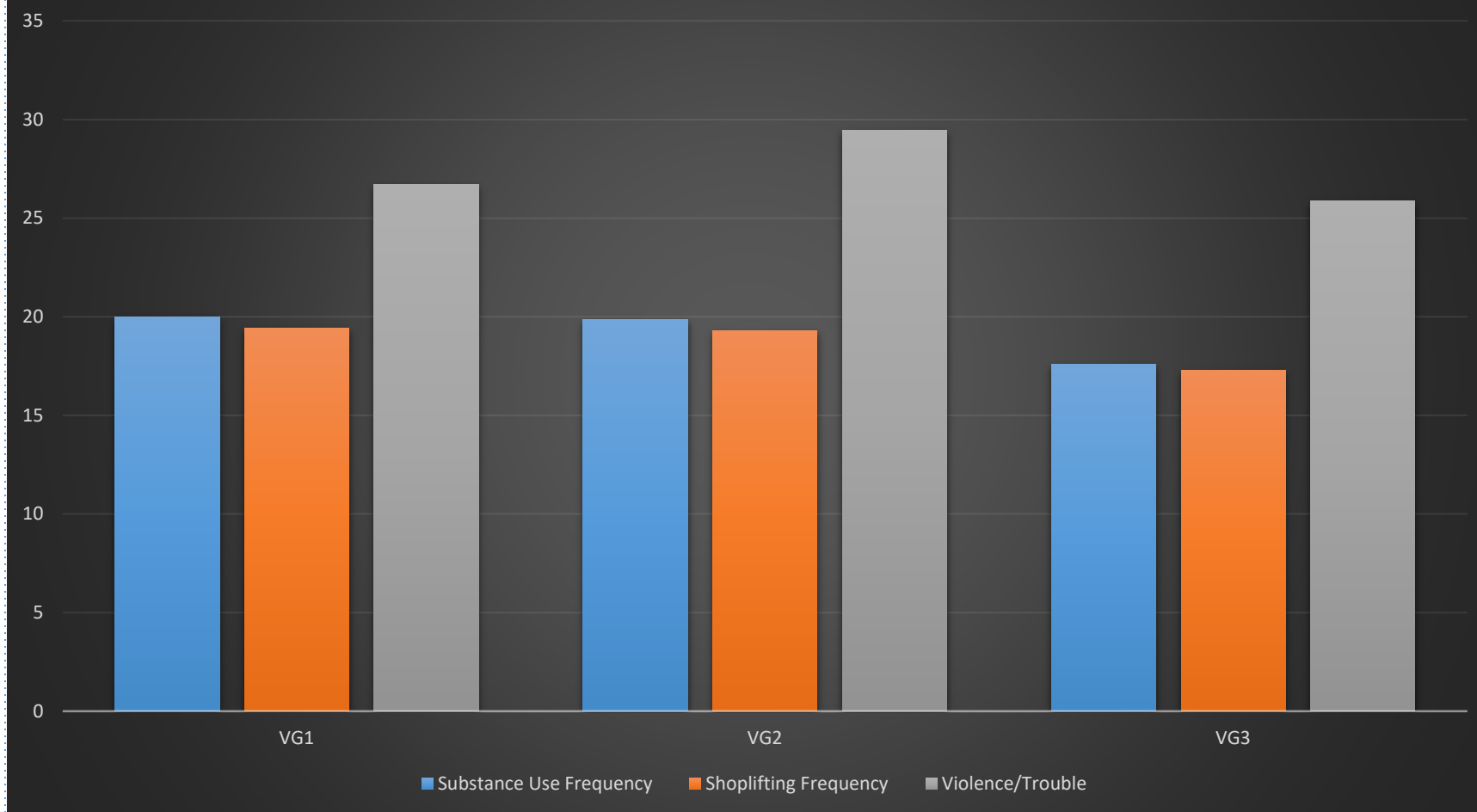
SDA Lifestyle: Endorsement, Practice, & Enforcement



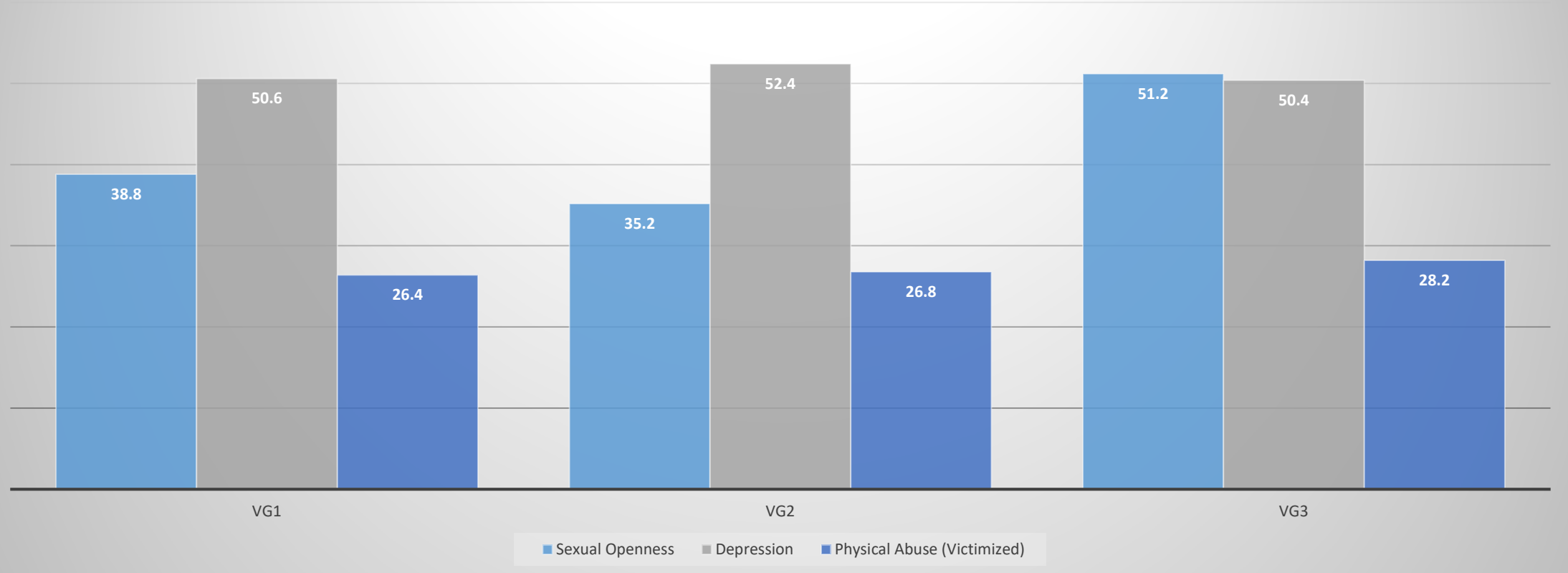
Substance Use & Physical Abuse

- Substance Use & Violence
 - How many times, if ever, during the last 12 months did you do...
 - Drink alcohol, use marijuana, prescription drugs.....
 - Hit or beat up someone.
- Depression
 - How often have you felt depressed during the last month?
- Physical Abuse
 - Have you ever been physically abused by an adult (that is, when an adult caused you to have a scar, black and blue marks, bleeding, or a broken bone)?
 - V2-V3 (Sexual Abuse)

Substance Use & Behavior Problem (Frequency)



Mental Health & Abuse



Physical & Sexual Abuse

Mean Score & Frequency

	VG1	VG2	VG3	Min-Max
Physical	1.32	1.34	1.41	1-5
Sexual		1.39	1.27	1-5

5-Point Likert Scale

Never

Once

2 or 3 times

4-10 times

More than 10 times

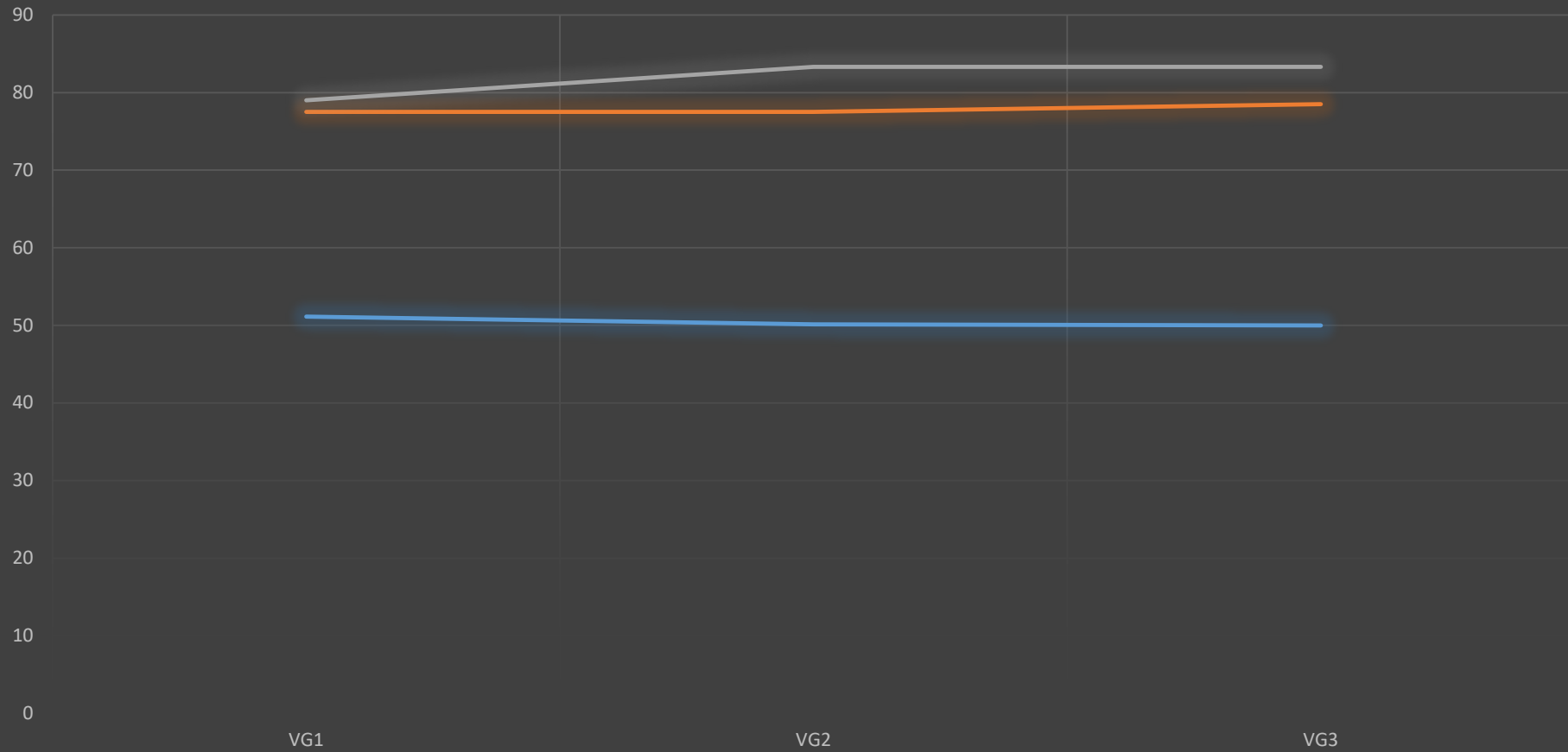
	Physical V1	Physical V2	Physical V3	Sexual V2	Sexual V3
Never	83%	82%	79%	80%	85%
Once	8%	8%	9%	9%	8%
2-3 Times	6%	5%	6%	6%	4%
4-10 Times	2%	2%	2%	2%	2%
> 10 Times	2%	3%	3%	3%	2%

Family Worship and Climate

- Family worship
 - How often does your family have family worship?
 - When you think about family worship or other religious events in your home..
 - Interesting, meaningful, & waste of time
- Family Climate
 - How much do you agree or disagree...
 - My family life is happy.
 - There is a lot of love in my family.
 - I get along well with my parents.

