

SOCIALIZATION OF STUDENT VALUES
IN A CHURCH-RELATED COLLEGE

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This is to certify that the
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Socialization of Student Values
in a Church-Related College
presented by
Lester De Boer
has been accepted towards fulfillment
of the requirements for
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Donald W. Olmsted
Major professor

Date Dec. 3, 1974



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ABSTRACT

SOCIALIZATION OF STUDENT VALUES IN A CHURCH-RELATED COLLEGE

By

Lester De Boer

Do values determine certain kinds of behavior and can we develop certain kinds of values when they are helpful for a particular kind of performance? To answer these inquiries we used a survey of three instruments and gave it to 340 college and seminary students at an evangelical, church-related college. These instruments were part of the Roe-Siegelman Parent-Child Relations Questionnaire, a measurement of religious orientation prepared by the author, and the Rokeach Value Survey. Comparing various classes in the school gave us an indication concerning the influence of the school upon the student. Comparing ministerial with nonministerial students gave some indication of the relationship between values and choice of curriculum. Comparing the value systems of these students to a national sample indicated the relationship between the values of a student and his choice of a college.

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The data indicate that values do influence choices of behavior. The secular college student had different value systems than the church-related college student. And these values took on certain patterns so that secular students preferred Competence values more while church-school students preferred Social-Moral values. Ministerial students preferred Social-Moral values more than nonministerial students in the church-related college.

The data also indicate that choices influence values. The strong emphasis on academic excellence by the college caused students to slightly prefer Competence values as they progressed through college. As students became more committed to the ministry, they preferred Social-Moral Values more. But as they progressed through the college, they did not progress in preferring the Social-Moral values even in the strongly conservative, evangelical college. This would indicate that perhaps values are not easily changed by the college unless they fit into the student's previous value system. Thus it is not that the college changes the values of the student so much as it strengthens the values to which he is already committed.

This earlier commitment can be viewed as a product of child rearing. We found that rewarding parents tended to produce children who had precriptive orientations toward religion while punitive parents tended to produce

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children with proscriptive orientations. And these correlated with certain value systems: prescriptive persons preferring values that were social-oriented and proscriptive persons preferring values that were more self-oriented.

The data we collected and analyzed also led us to develop hypotheses concerning what should be taken into account when an institution is selecting and training ministers. Stress on academic standards may not be conducive for the training of future ministers in that such an emphasis could change their value systems, weakening the values which seem important to vocations which minister to the social and spiritual needs of humanity.

SOCIALIZATION OF STUDENT VALUES IN A
CHURCH-RELATED COLLEGE

By

Lester De Boer

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

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Department of Social Science

1975

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CHAPTER I

THE PROBLEM

Rokeach (22) distinguishes between Beliefs, Attitudes, and Values. "A belief is any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase 'I believe that . . . ' (22, p. 113)." "An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner (22, p. 112)." He sees a Value "to be a disposition of a person just like an attitude, but more basic than an attitude." It is a "type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining (22, p. 124)." Thus attitudes and values, according to the definitions, are both beliefs, but values are more basic. "An adult probably has tens or hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values (22, p. 124)."

Therefore it can readily be seen that values are most important in influencing behavior. Attitudes are, by

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definition, predispositions to behavior and values are basic to attitudes. Attitude changes will necessarily influence behavior and values will necessarily influence attitudes. An attitude change may change a few behaviors, but a value change will change several attitudes, each attitude influencing several behaviors. Thus, a value is more central, more resistant to change, and eliciting more repercussions when it is changed.

It would seem that a wide range of research on values is long overdue in understanding human behavior, personality structures, and interactions between individuals. It is my desire that this project will add to the research already done and further our understanding of the underlying motives of human behavior.

Certain questions are relevant to our study. Is there a difference in the value profiles of students attending a conservative, evangelical, church-related college when ministerial students are compared with those in liberal arts programs? Does this difference continue on into the seminary students of the same school? Are the three groups any different in their proscriptive or prescriptive orientation toward religion, and does their religious orientation reflect their child-rearing experiences?

By prescriptive and proscriptive orientation, we follow McKinney's designation in which he refers to their

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orientations toward positive and negative behavior. McKinney states, "Prescriptively, one can be rewarded for doing right or punished for not doing right while on the proscriptive side, wrong-doing is emphasized in both rewards and punishments (19, p. 71)." Does God reward you for doing right and punish you when you don't do right, or does He punish you for doing wrong and reward you for refraining from sin? Which is valued more by the student: the performance vs. the failure to perform righteousness, or the yielding to vs. resisting of sin? The former is the positive or prescriptive orientation, while the latter is the negative or proscriptive orientation. We assume that any one person is not completely proscriptive or completely prescriptive, but that it is a relative emphasis of the individual. A person with the highest prescriptive score will have proscriptive aspects and vice-versa. We fully expect to find that this orientation reflects the way in which a child has been brought up. We also suspect that the prescriptive and proscriptive religious orientations may indicate the sources for the differences in value systems. One of the influences of a person's value system may be his prescriptive or proscriptive orientation, and one of the influences of that orientation is the socialization context in which the child was brought up by his parents.

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The following research indicates that a student's value system influences his choice of curriculum and also the choice of curriculum influences his value system. Thus it appears that choices which are made depend upon one's value system, but the events which happen after the choice is made will also influence one's value system.

Rokeach (22) had students choose between those who were similar to or different from them in beliefs and those who were similar to or different from them in race. He had a naive subject engage four strangers, all of which were confederates of the experimenter, in a group discussion about an important or situationally relevant topic. Two of the confederates were white and two were negro. One white and one negro agreed with the subject while one white and one negro disagreed with him. The subject was then asked to state his preference for two of the four confederates.

No matter how one chooses to state the differences between the subjects in the campus and field studies, it is clear that in all three experiments similarity of belief is a considerably more frequent basis of choice than dissimilarity of belief; similarity of race is rarely a basis of choice--considerably less often than chance, and no more frequently than dissimilarity of race; and similarity of belief is a considerably more frequent basis of choice than similarity of race. (22, p. 73)

This proved true with both white and Negro subjects. Thus, belief systems, which include values, seem to influence our choices of relationships to be developed more than the outward appearance or membership in a race.

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Arsenian (4), using the Allport-Vernon Study of Values at a men's professional school in New England, concluded that colleges select their students from the point of view of their basic interests and attitudes. He also found that the retention of students in a college is influenced by the agreement or disagreement of the patterns of interests the student has with that which is held by the college. Thus, the "philosophical orientation and professional objectives of a college expressed in terms of evaluative attitudes," Arsenian maintains, "act as selective criteria in the admission and retention of students (4, p. 338 ff)."