Family Worship & Climate

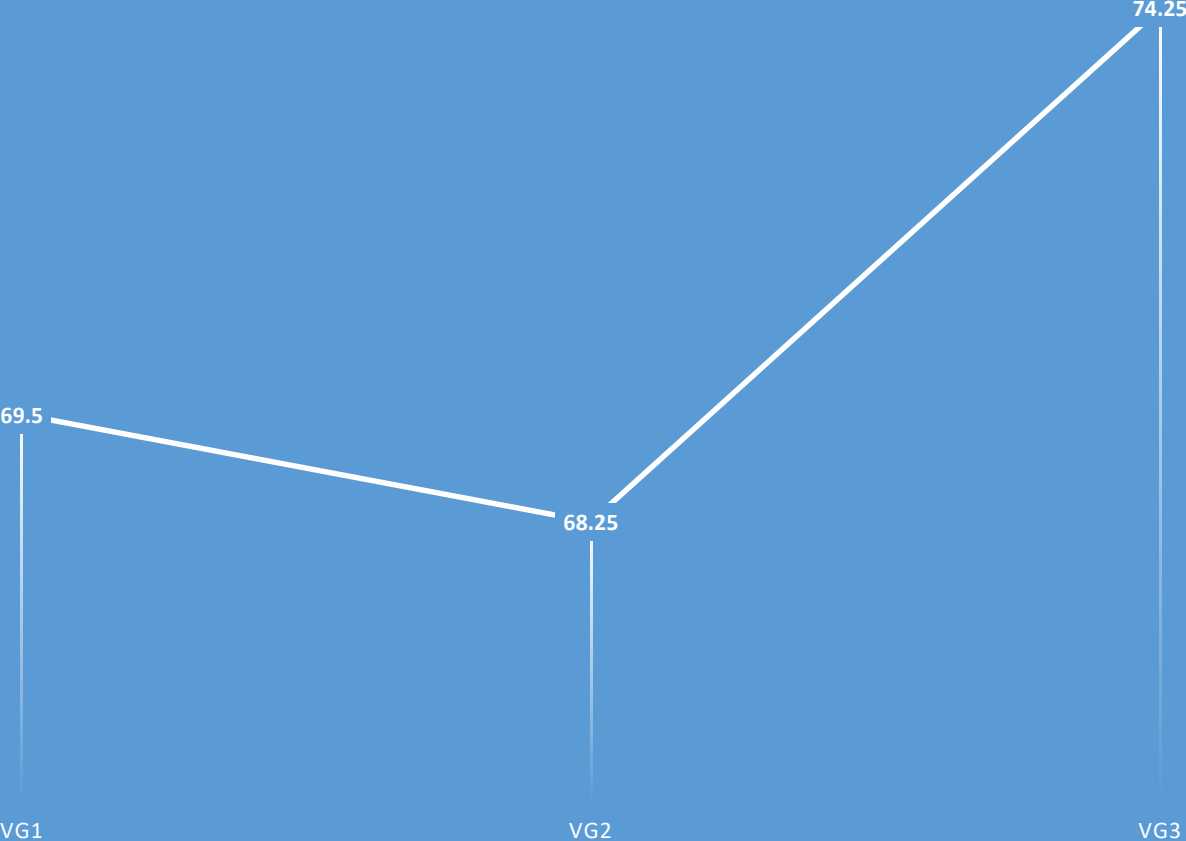
Family Worship Frequency Family Worship Climate Family Climate



School Climate (9 Items)

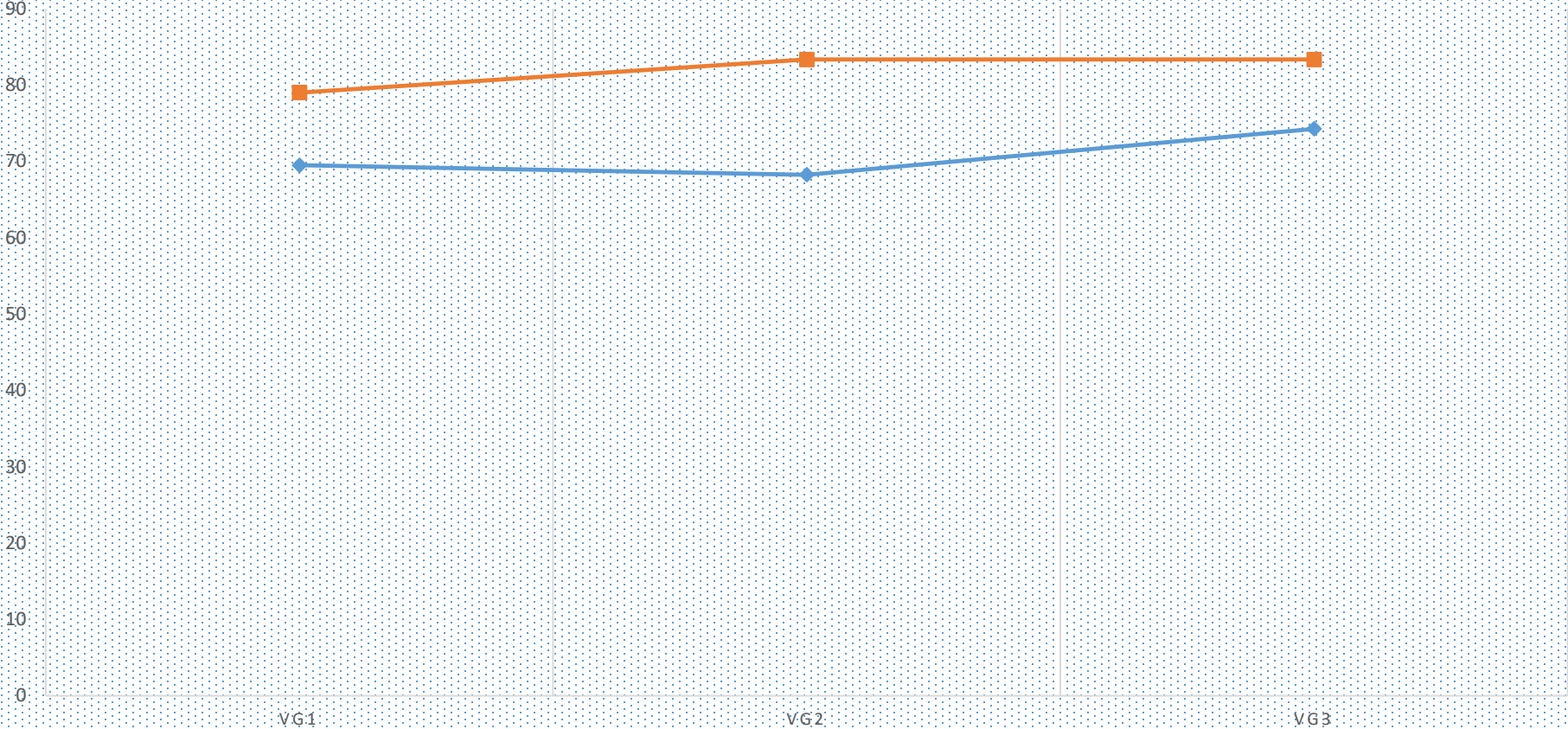
- How much do you agree or disagree with
 - Students often feel “put down” by teachers.
 - There is real school spirit.
 - Discipline is fair.
 - Teachers listen to what their students say.

SCHOOL CLIMATE



FAMILY & SCHOOL CLIMATE

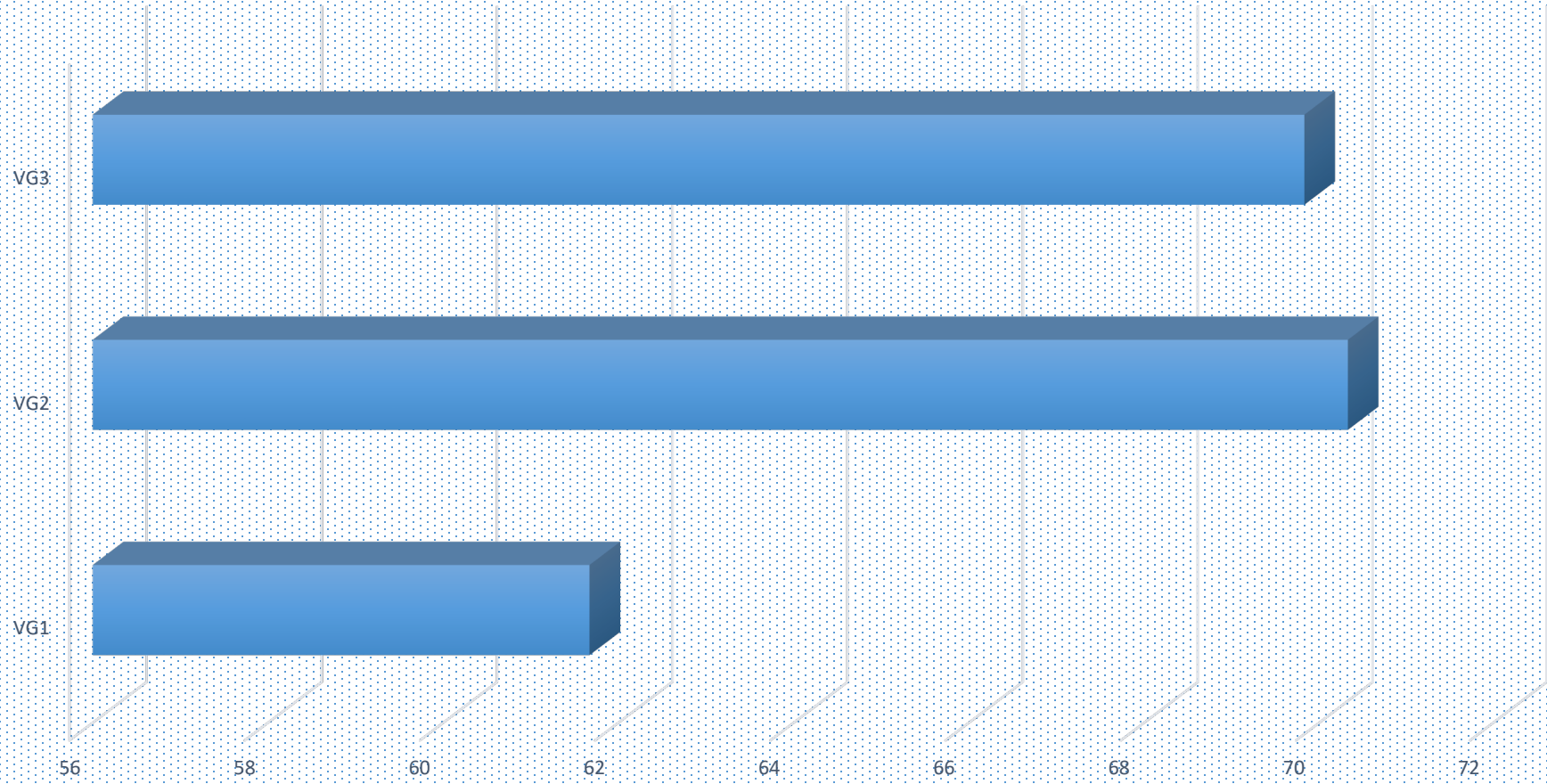
School Climate Family Climate



Church Program

- Think about our experience with religious programs/education at your church. Tell how true it is for you...
 - Programs are interesting.
 - Programs make me think
 - My pastors know me well.
 - My adult leaders are warm and friendly.
 - I can be myself when at church.

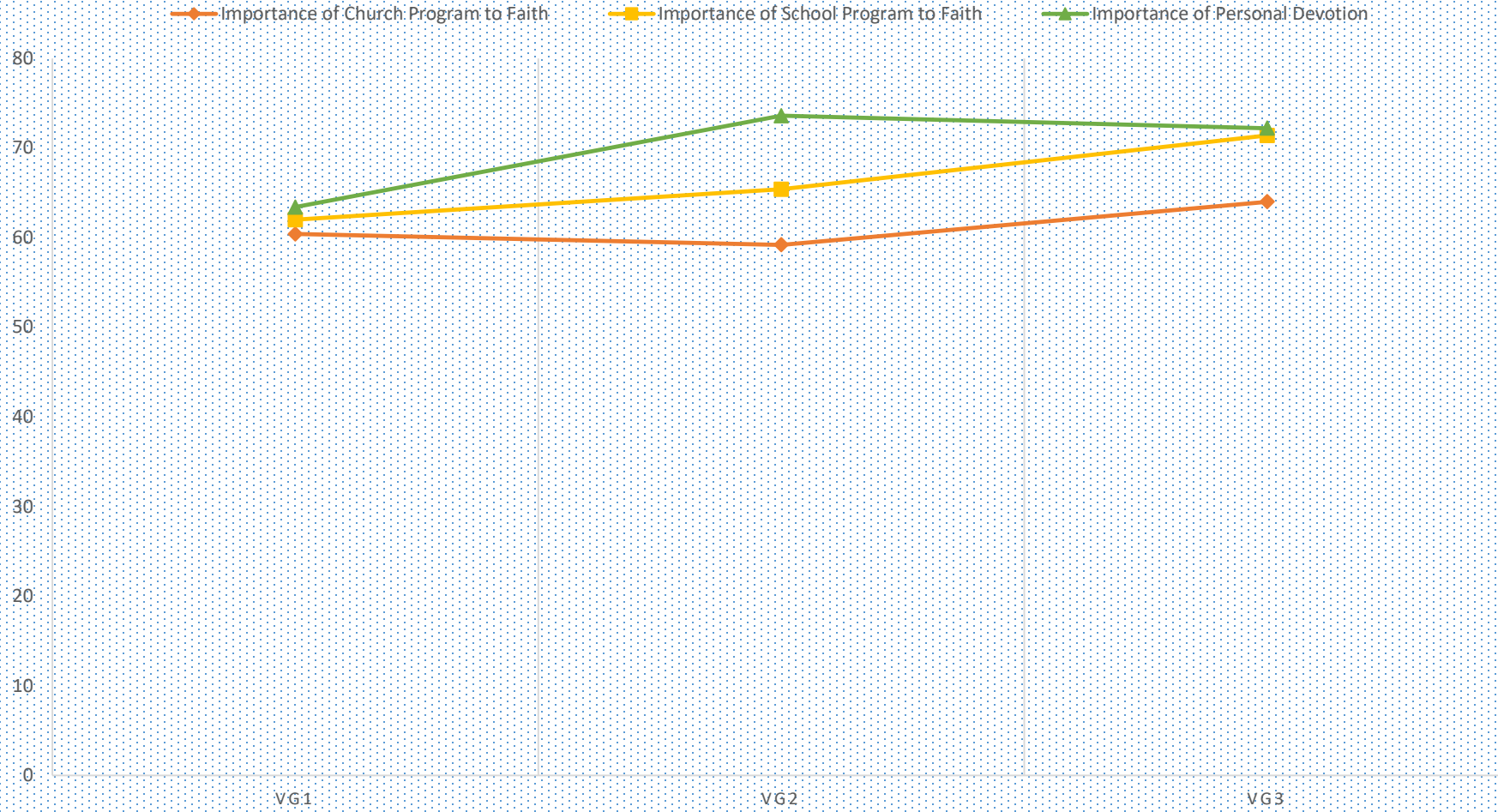
Church Program Evaluation



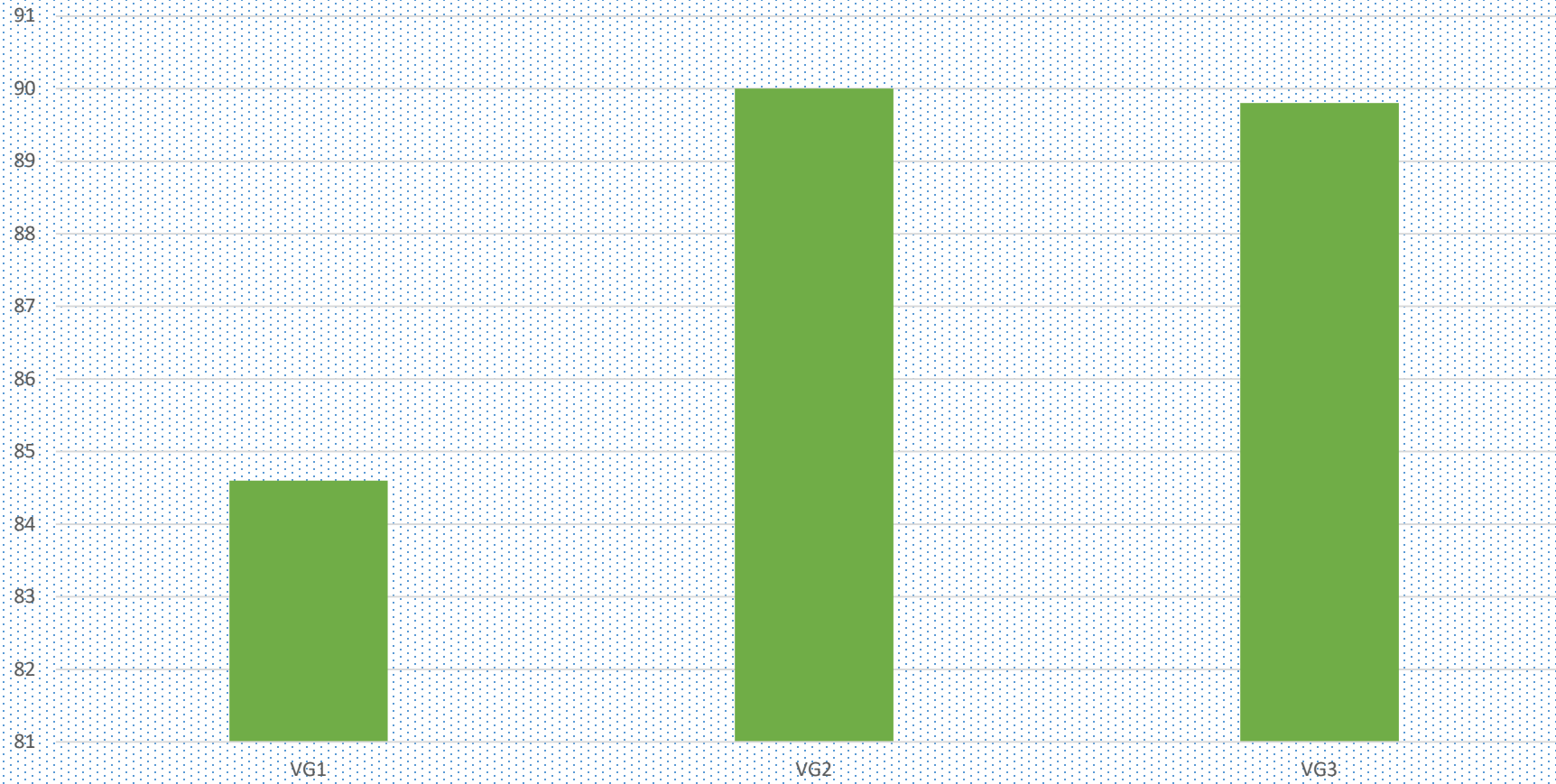
Faith Growth & Ed Aspiration

- How much has each of the following helped you develop your religious faith?
 - Sabbath school, Personal devotions, Church services, Weekly chapels at school, Bible classes at school, Short term mission trips, etc.....
- How far in school do you think you will get?
 - High school drop-out, high school, some college education, four-year college, and graduate/professional programs.

FAITH INFLUENCE FACTOR



Educational Aspiration



Shape of Change in **V1-V2-V3**

- **Steady Increase**

- Horizontal & Vertical Faith
- SDA Lifestyle Practice (Frequency)
- Sexual Openness
- Family Climate
- Importance of School Program to Faith
- Importance of Personal Devotion to Faith

- **Steady Decrease**

- SDA Doctrinal Faith - Eschatology
- Lifestyle Endorsement - Entertainment
- Lifestyle Family Enforcement - Entertainment

- **V-shape Change**

- Salvation (by Righteousness) Belief
- School Climate

- **Reversed V-shape Change**

- Personal Devotion
- Church Climate
- Church Program

Some Notable Findings

- **Adventist Lifestyle**

- Positive Development in SDA Lifestyle Endorsement & Practice
- Weak Endorsement: Entertainment
- Weak Enforcement: Modesty and Entertainment
- Relatively Weak Family SDA Lifestyle Enforcement
- Abstinence from Substance Use