Elizabeth Duffy (8, p. 599) reports a study which she and Crissy did with the Study of Values on 108 freshmen entering Sarah Lawrence College. These students are chiefly from wealthy and socially prominent families and score much higher on the Political scale, slightly higher on the Aesthetic scale, slightly lower on the Economic and Social scales, and much lower on the Religious and Theoretical scales than do the 1592 women represented in the Cantril and Allport norms. This would indicate that values reflect status or culture, but it also implies that our present contention is right; that a student's value system determines his choice of curriculum, or in this case, his choice of school.

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Feather (10) asked first-year undergraduate students enrolling in Humanities, Social Science, and Sciences at Flinders University to complete the Rokeach Value Survey. One group ranked their own values and another group ranked the school's value (how they thought students completing work in their school would rank them). His hypothesis that their own values would resemble the perceived value system of the schools they selected more than the schools they rejected was generally confirmed. This trend was more clear cut in the Humanities than in the Social Sciences and Sciences.

In the Fall of 1972, we gave the Allport-Vernon-Lindzey Study of Values and the Rokeach Value Survey to the Introductory classes in Sociology and Psychology, which were mainly freshmen in their composition. These students were enrolled at the Grand Rapids Baptist College and 122 completed both tests. One hundred three (84%) of these students scored the highest on the Religious Scale of the Allport-Vernon-Lindzey. On the average, they scored above the national college norm by 14 points for the males and 11 points for the females. On the Rokeach survey, 100% of the students chose "Salvation" among the top 3 choices, 42% chose "Forgiving" among the first 3 choices, and 55% chose "Pleasure" among the last 3 choices. This is in keeping with Rokeach (33, p. 359; 23, p. 36) who found that those who participate in

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religion choose "Salvation" and "Forgiving" among the first 4 choices and "Pleasure" as the last. It seems evident that the students chose the Grand Rapids Baptist College because their value orientation was strongly religious.

All these data suggest that students choose their curriculum on the basis of their value system. That is, their value system influences their choice of curriculum. Furthermore, Harris, reported in Duffy (8, pp. 601-602), found that with 338 Lehigh University students and 62 faculty members, their value scores differed according to vocational choices. "The highest value score for Law, for Business, and for Engineering was Policical, while the highest value score for Medicine, Chemical Engineering, and Teaching was Theoretical. Law and Medicine were low in the Religious value, and Engineering was low in the Aesthetic value." Duffy (8, p. 602) also reports that Schaefer "found that Reed College students in different fields of major study had different patterns of evaluative attitude." Both the Harris and Schaefer reports could indicate either the influence of value systems on the choice of curriculum or the influence of Curriculum on value systems, or both.

Sternberg (32) found that "groups of college students majoring in different subjects were significantly different from each other in interests, values, and

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The basis of his studies were the Kuder, the Allport-Vernon, and the MMPI. Again, this study could indicate either the influence of values on the choice of curriculum or vice versa.

Not only does data indicate that value patterns influence the choice of curriculum, but the choice of curriculum influences in turn the pattern of values which the individual develops. In April of 1972, we gave the Allport-Vernon-Lindzey Study of Values to a chapel session of the Grand Rapids Baptist College which the entire student body is required to attend, being allowed so many cuts per semester. We received 296 correctly filled-out booklets. The data showed that our students scored higher than the collegiate norms on the Religious scale, and continued to climb throughout their college career. The Collegiate norm is 40.51, while the students at the college scored 50.8, 51.4, 50.9, and 53.1 respectively from freshmen to seniors. The change was more noticeable for males than females: 49.6, 50.4, 50.3, 53.6, and 51.5, 52.1, 52.1, and 52.6 respectively. The difference between male and female is not great in their averages over the four years, but becomes accentuated when we note that the Collegiate norm for males is 37.88 and for females is 43.13. At the same time that the Religious scores

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climbed, the Economic scores declined. While the Collegiate norm for the Economic scale is 39.45, our students scored 38.8, 36.4, 35.5, and 33.1 respectively from freshmen to seniors. Both of these trends indicate that the conventional values of the school had an influence upon the values of the students.

This same implication was found by Arsenian (4), using the Allport-Vernon Study of Values. At a men's professional school in New England, he found that those students majoring in Health and Physical Education had a decrease in the Religious and an increase in both the Social and Aesthetic Scales, and students majoring in Social Science showed a decrease in the Economic and an increase in the Social scale. All these were statistically significant. Todd (34) gave the Allport-Vernon Study of Values to 94 seniors in high school and then gave it to them again in college during their sophomore year. They attended various colleges. He concluded that there was a change in the direction of "contemporary American cultural norms" which include an increase in the Theoretical, Political, and Economic scales and a decrease in the Social, Religious, and Aesthetic scales. He points out that the colleges were reflecting cultural norms which were reflected in the value changes of their students. These changes in the students' values were in the direction of the philosophy, curriculum, and

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emphasis of the college which they attended. In some instances these changes were not toward "contemporary American cultural norms." Thus Arsenian (4) concludes that the value patterns of the students change during the 4 years of college, and that these changes are not necessarily in the direction of the contemporary American culture, but depends rather on the curriculum and extra-curricular activities provided in the particular school and its environment.

Bender (5) gave the Allport-Vernon Study of Values to college students in 1940 and retested them in 1955 and 1956. This test was also given to a group of undergraduates in 1956. He reports the changes in the Religious value scores and finds a significant increase. The Religious value scores of undergraduates in 1956 were reliably higher than those college students of 1940 and were remarkably similar to the 1955 and 1956 responses of the 1940 undergraduates. This indicates that the value patterns in our situation do determine the value patterns which we develop, and the college curriculum could have an active part in that change by reflecting the dominant values of that particular period.

A study by Schaefer, reported by Duffy (8, p. 598), found that seniors scored higher on the Theoretic and Aesthetic scales than sophomores, reflecting the values

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Rokeach (28, p. 24) found that the values of "Equality" and "Freedom" predicted attitudes toward civil rights demonstrations. But with some he found inconsistencies (28, p. 26). It was found that when these inconsistencies were pointed out, the values of "Freedom" and "Equality" changed and remained that way 3 weeks later and 3-5 months later (28, p. 27). An increase in these values also brought changes in other values (an increase in "World of Peace" and "National Security" and a decrease in "Comfortable Life," "Meaningful Life," "Maturity," "Salvation," "True Friendship," and "Wisdom"). He interprets this to be an increase in social values and a decrease in personal values (28, p. 28). "All these results," Rokeach concludes, "show that a necessary condition for change is a state of cognitive inconsistency (28, p. 31)." Dissonance was measured at the end of the experiment by asking the individual whether he was satisfied or dissatisfied and to what extent. He found that the state of dissonance significantly predicted the changes in values observed 3 weeks and 3 months after the experimental condition. Later research (24, p. 456) showed that such changes were evident 15 to 17 months later. These statistics seem to indicate that values can be changed by pointing up inconsistencies and that such

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changes affect the system of values causing a reshuffling which existed over a long-range period of time. Perhaps one role of the college upon student value systems is to point out such inconsistencies, and the changes made reflect which inconsistencies the college tends to bring to the surface.