- **Worship/Church**

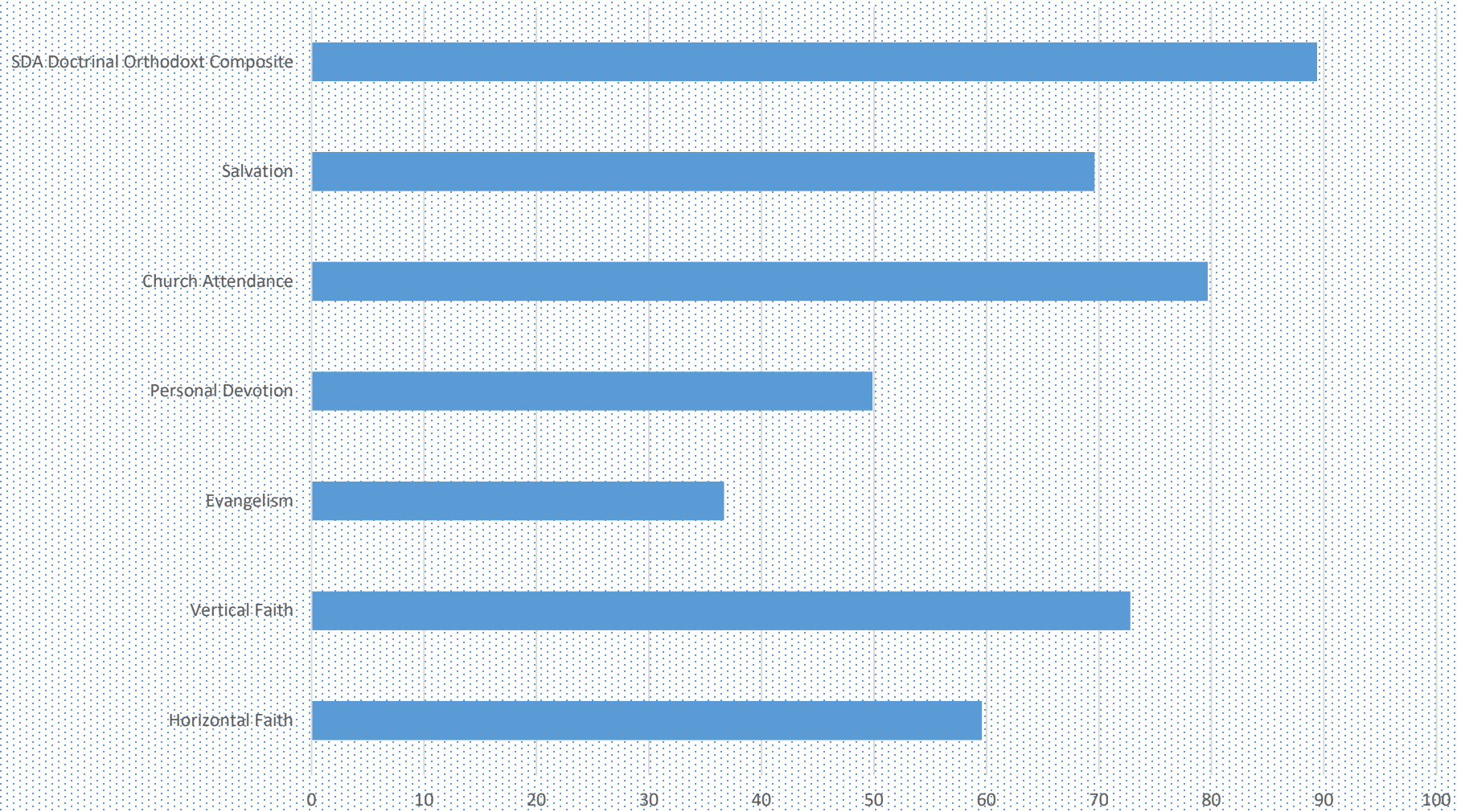
- Low Level of Family Worship Frequency
- Significant Improvement of Church Program from V1 to V2
- Stagnant Importance of Church Program to Youth Faith
- Salvation (by Righteousness) Belief (Why increase again?)

- **Education**

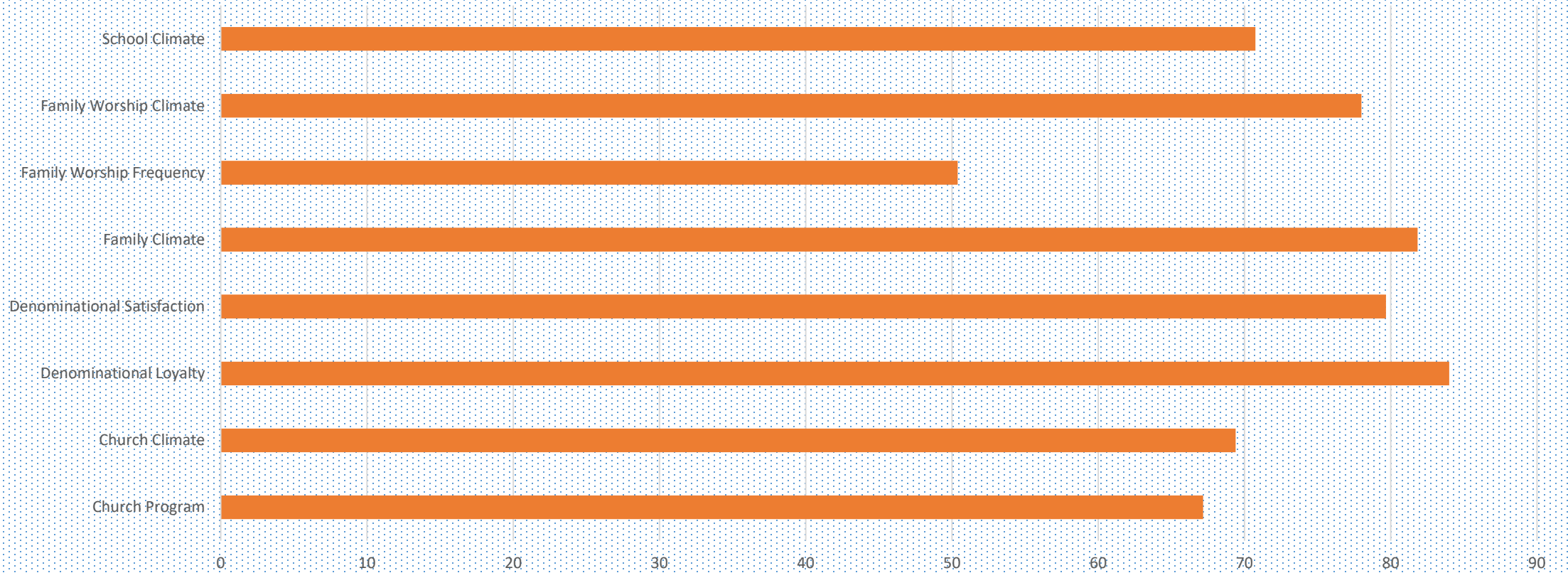
- Improvement of Educational Aspiration from V1 to V2
- Steady Increase on School Program Importance to Faith

Combining $V_1 - V_3$

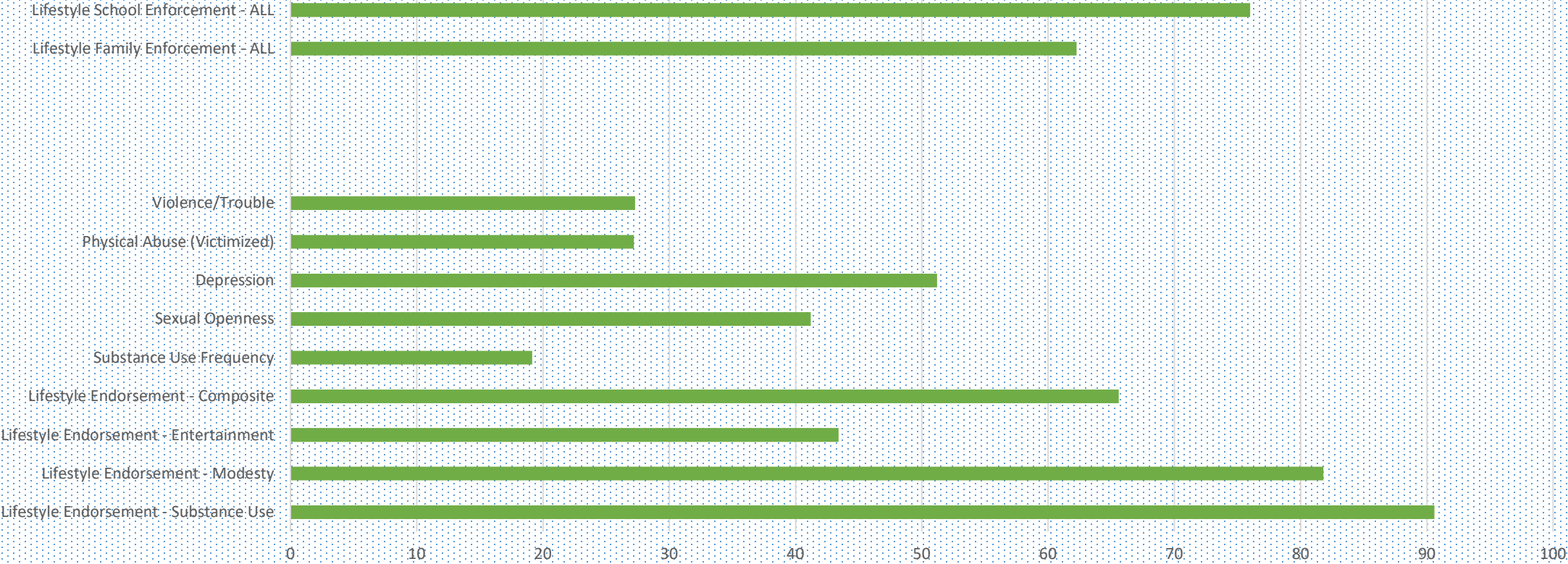
Personal Religiosity (V1-V3 Combined)



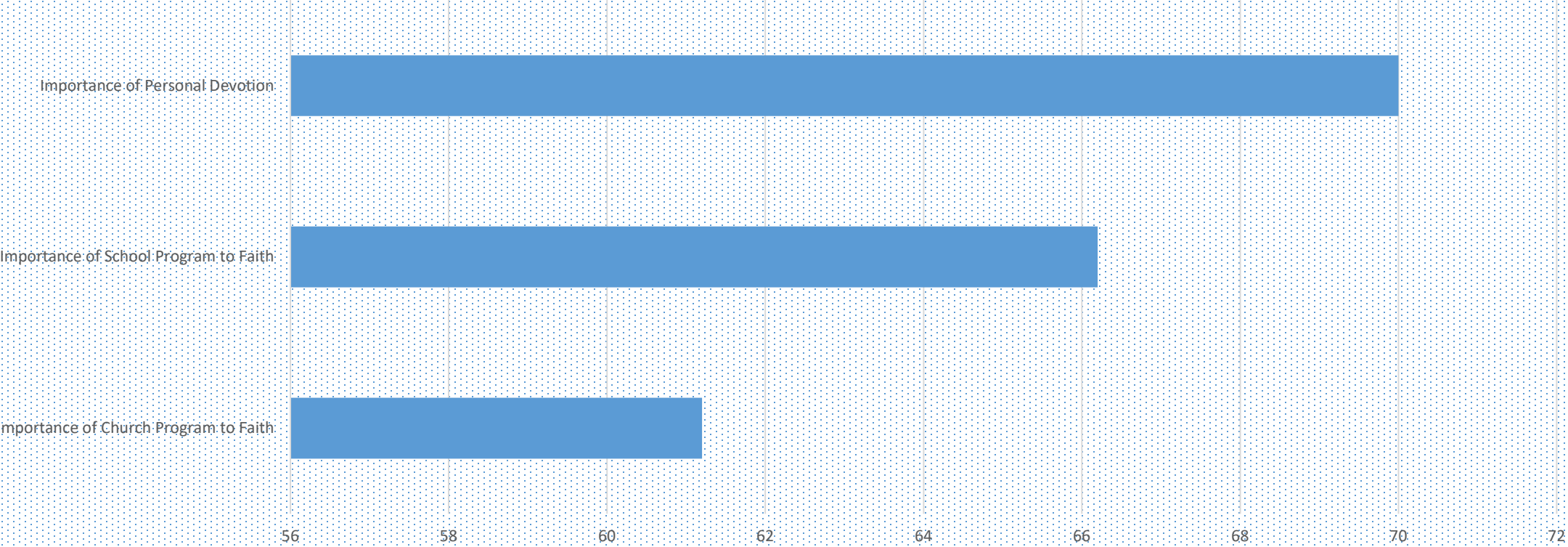
Church, Family, & School (VG1-3 Combined)