A study by Jacob (14, p. 6) concludes that:

. . . the main overall effect of higher education upon student values is to bring about general acceptance of a body of standards and attitudes characteristic of college-bred men and women in the American community. There is more homogeneity and greater consistency of values among students at the end of four years than when they begin. . . . To call the process a Liberalization of student values is a misnomer. The impact of the college experience is rather to socialize the individual. . . . It seems reasonable to credit these differences in value to the college experience, partly to its positive influence in bringing students' outlook into line with a college "standard," partly to an even more subtle selective process which ferrets out the students who are not sufficiently adaptive to acquire the distinctive value-patterns of the college graduate.

He goes on to record that the influence of the curriculum, the teacher, or the methods are minimal in changing student values. It is the philosophy and the orientation of the institution as a whole that has an impact upon students' values. Some colleges have a peculiar potency.

Similar as the patterns of student values appear on the mass view, the intellectual, cultural or moral "climate" of some institutions stands out from the crowd. The response of students to education within the atmosphere of these institutions is strikingly different from the national pattern.

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. . . They do seem to have in common a high level of expectancy of their students. . . . Everyone, however, is conscious of the mission to which the institution stands dedicated. . . . (14, p. 10)

Where there is such unity and vigor of expectations, students seem drawn to live up to the college standards, even if it means quite a wrench from their previous ways of thought, or a break with the prevailing values of students elsewhere. The college serves as a cocoon in which a new value-orientation can mature and solidify until it is strong enough to survive as a maverick in the conventional world. A climate favorable to a redirection of values appears more frequently at private colleges of modest enrollment. (14, p. 11)

These quotations from Jacob are particularly applicable to our study and will help us predict the direction and degree of influence that the institution under study is having on its students.

From the foregoing body of literature, we have sought to demonstrate first, that students choose a particular college or curriculum in keeping with their value systems, and second, that student values are influenced by the particular college or curriculum in which they participate. Thus, a private religious college would attract students with value systems that are distinctly religious, and these religious value systems will be strengthened by the college. These religious value systems ought to be more noticeable among students who are anticipating ministries in their religious order, becoming more predominant as they move from college to seminary.

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Research would also suggest that the three groups of students--liberal arts, ministerial college, and seminary--should vary in their proscriptive and prescriptive orientation. A typology of two dimensions of value development were formed by McKinney (19, p. 72), the two dimensions being Reinforcement and Behavioral Orientation. Each has a positive and negative expression so that reinforcement can be punishment or reward and the behavioral orientation can be proscriptive or prescriptive, emphasizing wrong-doing or right-doing respectively. Thus, four categories are delineated: (1) punishment for wrong-doing and (2) reward for not doing wrong are proscriptive orientations while (3) reward for doing right and (4) punishment for not doing right are prescriptive orientations. In comparing the scores of the Parent Child Relations Questionnaire (Roe and Sigelman, 1963) with a sentence completion test which contained stems dealing with negative and positive reinforcement to which they would complete the sentence with a proscriptive or prescriptive orientation, McKinney found from his subjects of 67 university students that:

. . . as predicted, the data support the hypothesis that a prescriptive orientation is related to one's perception of his parents as being more rewarding, while a proscriptive orientation is related to one's perception of his parents as being more punitive. . . . One of the implications of this finding is that by punishing their children parents are drawing attention to wrong-doing and thereby establishing a proscriptive orientation which generalizes to both positive and negative reinforcement. (19, p. 79)

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Williams (36) and his collaborators studied four American cities to determine ethnic relations. They found that the "data from Southport show that it is those Negroes who advocate severe punishment for moral transgressors and who condemn young people for sexual laxity who are most likely to express distaste for social contacts with whites (36, p. 278)." This agrees with his more general findings concerning Authoritarianism. Under the heading of "Correlates of Authoritarianism," Williams summarizes:

We have found, then, that persons who express social distance toward ethnic, racial, or religious out-groups tend rather consistently toward a meaningful pattern of personality characteristics--or, if one prefers, a consistent pattern of beliefs and values. The greatest likelihood of prejudice attaches to those persons who (1) believe in strict and unquestioning obedience of children to parents; (2) advocate severe punishment of sex criminals; (3) acquiesce in statements of moralistic condemnation concerning youths, old people, or people who "do not live upright lives"; (4) manifest a generalized distrust of other people; (5) report feeling uncomfortable about meeting strangers; (6) indicate feelings of personal frustration and lack of secure group belongingness. Although Quantitative measures of the relative importance of these several items are not feasible with the data at hand, the statistical relationships among the various attitudes and beliefs are such that they suggest that a primary dimension of the most highly prejudiced personalities is moralistic punitiveness toward other people, especially toward impulsive or deviant behavior. (36, pp. 109-110)

Thus, prejudice is linked to a proscriptive orientation by Williams, which seems to be a characteristic of the Authoritarian Personality. Prejudice is an attitude,

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closely related, and perhaps determined by, underlying values (22). Therefore, our proscriptive and prescriptive orientations seem to be either the expressions of, or one of the determiners of our value system, or both.

Significant differences in generosity between proscriptive and prescriptive value orientations were found by Olejnik and McKinney (21).

Generosity was measured by the number of M&M candies children donated to a fictitious "needy child." An interview technique was used to measure the value orientation of the children, while a questionnaire was administered to the parents to measure value orientation and discipline emphasis. (21, abstract)

When the value orientations of the parents of the givers and non-givers were analyzed for the reward items all comparisons were significant. . . . Parents whose value orientation was prescriptive had children who tended to be givers, while parents whose value orientation was proscriptive had children who tended not to give. When the value orientation of the parents of givers and non-givers was analyzed for the punishment items, the same general findings emerged. . . . The relationship between the value orientation of the parents and the child's generosity was therefore consistent for both reward items and punishment items. (21, p. 8)

The same held true with the child's value orientation, for "there were significantly more givers in the prescriptive group and non-givers in the proscriptive group (21, p. 9)." Thus, "children with a prescriptive value orientation are more generous than those with a proscriptive orientation (21, p. 9)."

The discipline emphasis of the parents in the Olejnik and McKinney study did not relate to generosity in the children when the value orientation was controlled.

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Thus, the important thing seems to be rather the parents stress wrong-doing or right-doing; their value orientations. Whether or not they reward or punish seems not to influence generosity, but rather how they punish: their value orientation.