Lifestyle & Mental Health (VG1-3 Combined)



Influence on My Faith Development (V1-3 Combined)



High Performance Area (V1-V3 Combined)

- Personal Faith/Religiosity
 - SDA Doctrinal Faith
 - Church Attendance
 - Vertical Faith
 - Salvation (by Righteousness) Belief
- Church-related
 - Denominational Loyalty
 - Denominational Satisfaction
 - Church Climate
- SDA Lifestyle
 - Endorsement - Substance Use
 - Endorsement - Modesty
 - Abstain from Substance Use
 - Depression
 - Sexual Openness
- Family & School
 - School Climate
 - Educational Aspiration
 - Importance of School to Faith
 - Family Climate
 - Family Worship Climate

Low Performance Area (V1-V3 Combined)

- Evangelism
- Lifestyle - Entertainment
- Church Program
- Family Worship Frequency
- Lifestyle Enforcement - Family (Entertainment/Appearance)

Diversity

Got more diverse?

Looking at Diversity

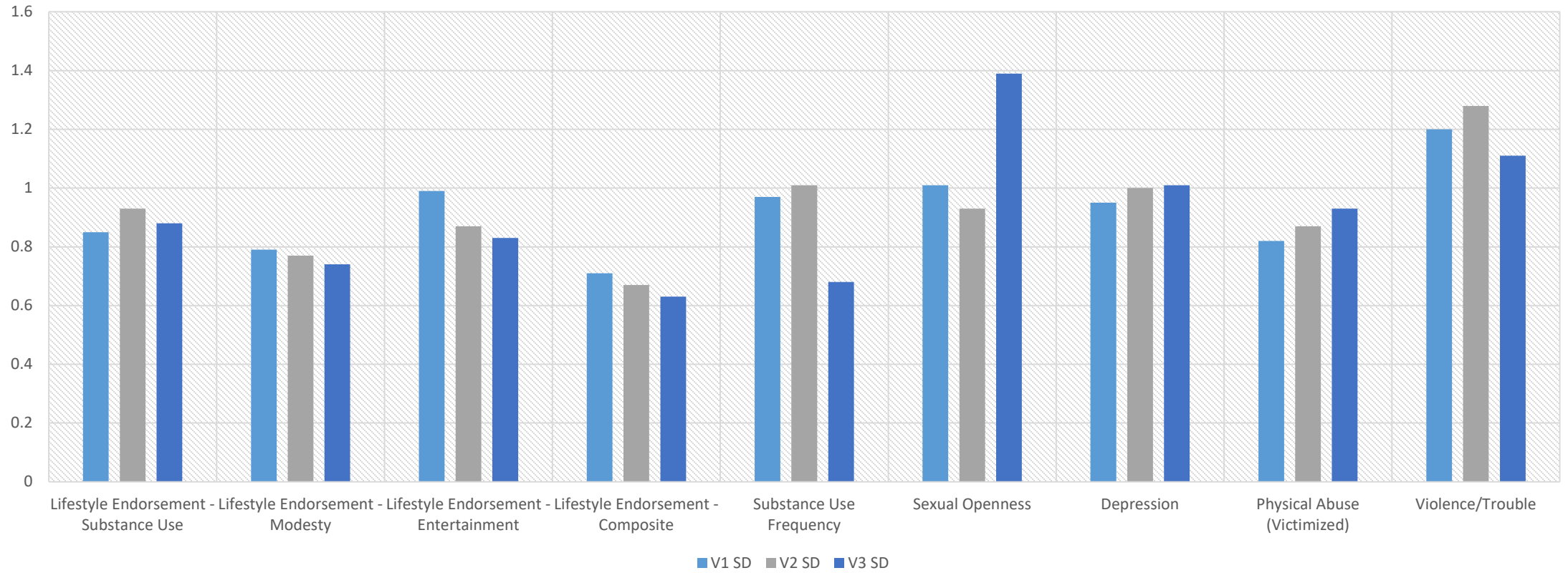
(Ex. SDA Lifestyle Endorsement)

	VG 1	VG 2	VG 3	VG1/Range	VG2/Range	VG3/Range
Substance Use	0.9	0.9	0.9	0.21	0.23	0.22
Modesty	0.8	0.8	0.7	0.2	0.19	0.19
Entertainment	1	0.9	0.8	0.25	0.22	0.21
Sexual Openness	1.4	1.3	1.2	0.34	0.31	0.3

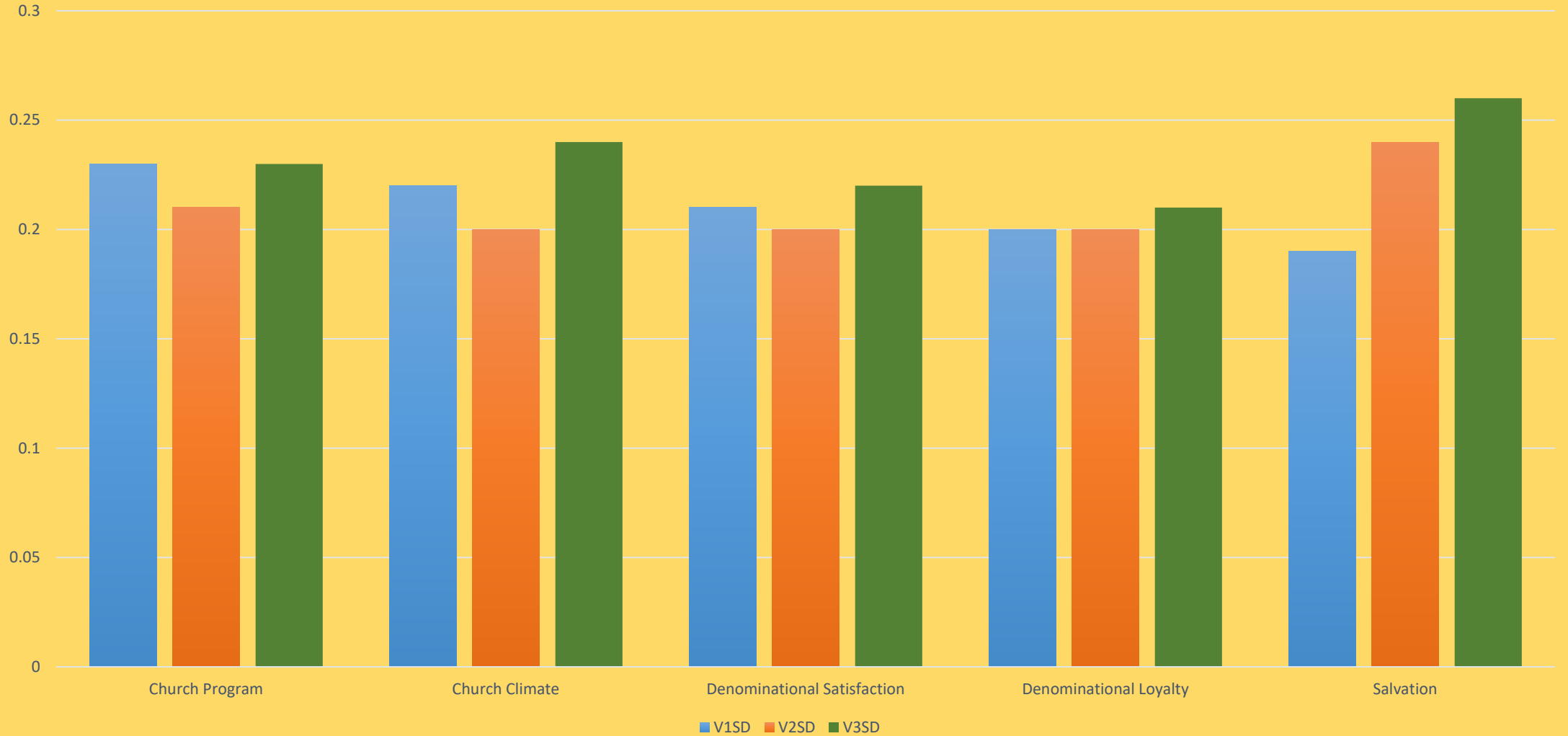
Personal Religiosity SD Ratio Comparison