These studies indicate that proscriptive and prescriptive orientations are reflected in attitudes, such as prejudice, and in behavior, such as generosity. Therefore, they ought to be reflected in the value patterns when measured by the Rokeach Value Survey.

What predictions can be made from the entire scope of research as presented thus far? Feather (11) found that students in state schools scored higher such values as "Freedom," "Exciting Life," "Sense of Accomplishment," "World of Beauty," "Intellectual," and "Imagination" than did church school students. In our own research, reported earlier, the students at the Grand Rapids Baptist College tended to score such values as "Imaginative," "Intellectual," "Logical," and "Broadminded" among the bottom three choices. Feather (11) also found that church school students tended to value "Mature Love," "Family Security," "Salvation," "Loving," "Polite," and "Obedient" more than state school students. Rokeach (23) more specifically found that Baptists ranked "A Sense of Accomplishment," "Broadminded," "Capable," and "Logical" lower than other religious groups which

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were generally less conservative, and the Baptists tended to score "Salvation," "Clean," "Forgiving," and "Obedient" higher.

Putting the findings of our previous research, of Rokeach, and of Feather together, it seems that Religious students, particularly of the conservative type, prefer values of a Social or Moral nature and tend to discount values that have to do with Competence. We will distinguish these two groups by the terms Social-Moral Values and Competence Values.

Therefore, we hypothesize that in any class in the college, values which have to do with Competence: specifically "A Sense of Accomplishment," "Broadminded," "Capable," "Logical," "Intellectual," and "Imaginative" will be scored higher by the liberal arts students in the college than by the ministerial students. Further, these values will be scored higher by college students as a whole than by seminary students.

For the same reasons, we believe that items which denote Social-Moral Values: specifically "Salvation," "Clean," "Forgiving," "Obedient," "Mature Love," "Loving," and "Polite" will be scored lower by college liberal arts students than by college ministerial students and should also be scored lower by college students as a whole than by seminarians. If these two hypotheses

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hold true it would indicate that value systems do determine their choice of curriculum and future vocation.

Further, we would also expect our students to score higher on the so-called Social-Moral values than the national averages, indicating that the choice of institution is influenced by the value system of the individual. Feather (11) has already found this to be true as did our former studies at the Grand Rapids Baptist College. This may explain why we found that male students tended to increase on the Allport-Vernon-Lindzey Religious scale more than females as they continued through the college. While freshmen males had a mean score of 49.6 in comparison with the senior males' 53.6 for an increase of 3 points, freshmen females had a mean score of 51.5 in comparison to the senior female mean score of 52.6 for an increase of only 1.1. In our American culture, males would be making vocational choices, and in this case committing themselves to a religious ministry and/or they were being influenced by the values of the college, while females would be more concerned about being wives, leaving this commitment up to the males. These trends could reflect the fact that those who are committed to a liberal arts program dropped out after a year or two to go on to other colleges while those who were committed to a religious ministry remained for their junior and senior years. This is one reason why the college became a

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liberal arts college since this earlier study was made. However, the biggest increase in the Religious score came between the junior and senior classes. For males, the mean scores were 49.6, 50.4, 50.3, and 53.6 respectively from freshmen to seniors, and for females the mean scores were 51.5, 52.1, 52.1, and 52.6 respectively. It was after the sophomore year that many students left to go to other colleges leaving the junior and senior classes much smaller. This would indicate that the score trends would reflect the school's influence upon values as well as the fact that the student's value system determines his curriculum.

If these values are thus influenced by the school they attend, then these differences should be accentuated as the student progresses through college, commits himself to a religious ministry, or enters seminary. Therefore, we predict that values which have to do with Competence: specifically "A Sense of Accomplishment," "Broadminded," "Capable," "Logical," "Intellectual," and "Imaginative" will be scored highest among freshmen, lower by seniors, and lowest by seminarians.

From the same set of statistics, we would hypothesize that Social-Moral values: specifically "Salvation," "Clean," "Forgiving," "Obedient," "Mature Love," "Loving," and "Polite" will be scored lowest among freshmen, higher by seniors, and highest by seminarians.



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Williams (36) links authoritarianism with a punitive orientation, which McKinney (19) found to be a characteristic of a proscriptive orientation and Tate and Miller (33) find the Intrinsic religious person to be less self-centered, which seems incompatible with an Authoritarian Personality. Rokeach (27) has shown that the values of "Salvation," "Forgiving," and "Equality" reflect regular church attendance and lack of prejudice, components of the Intrinsic Personality (2). These persons tended to score "Pleasure" last. Our previous survey found this pattern existing among the students at Grand Rapids Baptist College. Thus, we hypothesize that persons with prescriptive orientations will score higher on "Salvation," "Forgiveness," and "Equality" than those with a proscriptive orientation.

For the same reasons, we predict that proscriptive students will score higher on "Pleasure" than those of a prescriptive orientation.

Another question remains, the outcome of which seems harder to predict. Does commitment to religious ministries or the continuance in a conservative, evangelical college correlate with a proscriptive or prescriptive value orientation? Since Williams' findings (36) suggest to us that a high value on "Obedience" is a proscriptive trait, and since Rokeach (23) found that "Obedience" was scored high by Baptists, it would

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suggest there would be a negative correlation between commitment to religious ministry or continued study at the college to a prescriptive orientation. However, Rokeach (23) found "Forgiving" and "Salvation" to be high for Baptists and these values are also characteristic of the Intrinsic religious individuals according to Rokeach (27) and Allport and Ross (2). This would indicate there is a positive correlation between a prescriptive orientation and commitment to a religious ministry or continued study in the religious college. Since increased attendance seems to correlate with the Intrinsic religious person who is less self-centered and thus supposedly more generous and prescriptive in orientation, we will predict that liberal arts freshmen will be least prescriptive, ministerial seniors will be more prescriptive, and seminarians will be most prescriptive.

In keeping with McKinney's findings (19) that a prescriptive or proscriptive orientation is related to one's perception of his parents as being more rewarding or punitive, we expect to find that our students' religious orientation will reflect their perception concerning the orientation of their child training by their parents. Thus we predict that students who see their parents as punitive will be more proscriptive in their religious orientation than those who see their parents as rewarding, and students who see their parents as rewarding will

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be more prescriptive in their religious orientation than those who see their parents as punitive.