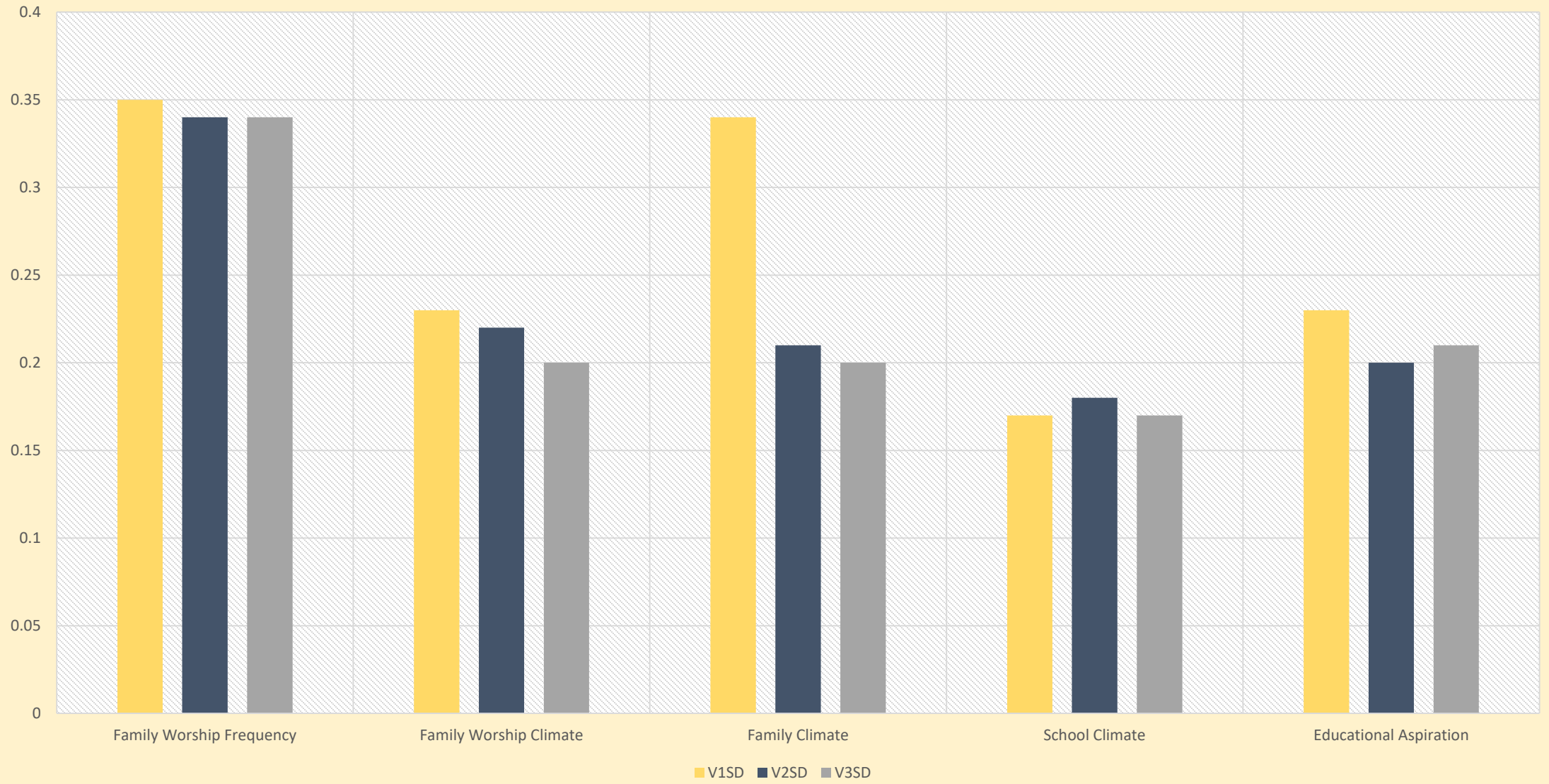
Lifestyle & Mental Health SD V1-V3



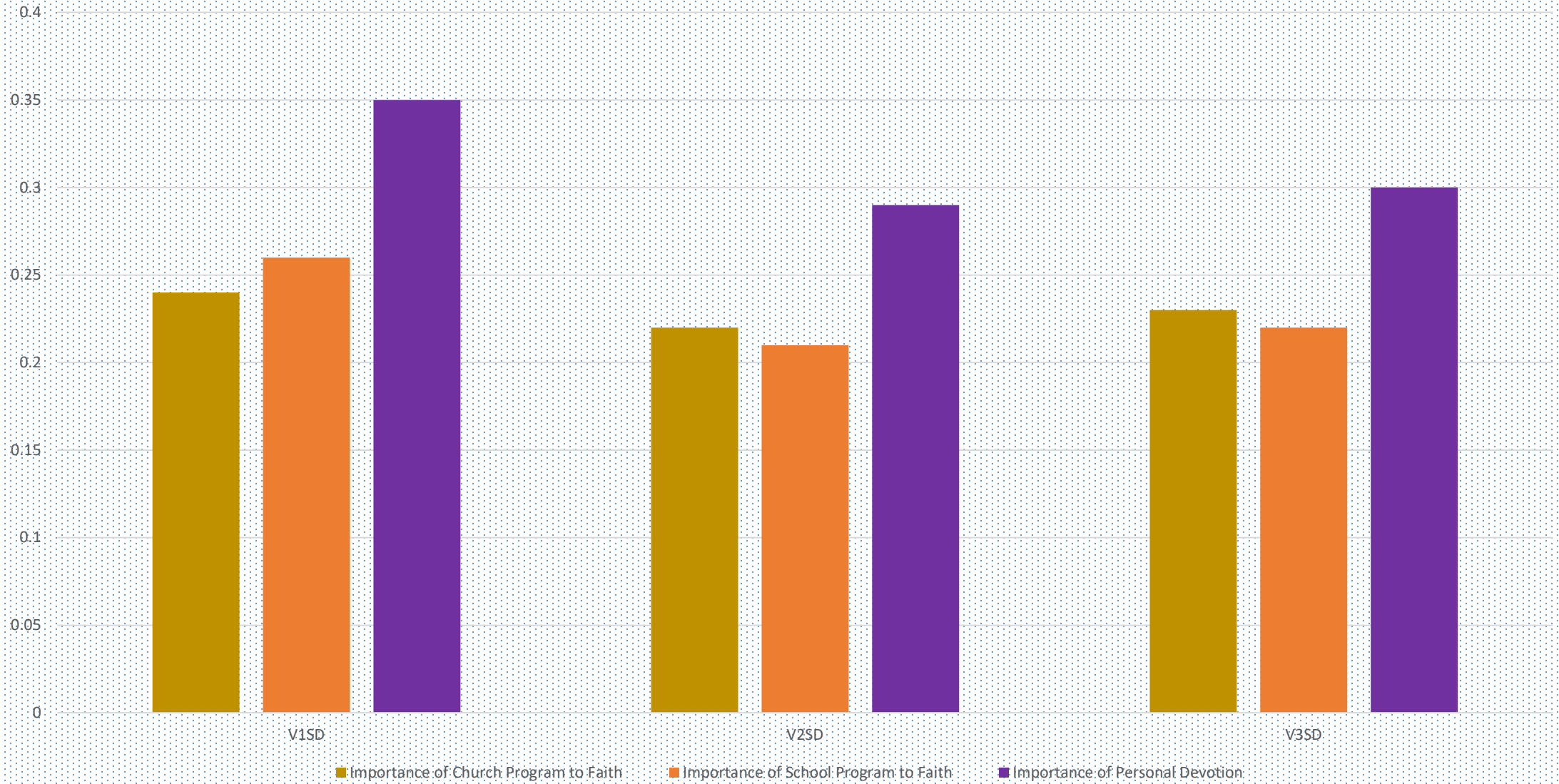
Church & Salvation SD Ratio Comparison



Family & School SD Ratio Comparison



Influence on My Faith SD Ratio Comparison



Changes in Diversity (V1-V3)

- Increased **Diversity** in...

- Evangelism
- Doctrinal Orthodoxy Eschatology
- Salvation (by Righteousness) Belief
- Sexual Openness
- Importance of Church Program to Faith

- Increased **Uniformity** in...

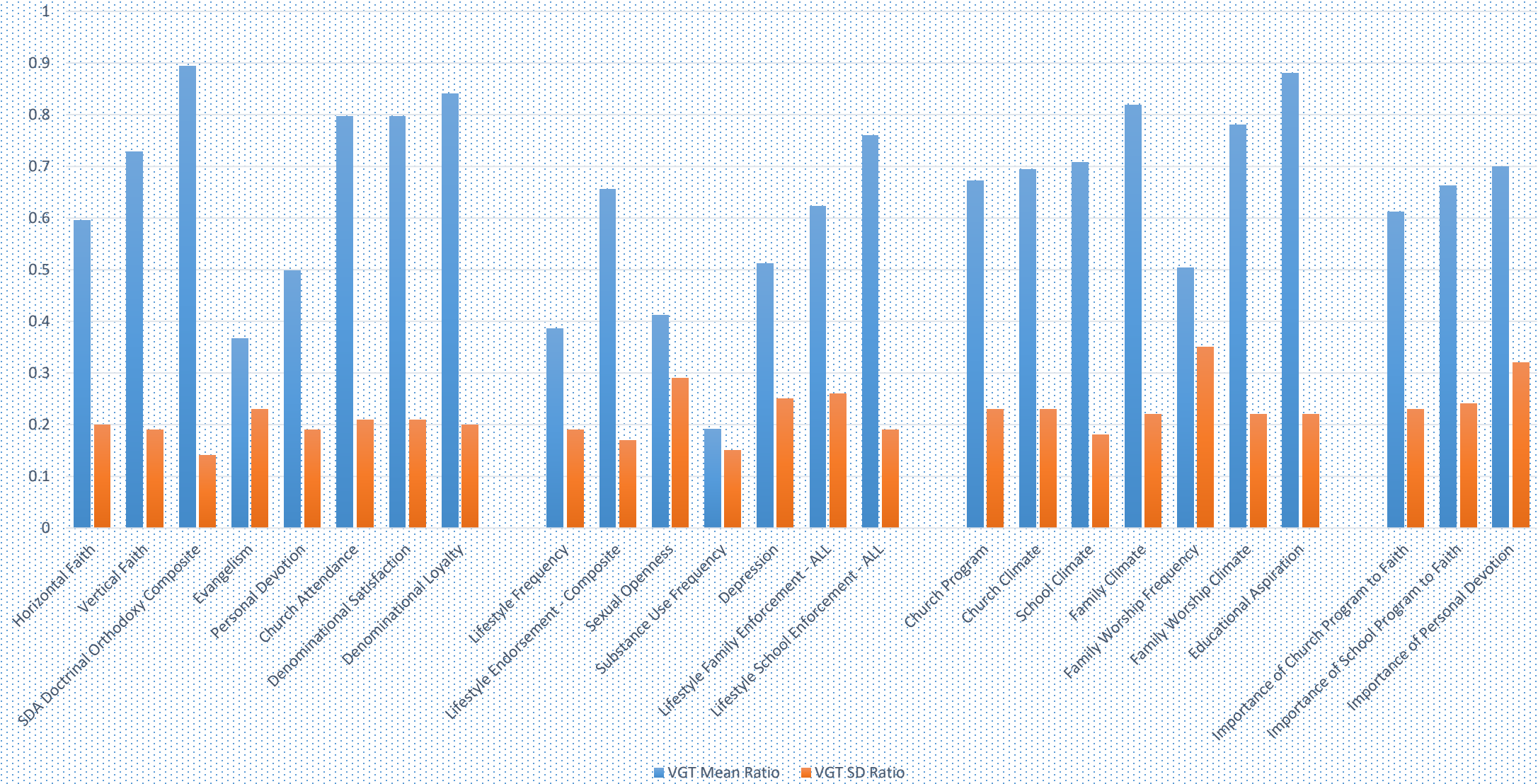
- Personal Devotion
- Belief on Six-day 24-Hour Creation
- Lifestyle Endorsement - Entertainment
- Family Climate
- Family Worship & Climate