To summarize, we have proposed nine hypotheses:

(1) in any class in the college, values which have to do with Competence: specifically "A Sense of Accomplishment," "Broadminded," "Capable," "Logical," "Intellectual," and "Imaginative" will be scored higher by the liberal arts students in the college than by ministerial students, and they will also be scored higher by the college students as a whole than by seminary students; (2) items which denote Social-Moral values: specifically "Salvation," "Clean," "Forgiving," "Obedient," "Mature Love," "Loving," and "Polite" will be scored lower by college liberal arts students than by college ministerial students and should also be scored lower by college students as a whole than by seminarians; (3) our students will score higher on the so-called Social-Moral values than the national averages; (4) values which have to do with Competence: "A Sense of Accomplishment," "Broadminded," "Capable," "Logical," "Intellectual," and "Imaginative" will be scored highest among freshmen, lower for seniors, and lowest for seminarians; (5) values which we have designated as Social-Moral: "Salvation," "Clean," "Forgiving," "Obedient," "Mature Love," "Loving," and "Polite" will be scored lowest among freshmen, higher by seniors, and highest by seminarians; (6) persons with prescriptive orientations

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will score higher on "Salvation," "Forgiveness," and "Equality" than those with proscriptive orientations; (7) proscriptive students will score higher on "Pleasure" than those of a prescriptive orientation; (8) liberal arts freshmen will be least prescriptive, ministerial seniors will be more prescriptive, and seminarians will be most prescriptive; and (9) students with a proscriptive religious orientation will see their parents as more punitive and that students with a prescriptive religious orientation will see their parents as more rewarding.

CHAPTER II

THE METHOD

To test our hypotheses, we took a survey of the student body at the Grand Rapids Baptist College and Seminary on October 3 during the fall semester of 1973. In the college, the survey was given during a required chapel service. Because the survey took longer than the chapel session, the students were asked to finish it in the next class session where the teachers collected them. Those who had no class following the chapel session were asked to turn them into the office of the academic dean upon completion. There were 624 enrolled in the college as full-time students and 38 part-time students. We received 307 completed surveys for a return of 46.4%. However, the 38 part-time students would not be required to attend chapel, some students are excused because of employment, and others would be taking their normal cuts, so the number of students present would be much less than 624, making the percentage of return considerably higher. Broken down into classes, number of returns in comparison to the enrollment is as follows:



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	<u>Enrollment</u>	<u>Returns</u>	<u>Percentage</u>
Freshmen	254	123	48.4
Sophomores	179	96	53.6
Juniors	104	53	51.0
Seniors	87	27	31.0
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It is noticeable that the percentage of returns from seniors is lower than the rest. The reasons for this may be that more seniors are working, are married, and live off campus and thus they would tend to take the full amount of cuts and would be more likely excused for employment reasons.

In the seminary, the survey was handed out at the conclusion of their chapel session and the seminarians were asked to turn them in to a box provided in the seminary lounge. The seminary enrollment of full-time students was 57 and we received 33 completed surveys for a 59.6% return. This gave us a total of 340 surveys from the college and seminary to study.

Our survey consisted of four sections: (1) personal data, (2) a parent-child relationship questionnaire, (3) a study of religious orientation, and (4) a study of values. A complete copy of the survey is supplied in Appendix B.

The first section of the survey covers the personal information such as the class in school, sex, date

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of birth, majors and minors in school, their prospective occupation, amount of attendance at church, their grade point average, and their socio-economic status. When recording the data, we took the first two majors and minors listed when more than two were listed. The occupations we divided into ministerial and nonministerial students. When more than one occupation was listed, we recorded the first one listed. Appendix C provides a list of intended occupations in each category. The socio-economic status was determined by simply asking them to check which one of six categories they felt they belonged in.

The second section of the survey was a study of parent-child relationships. We selected four of the scales included in the Roe-Siegelman PCR questionnaire: symbolic-punishment, symbolic-reward, direct-punishment, and direct-reward. There were 10 items in each of these scales for each of the parents, making a total of 80 items. The method used was to have the student evaluate their parent on each item, checking the space under "very untrue," "tended to be untrue," "tended to be true," or "very true." They could also place a check in between any of the four so that we could score each item from 1 to 7 from "very untrue" to "very true" respectively.

The third section of the survey was a study of religious orientation. We developed this section by

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asking a question and giving the subject the choice of one of two answers. The question contained either a negative or positive stem, and the student had a choice between a negative or positive answer. A negative answer to a negative stem or a positive answer to a positive stem was considered a prescriptive orientation, while a positive answer to a negative stem or a negative answer to a positive stem was considered a proscriptive orientation. We developed a pre-test of 24 items (Appendix A), 7 of which were filler questions, and gave it to a class of 56 students attending a course in Adolescent Psychology at Michigan State University during the summer quarter of 1973. The Kuder Richardson Reliability was .5571 on this pre-test. Since these were questions on religious orientation, we would expect a higher reliability at a church-related college where the students have made a religious commitment. On the final form used in the survey, we omitted the 3 questions with the lowest biserial correlation and dropped 5 of the filler questions, giving us a final test of 16 questions with 7 negative stems, 7 positive stems, and 2 filler questions. In the final test included in our survey, items 1 and 4 were fillers, items 3, 5, 6, 9, 11, 13, and 16 were positive stems, and items 2, 7, 8, 10, 12, 14, and 15 were negative stems.

The final section of the survey was the Rokeach Value Study where the students were asked to read a list of 18 instrumental values listed in alphabetical order, which they were to number from 1 to 18 in order of preference. Then they read a list of terminal values and repeated the process.

Some corrections were made by the researcher on the survey. In one case (case 99), too many blanks occurred, so we threw it out. Several blanks were left on the section asking for personal information and in each case these were left blank and omitted when the averages were calculated on that item. A few students listed their year of birth at 1973, and we changed it to the most popular year of that class in the school. In a few cases there were blanks left on the Religious Orientation section and these too were left blank and not included in the averages calculated for that section.

In the section of values (Rokeach Value Study), some corrections were necessary. In 14 cases a particular number was used twice and in each case we randomly assigned the following number to one of them and renumbered the rest of the values where necessary to give a consecutive numbering from 1 to 18. In two cases, two numbers were used twice, and in one case three numbers were used twice, and in each case the above procedure was followed. In four cases there were blanks left. In these cases, if



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a number was omitted, we put it in the blank, but where no number was missing, we assigned the blank a number 10 and renumbered when necessary. In two cases there was a combination of a number being used twice and a blank. One case had a blank and two nines, so we assigned 10 to the blank and 11 to one of the nines at random. The other had a blank and 3 twelves and there we assigned 12 to the blank and randomly assigned 13, 14, and 15 to the 3 twelves, and renumbered from there. On one survey the value section was not completed, and on five surveys, the instrumental scale of the value study was not completed. Some numbers were difficult to read, but by a comparison of numbers on the page we have very little doubt that the numbers we assigned were the ones intended by the subject.