Putting Together

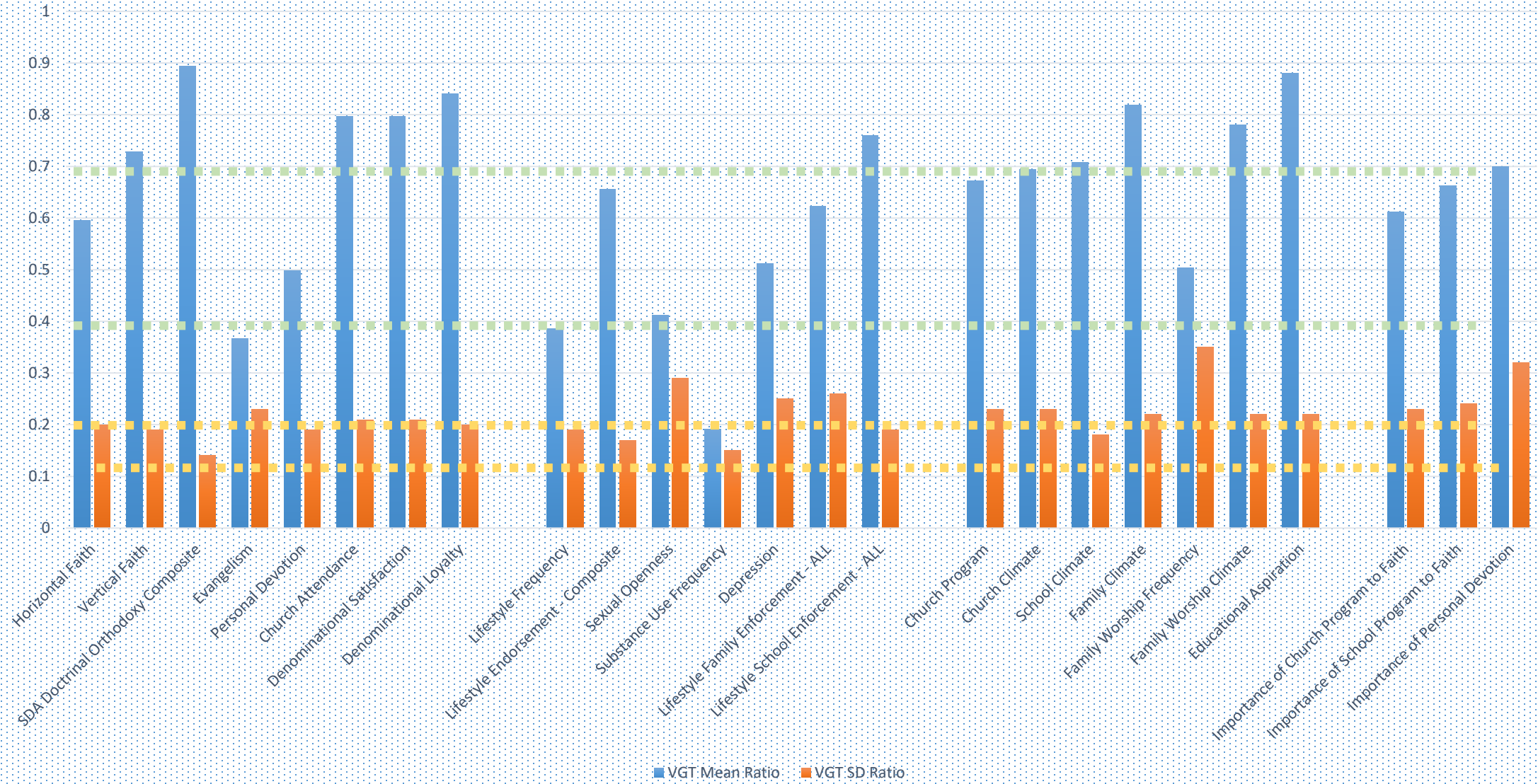
V1, V2 & V3



VG1-3 Combined Mean & SD Ratio



VG1-3 Combined Mean & SD Ratio



V1-V3 Combined

- **High** Performance Area (>.7)
 - Vertical Faith
 - Doctrinal Orthodoxy
 - Church Attendance
 - Denominational Satisfaction
 - Denomination Loyalty
 - Lifestyle School Enforcement
 - SDA Lifestyle Practice
 - Substance Use
 - Family Climate
 - Family Worship Climate
 - School Climate
 - Educational Aspiration
 - Importance of Devotion to Faith
- **Low** Performance Area (<.4)
 - Evangelism

V1-V3 Combined

- **High Diversity** Area

- Sexual Openness
- Depression
- Lifestyle Family Enforcement
- Family Worship Frequency
- Importance of Personal Devotion to Faith

- **Low Diversity** Area

- Doctrinal Orthodoxy
- Lifestyle Endorsement
- Substance Use Frequency
- School Climate

Why personal *religion* matters?

Why personal religion matters?

Analysis of **Valuegenesis 3**

Predicting (Positive) Learning Effectiveness (Valuegenesis 3)

	<i>B</i>	<i>SE</i>	<i>r</i>	
Constant		1.66*	.08	
Senior		.02	.01	.02
Female		.08*	.01	.07
African-American		-.06*	.02	-.03
Hispanic		-.06*	.02	-.03
Asian		.03	.02	.02
Multi-racial		-.03*	.02	-.02
Intrinsic Rel Orientation		.17*	.01	.15
Extrinsic Rel Orientation		.02*	.01	.03
Horizontal Faith Maturity		.07*	.01	.08
Vertical Faith Maturity		.19*	.01	.16
Christian General DO		.12*	.02	.06
SDA DO General		-.06*	.02	-.03
SDA Eschatology		.01	.01	.02

R square = .21; *F* (13, 9601) = 193.30; **p* < .05.

Religion & Academic Traits

	Learning Effective (Positive)	Learning Effectiveness (Negative)	Academic Locus of Control (Internal)	Academic Locus of Control (External)
Intrinsic Orientation	+		+	+
Extrinsic Orientation	+	+	-	+
Vertical Faith Maturity	+	-	+	
Horizontal Faith Maturity	+		+	+
Christian General Doctrinal Orthodoxy	+	-	+	-
SDA Doctrinal Orthodoxy	+		+	-

Religion, Lifestyle & Mental Health

	Lifestyle Entertainment	Lifestyle Modesty	Lifestyle Substance Use	Sexual Openness	Delinquent Behavior	Depression
Intrinsic Orientation	+	+	+		-	-
Extrinsic Orientation	-	-	-		+	+
Vertical Faith Maturity	-		+	-	-	-
Horizontal Faith Maturity		+		+	-	+
Christian General Doctrinal Orthodoxy	+	+	+		-	-
SDA Doctrinal Orthodoxy		+	+		-	

Religion, Attachment, & Altruism

	Denominational Loyalty	Teacher-Student Attachment	Altruism	Bullying
Intrinsic Orientation	+	+	+	
Extrinsic Orientation	-	-	-	+
Vertical Faith Maturity	+	+	+	-
Horizontal Faith Maturity		+	+	
Christian General DO	+	+	+	
SDA General DO	+			-

Faith matters....

- Religion has complicating and sometimes unexpected effects.

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- But in general....

Faith matters....

- Religion has complicating and sometimes unexpected effects.
- But in general....
- **Faith promotes**....
 - Effective learning
 - Internal (academic) locus of control
 - Healthy and modest lifestyle
 - Denominational loyalty
 - Teacher-student attachment
 - Altruism

Faith matters....

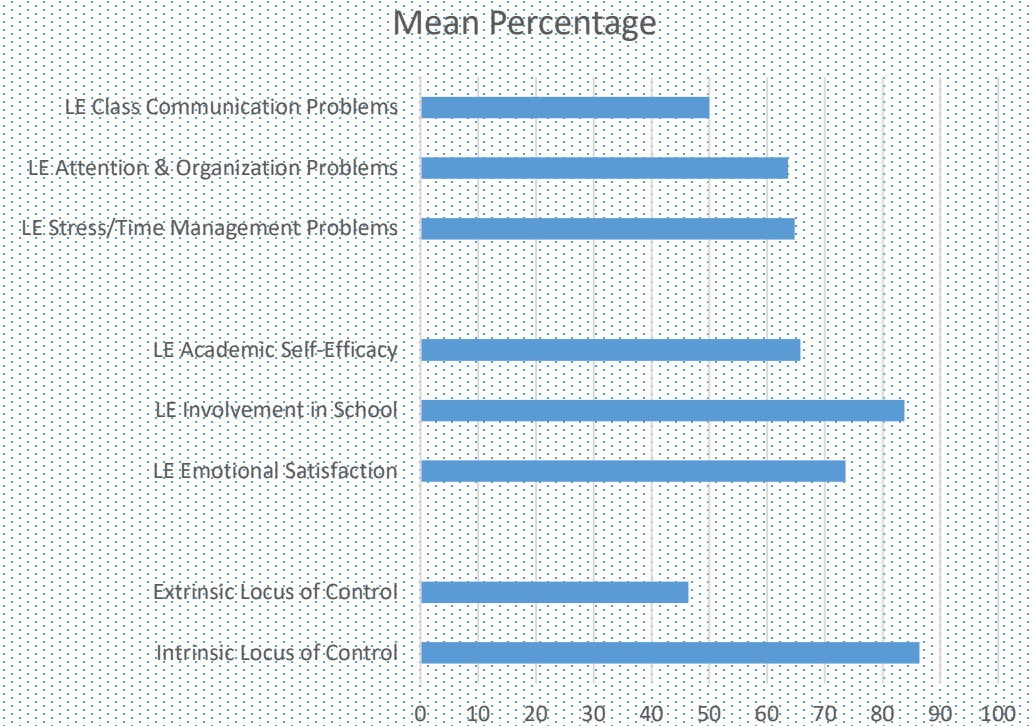
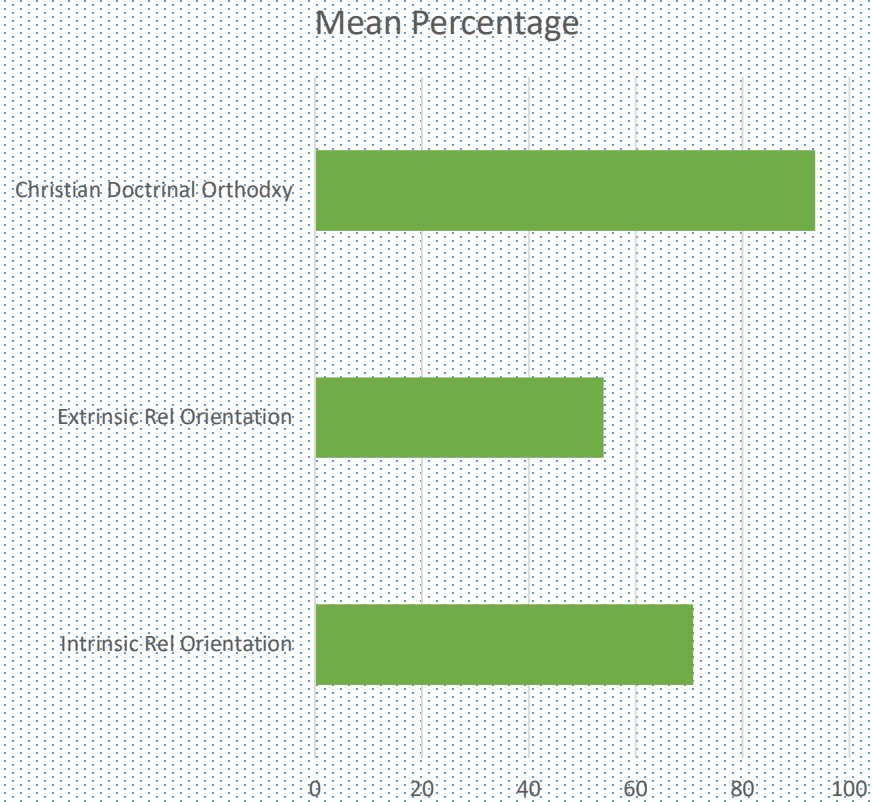
- Religion has complicating and sometimes unexpected effects.
- But in general....
- **Faith promotes**....
 - Effective learning
 - Internal (academic) locus of control
 - Healthy and modest lifestyle
 - Denominational loyalty
 - Teacher-student attachment
 - Altruism
- **Extrinsic religion engenders**...
 - Non-effective learning
 - External (Academic) locus of control
 - Delinquent behavior
 - Depression
 - Bullying

We are doing **PRETTY WELL!**

We are doing **PRETTY WELL!**

We can do even **better**.....