More questionable, perhaps, were the corrections made on the parent-child relations section. In one case (case 239), the subject sometimes made two marks for one answer, in which case we took an average. In one case both parents were gone and so the section was left completely blank, and was not used when figuring averages. In 10 cases, the father was not at home and those cases also were omitted when averages were calculated. In 58 cases, one question per scale or less, was left blank, in which case we averaged the other 9 items in that particular scale and assigned it that value. Usually

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if an answer was left blank for one parent it was also omitted for the other parent, although several times it was omitted in just one case. In a few cases, there was an answer missing in more than one scale. In eight cases there were two answers missing per column or less and again the remaining eight items were averaged and the blanks were assigned that number. In two cases, four answers were missing per column or less and again the remaining six items were averaged and each blank was assigned that value.

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CHAPTER III

ANALYSIS OF HYPOTHESES

It is well to indicate some of the weaknesses in this study. The two categories of Competence and Social-Moral may be subjected to two criticisms. The first is a methodological problem. It is difficult to define either Social-Moral or Competence. Perhaps the values I have chosen do not really measure a Social-Moral or a Competence component, or maybe these categories should be given different titles. At any rate, the worth of these categories has not been confirmed. We arrived at these categories by combining the findings of Feather (11) and Rokeach (23) with a previous study we made and then we attached to these sets of values titles we felt were appropriate. Secondly, it is possible that the outcome could pose a substantive problem. The Grand Rapids Baptist College students may have characteristics peculiar to themselves. This college has put great stress on academic excellence which may have influenced their value systems either through the influence of the curriculum, through the process of selection, or through

the general philosophy of the school. This stress on academics could be in conflict with the religious purpose of the college, the conjunction of these two presenting special problems for this college and other church-related colleges which have a similar emphasis.

The Rokeach Value Survey has been subjected to some criticism because of its method of ordering the values according to preference. It does not really tell us whether or not a particular item is in the value system of a person. It simply indicates that if he has that value he would place it in a particular spot. And even if he does think an item is important, he may not have included it in his value system. So, I may give Freedom high priority in a general sense and yet not extend freedom to my neighbor. The ordering system does not allow you to give weights of worth to any one value so that two people may give Intelligence a "5," because it is the fifth preference for them, but for one it is very important and for another it is far less important. One person may have a highly developed value system while another has a very shallow value system and both could possibly give the same order to all the values. So it says little about how well a value system is developed. Nor will it tell you how much a person values one item above another. The interval between 1 and 2 is always the same on paper but may be radically different in



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actual preference. One person could like both mustard and catsup while another continually craves mustard and hates catsup, and both persons would give them a "1" and a "2" respectively. Then too, some of the values may simply be duplicates on the Rokeach scale and there may be some very important values missing from that scale.

Somewhat the same criticisms could be leveled toward the Religious Orientation section of the survey because each item had just two choices so that an individual was forced to choose one. Every once in a while an individual would go against the specific instructions and mark "both" or "either," indicating that they liked both choices or disliked both. So the test does not really tell us how proscriptive or prescriptive a person really is. Two individuals may make the same choices and receive a high prescriptive score, but for one the choices were hard to make: he was just a little more prescriptive than proscriptive; while the other person had no difficulty: he was prescriptive to a much greater degree. So a person with a prescriptive score of 7 could possibly be more prescriptive than a person who scores 9. The test also assumes that if you receive a prescriptive score of 13, you have a proscriptive score of 1. Maybe a religious orientation has not developed and the individual is neither prescriptive nor proscriptive. In another person it may be highly developed so that he

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may be both highly prescriptive and highly proscriptive. But the forced choice causes them to receive the same score. So the test only says that the individual tends to prefer one orientation above another, but it does not necessarily say how great that preference is.

The Parent-Child Relations Scale overcomes these difficulties by letting the student give weights from 1 to 7 to each item. However, this scale only tells us how that student viewed the parents. It does not tell us what the actual behavior of the parents was.

We should also note that this survey was not a longitudinal study. In comparing various classes in the college with each other, conclusions are made to the effect that differences between classes indicate the influence of the college upon the student. When consistent trends are found, it would seem to be a safe assumption since the age span is not that great from one class to another, but it must remain an assumption until one can actually follow the same students through the institution and measure the changes.

We did not use tests of statistical significance. Such rank-ordering instruments as Rokeach's are difficult to submit to tests of statistical significance. Although statistical tests might indicate the reliability of differences, the problem of realistically defining the universe about which one would generalize would remain.

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So we sought to look for several indicators which pointed in the same direction or for trends which might appear, believing that when this happened the data took on meaning. But the absence of such tests may be considered as a weakness by some.

With these weaknesses noted, we go to the particular hypotheses and analyze the data concerning them.

I. Hypothesis One--Values of Competence

Our first hypothesis proposes that values which have to do with Competence will be scored higher by liberal arts students in the college than by ministerial students. That direction was obtained in only three of the six values which were measured, and none of these three scored to a great degree above the ministerial students by the liberal arts students. The two values that showed the greatest difference were in the opposite direction from that predicted. Therefore this hypothesis was not confirmed.

When we say that liberal arts students will score higher, we mean that they will prefer these values and thus assign to them a lower number.

Competence was measured by the following values from the Rokeach Value Study: (1) A Sense of Accomplishment, (2) Broadminded, (3) Capable, (4) Logical, (5) Intellectual, and (6) Imaginative.



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Because the majors which the students listed on the survey were so varied, and because they did not correspond to the major fields in the catalog of the college, and because many students who are in various social sciences are really planning on going into seminary and on to the ministry, we divided the students according to their intended occupations, a list of which is found in Appendix C.

With only one of the values measured was the difference of the average scores between those planning on the ministry and those who were not planning on the ministry more than 1.00. This highest difference was scored on "A Sense of Accomplishment," where the difference was 1.23 in the opposite direction from our prediction. With the value, "Logical," the difference was .61, also in the opposite direction of our prediction. The difference scored on "Intelligent" was .32 in the predicted direction. With the three other values, the difference was .15 or less. "Broadminded" scored opposite the predicted direction while "Capable" and "Imaginative" scored in the predicted direction.

In analyzing the meaning of the values, the two that really measure competence are "Intelligent" and "Capable." Both of these tended to follow the predicted direction by a difference in the average score of .32 and .13 respectively. When the composite rank score is

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Table 1

Average Scores of Ministerial and Nonministerial Students
on the College Level for Values Measuring Competence

Value	Nonministerial	Ministerial	Difference
A Sense of Accomplishment	9.48(10) ^a	8.25(9)	-1.23 ^b (-1) ^b
Broadminded	12.02(15)	11.87(13)	- .15 ^b (-2) ^b
Capable	10.50(10)	10.63(12)	.13(2)
Logical	12.96(17)	12.35(15)	-.61 ^b (-2) ^b
Intelligent	12.28(16)	12.60(16)	.32
Imaginative	13.96(18)	13.98(18)	.02
Sum of the difference in average scores of all six values			-1.52 ^b
Average difference (-1.52 ÷ 6)			- .25 ^b
Sum of difference in composite rank order			-1 ^b

^aThe numbers in the parentheses stand for the composite rank order of that value by the group.

^bThe minus sign indicates that the difference was opposite the predicted direction.

compared, "Intelligent" remained the same for both groups while that of "Capable" went from 10 to 12 in the direction predicted. None of these differences are great, but they are in the predicted direction. The average score for both groups for "Imaginative" was virtually the same and the composite rank order was identical.

"Broadminded" and "Logical" were scored in the opposite direction of our prediction and the composite rank order showed the same direction. Neither of these probably have as much to do with Competence as "Intelligence" and "Capability." The one that scored markedly different in the average score had a composite rank order difference of only one. This was in "A Sense of Accomplishment," which seems to be a desire for Competence rather than values which would determine Competence.

When the total differences in the average scores are added up, one gets a difference of 1.52 in the opposite direction of the prediction, or an average difference for each of the values of .25 in the opposite direction of the prediction.

Because the predicted direction was accomplished in only three of the six values, and because the predicted direction was obtained in the values that are more closely related to Competence, and yet because the difference between the two groups of students was small and the total difference was in the opposite direction,

the prediction that liberal arts students would prefer values of Competence to a greater degree than ministerial students in the college was not confirmed.

Our first hypothesis also proposes that values of Competence would be preferred by college students to a greater degree than by seminarians. The predicted direction was obtained in half of the six values measuring Competence. The strongest trend in the predicted direction was scored on "Broadminded" with a difference of 2.93 between the average scores of collegians and seminarians. The difference in the composite rank order scored for this value was four. "Imaginative" had a difference of 1.17 in the predicted direction. "A Sense of Accomplishment" scored in the opposite direction of our prediction with a difference in the average score of 1.78 and a difference in the composite rank order score of 2. The two values that we defined as having more relevance to Competence were mixed. "Capable" was scored virtually the same by the two groups and the composite rank order was identical. "Intelligent" went in the opposite direction of our prediction by a difference in the average score of .73 and in the composite rank order of 3.

When the difference between the average scores of the collegians and the seminarians on each of the values are added, it yields a .91 difference in the predicted

direction with an average difference of .15 in the predicted direction. However, when the total difference in the composite rank orders are added, it yields a difference of 4 in the opposite direction for an average difference in composite rank ordering of .67.

Because the difference in the average score was in the predicted direction while the difference in the composite rank order was in the opposite direction, because the two values most closely related to Competence were mixed in direction and favoring the opposite direction of the prediction, and because as many values went opposite the predicted direction as for it, we conclude that the hypothesis stating that college students will prefer Competence values to a greater degree than seminarians was not confirmed.

If the hypothesis as a whole is true, then the differences found between liberal arts students and ministerial students in the college should continue in the same direction when comparing college students with seminarians. A comparison of the differences in the average scores and the composite rank orders between the two tables (1 and 2) shows that this is not so. The trends started in the college carried over into the seminary in four of the six values, but for two of them (the two with the largest consistent differences) it was opposite the predicted direction. The value

Table 2

Average Scores of College Students and Seminary Students
on Values Measuring Competence

Value	College	Seminary	Difference
A Sense of Accomplishment	9.11(9) ^a	7.33(7)	-1.78 ^b (-2) ^b
Broadminded	11.51(13)	14.44(17)	2.93(4)
Capable	10.53(10)	10.56(10)	.03
Logical	12.83(17)	12.12(14)	- .71 ^b (-3) ^b
Intellectual	12.48(16)	11.75(13)	- .73 ^b (-3) ^b
Imaginative	13.52(18)	14.69(18)	1.17
Sum of the difference of average scores for all six values			.91
Average difference (.91 ÷ 6)			.15
Sum of difference in composite rank order			-4 ^b

^aThe numbers in the parentheses stand for the composite rank order of that value by that group.

^bThe minus sign indicates that the difference was opposite the predicted direction.

Table 3

Differences in the Average Scores on Tables 1 and 2 on
Values Measuring Competence

Value	Table 1	Table 2
A Sense of Accomplishment	-1.23 ^a (-1) ^{a,b}	-1.78 ^a (-2) ^a
Broadminded	- .15 ^a (-2) ^a	2.93(4)
Capable	.13(2)	.03
Logical	- .61 ^a (-2) ^a	- .71 ^a (-3) ^a
Intellectual	.32	- .73 ^a (-3) ^a
Imaginative	.02	1.17

^aThe minus sign indicates that the difference was opposite the predicted direction.

^bThe numbers in the parentheses stand for the composite rank order for that value by that group.

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designated "Broadminded" is interesting because the trend started in the college is reversed noticeably when comparing the seminarians with collegians. While the two college groups were virtually the same for "Imaginative," the seminarians seemed to prefer it over collegians, although the composite rank order stayed the same.

The comparison of the data on these three tables leads us to conclude that the first hypothesis as a whole was not confirmed. In fact, the weight of all the evidence seems to lean in the opposite direction of the hypothesis, meaning that ministerial students tend to slightly prefer values of Competence over nonministerial students, and seminarians seem to very slightly prefer values of Competence over college students.

II. Hypothesis Two--Social-Moral Values

Our second hypothesis proposes that Social-Moral values from the Rokeach Value Study will be preferred to a greater degree by ministerial students in the college than by liberal arts students. As shown in Table 4 this prediction is upheld in five of the seven scales measuring the Social-Moral values. The values used to measure the Social-Moral component were: (1) Salvation, (2) Clean, (3) Forgiving, (4) Obedient, (5) Mature Love, (6) Loving, and (7) Polite.

Table 4

Average Scores of Ministerial and Nonministerial Students
on the College Level on Social-Moral Values

Value	Nonministerial	Ministerial	Difference
Salvation	1.15(1) ^a	1.06(1)	.09
Clean	11.26(13)	12.21(14)	-.95 ^b (-1) ^b
Forgiving	6.46(4)	6.31(4)	.15
Obedient	8.87(8)	7.04(6)	1.83(2)
Mature Love	6.42(6)	5.92(4)	.50(2)
Loving	4.11(1)	4.43(1)	-.32 ^b
Polite	10.62(11)	10.34(10)	.28(1)
Sum of difference of average scores for all seven values			1.58
Average difference (1.58 ÷ 7)			.23
Sum of difference for composite rank order			4

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.

^bThe minus sign indicates that the difference was opposite the predicted direction.

The nonministerial students preferred the value designated "Clean" by an average score of .95 over the ministerial students. This goes in the opposite direction of what we predicted. "Loving" was also preferred by the nonministerial students by .32. However, the composite rank order for this value stayed the same. The greatest difference in the average score between the two college groups was 1.83 for "Obedient," and this was in the direction predicted. "Mature Love" was preferred in the predicted direction by .50, "Polite" by .28, "Forgiving" by .15, and "Salvation" by .09.