Religious Orientation, Doctrinal Faith, Learning Effectiveness, & Locus of Control (V3)

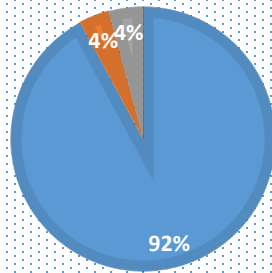


New Substance Use Questions in V3

During your life, how many times have you been taken?

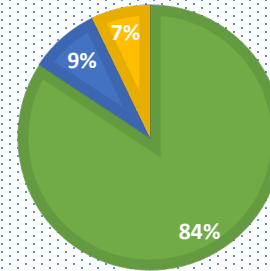
OVER-THE-COUNTER DRUGS

■ No ■ 1-2 Times ■ 3 Times or More



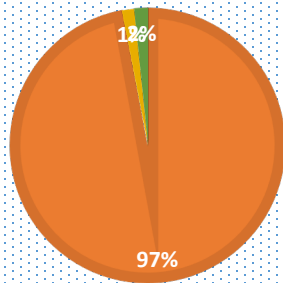
HUFFING/SNIFFING/AEROSOL SPRAY

■ No ■ 1-2 Times ■ 3 Times or More



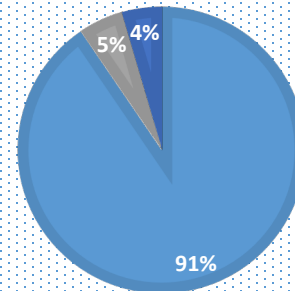
ECSTACY/MDMA

■ No ■ 1-2 Times ■ 3 Times or More



NON-PRESCRIPTION DRUG

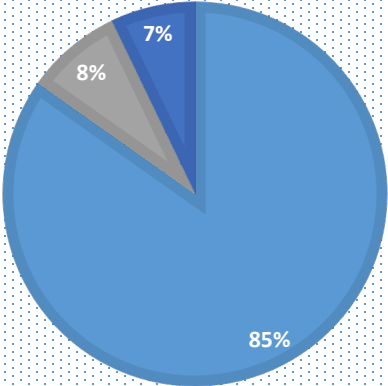
■ No ■ 1-2 Times ■ 3 Times or More



Abuse, Depression, and Bullying (V3)

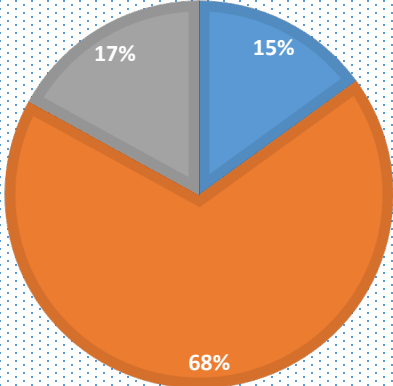
PHYSICAL ABUSE

■ Never ■ Once ■ Multiple



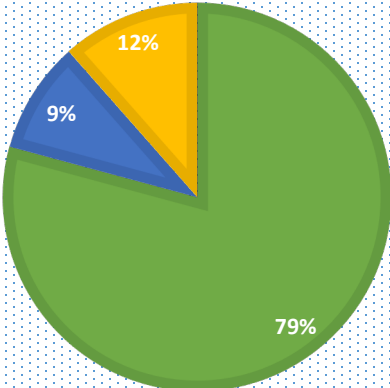
DEPRESSION

■ No ■ Some of the Time ■ Most/All the Time

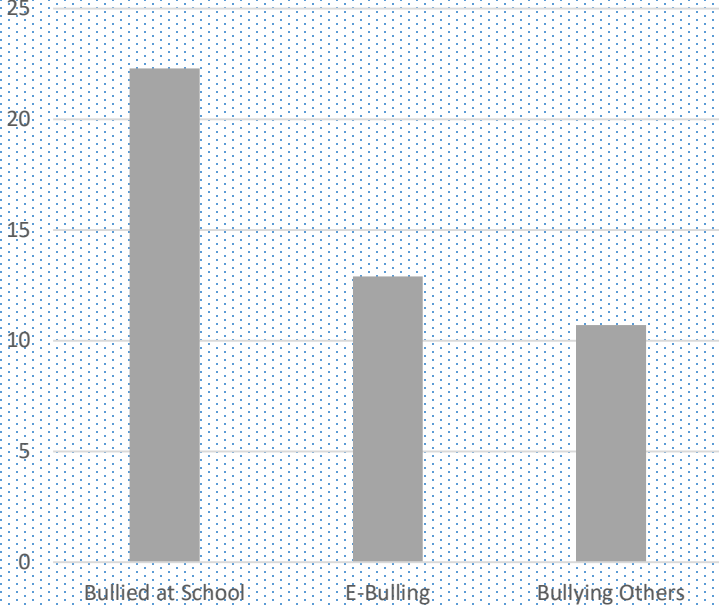


SEXUAL ABUSE

■ Never ■ Once ■ Multiple

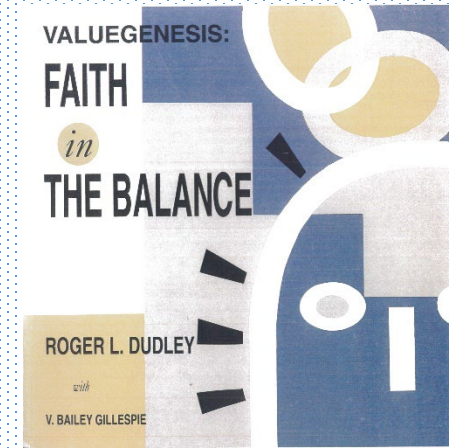


Bullying--Yes/Experience

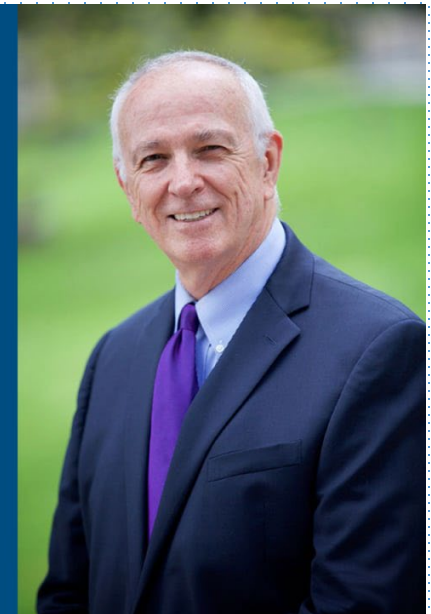


Valuegenesis IV

- Let's *celebrate & continue* the great legacy of research on and ministry of...
 - Adventist education and young people
 - Faith and religion of Adventist Young People
 - Influence of family, school, and church on Adventist youth



Celebrating the life of
Dr. V. Bailey Gillespie
1942-2018



Valuegenesis IV (2020)

- A collaborative project of
 - NAD Office of Education
 - Office of Research, School of Education, La Sierra University
 - John Hancock Center for Youth and Family Ministry, La Sierra University
- Coordinated by
 - Chang-Ho Ji, PhD/PhD, Office of Research, School of Education
 - Josue Anguiano-Vega, EdD, School of Education
 - Friedbert Ninow, PhD, School of Divinity
 - Ed Boyatt, EdD, School of Education
 - Timothy Gillespie, D.Min, John Hancock Center for Youth and Family Ministry
 - John Anthony, John Hancock Center for Youth and Family Ministry

From **Valuegenesis IV** will come:

- Descriptions of Adventist education today compared to the three previous studies in 1990, 2000, 2010.
- Understanding into the experiences, needs, and interests of young people
- A national overview of Adventist Christian education programs – their breadth, impact, resource impact, climate, and spiritual life
- Understanding the impact of Adventist education on young peoples' spirituality and lifestyle
- Isolation and explanation of the factors that promote effective family environments, congregational effectiveness, and school quality
- Insight into the trends to expect regarding faith maturity, religious motivation, loyalty to the Adventist church, belief configurations and doctrinal support, personal spiritual development, faith growth and potential for future involvement in the local congregation
- Understanding of the power and function of youth and young adult ministry, spiritual life endeavors by schools and family as to their impact on the young
- Comparisons among the youth of previous generations and insights into hundreds of areas of personal life and growth
- A look at practical ways congregations can strengthen Christian education program and family life ministry for children, teenagers, and young adults in this new generation.
- Resource information and new materials to help schools and congregations plan and implement effective change
- Comparisons and trend analysis regarding values, commitments, school life, and lifestyle choices among the study generations
- Insight into family life and its implications for loyalty and maturity
- Progress reports on the changes and trends that family, schools, and congregations may anticipate in the coming decades

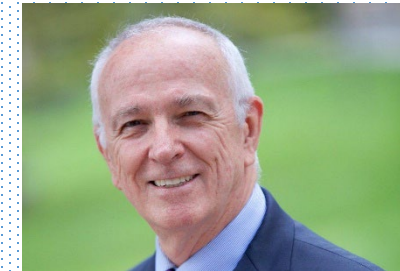
Valuegenesis IV (2020)

- Questionnaire
 - Reduce the Number of Questions
 - Keep the core (if not majority) questions of V1-V3 surveys
 - Personal Religiosity, Doctrinal Faith
 - Lifestyle, Climate, Youth Programs, Family, & School
 - Add new questions
 - PED, Internet
 - Academic (Achievement) & Positive Psychological (Well-Being & Gratitude) Traits
- Data, Analysis & Report
 - Keep the Data on Non-SDA Students and by Region/State/Conference.
 - One Database for V1-V4
 - Post-Survey Interaction with NAD, Unions, Schools, & Churches
 - Focused, Problem-solving, Practical, and Policy-oriented Post-Survey Collaboration
- Open to Input, Suggestion & Discussion

“We believe that through closer investigation into our own attitudes and behaviors we can make the necessary changes which help the grace of Christ to be seen....This project begins the significant process of looking at what is in order to become what might be (Gillespie, 1992, xii-xiii).”



Valuegenesis IV (2020)



ONE YEAR IN MISSION – SID

In 2012 the General Conference President commissioned the Youth Ministry Department, in partnership with Adventist Volunteer Service, to start a vision with the view of

Regarding the concept of One Year in Mission (OYM), the OYM of Seventh-day Adventist Church. This initiative was to be developed

in line with the Mission to the Cities Campaign – the city of Soweto was selected as the city where the OYM team would do their training and also work in with the local programs, under the supervision of Robbin (last name) and Peter (last name).

The Lord is doing marvelous things in and through our years abroad. Let us continue to empower, encourage and motivate young people to continue to pursue the mission to a group of 500 OYM delegates in Soweto from 1 July 2014.

Alverson Pillay
OYM Champion – SID