When the difference of the average scores are totaled, we get a total of 1.58 with an average difference for each value of .23 in the direction of our prediction. This is not great, but it is in the direction predicted. Also, the composite rank order is in the predicted direction with a total difference of four.

Looking over the different values designated as Social-Moral, the one which seems least relevant to the Social-Moral component is "Clean" since that relates primarily to the physical. The adjectives on the test used to help describe it are "tidy" and "neat." If that value were omitted because of its physical connotation, then the predicted direction would be obtained in five out of the six categories with a total difference in the average scores of 2.53 and with an average difference

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of .42 for each of the remaining six values. The total composite rank order difference would then increase to five, leaving no value going in the opposite direction of the prediction with their composite rank order.

Because the predicted direction was obtained in five out of the seven values measured, and because the total difference was in the predicted direction, we interpret the data to confirm the fact that ministerial students prefer Social-Moral values to a greater degree than nonministerial students.

Our second hypothesis also proposes that seminarians would prefer Social-Moral values to a greater degree than college students. Table 5 shows that this predicted trend was obtained in five of the seven values. The most decisive trend was found for the value designated as "Obedient" where we obtained a difference in the average scores of 3.34 in the direction predicted. The difference in the composite rank order was also 3 in the predicted direction. The second highest difference between the average scores was .97 for "Clean" in the opposite direction of our prediction. "Loving," "Forgiving," and "Mature Love" had substantial differences of .77, .67, and .58 respectively, all in the direction predicted. However, the composite rank order for "Forgiving" went in the opposite direction by 2.

Table 5

Average Scores of College Students and Seminary Students
on Values Measuring Morality

Value	College	Seminary	Difference
Salvation	1.09(1) ^a	1.24(1)	- .15 ^b
Clean	11.69(14)	12.66(15)	- .97 ^b (-1) ^b
Forgiving	6.45(3)	5.78(5)	.67(-2) ^b
Obedient	8.53(7)	5.19(4)	3.34(3)
Mature Love	6.37(5)	5.79(4)	.58(1)
Loving	4.46(1)	3.69(1)	.77
Polite	10.64(11)	10.59(11)	.05
Sum of differences of average scores for all seven values			4.29
Average difference (4.29 ÷ 7)			.61
Sum of difference of composite rank order			1

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.

^bThe minus sign indicates that the difference was opposite the predicted direction.

When the differences between the average scores of the seven values are totalled, we obtain a total difference of the average scores of 4.29 with an average difference for each of the seven values of .61.

Again, the value which seems to be more physical than Social-Moral had a difference in the average scores of .97 in the opposite direction from that predicted. That value was designated as "Clean (neat, tidy)."

Because the predicted direction was obtained in five of the seven values measuring the Social-Moral, and because the total difference was in the predicted direction, we interpret the data to confirm the hypothesis that seminary students prefer Social-Moral values to a greater degree than college students.

If the hypothesis as a whole is true, then the differences in average scores found between nonministerial and ministerial students in the college should continue in the same direction when comparing college students with seminarians. A comparison of the differences in the average scores (see Table 6) between Tables 4 and 5 shows that this is generally true. The trends started on the college level continued on into the level of comparing seminarians with collegians in five out of the seven Social-Moral values. One of these, "Clean," was in the direction opposite the prediction. In three of the seven values ("Forgiving," "Obedient," and

"Mature Love"), not only was the direction continued but the degree of difference rose when moving from the college level to the seminary level. These data tend to confirm the findings of Feather (11) and Rokeach (23). The most noticeable difference in the direction predicted and degree is for the value designated "Obedient." This seems to suggest that as one grows in his commitment toward the Christian ministry, he also values "Obedience" more.

Table 6
Differences in the Average Scores on Tables 4
and 5 on Social-Moral Values

Value	Table 4	Table 5
Salvation	.09	-.15 ^a
Clean	-.95 ^a	-.97 ^a
Forgiving	.15	.67
Obedient	1.83	3.34
Mature Love	.50	.58
Loving	-.32 ^a	.77
Polite	.28	.05

^aThe minus sign indicates that the difference was opposite the predicted direction.

Because the direction predicted is shown on both tables, we conclude that the second hypothesis as a whole has been substantiated by the data.

III. Hypothesis Three--Evangelical vs. Secular Students

Our third hypothesis proposes that the so-called Social-Moral values will be preferred to a greater degree by the students of a church-related college than by the national average college student. Table 7 shows that this is true.

For the national average, we used Milton Rokeach's chart (26, pp. 64, 65) for those who had some college rather than the chart for students who had completed college since our students were still in college. In every case except one (Mature Love), those who had completed college preferred these values less than those who had some college, which would only increase the difference. In the case of "Mature Love," those who had completed college still preferred it less than the students at the Grand Rapids Baptist College by 10.5 to 6.37 for a difference of 4.13 in the predicted direction. Only in one case (Clean) did the national average prefer the value to the students we studied, but those who had completed college on the national sample preferred it less than our students by 13.2 to 11.69 for a difference of 1.51.

When adding up the differences between the national average and the average given by the students in our study, the difference is 28.57 in the predicted direction, or an average of 4.08 for each of the seven

Table 7

Average Scores on Social-Moral Values Between Students at
the Grand Rapids Baptist College and the National
Average Published by Rokeach in 1973

Value	Religious Students	National Average ^a	Difference
Salvation	1.09 (1) ^b	10.3 (11)	9.21 (10)
Clean	11.69 (14)	10.6 (13)	-1.09 ^c (-1) ^c
Forgiving	6.45 (3)	8.8 (6)	2.35 (3)
Obedient	8.53 (7)	14.7 (18)	6.17 (11)
Mature Love	6.37 (5)	12.1 (14)	5.73 (9)
Loving	4.46 (1)	9.6 (10)	5.14 (9)
Polite	10.64 (11)	11.6 (15)	.96 (4)
Sum of difference of all seven values			28.57
Average difference (28.57 ÷ 7)			4.08
Sum of difference of composite rank order			45

^aThese statistics were taken from Rokeach, M. The Nature of Human Values, New York, New York, Free Press, 1973.

^bThe numbers in the parentheses stand for the composite rank order for that value by that group.

^cThe minus sign indicates that the difference was opposite the predicted direction.

values measured. The total difference in composite rank order is 45 with an average difference in the composite rank order for each value of 6.43 in the predicted direction.

Therefore, we interpret the data to mean that this hypothesis, which states that students in a religious college will prefer Social-Moral values to a greater degree than a national sample, has been firmly established, and tends to confirm the findings of Rokeach (23) and Feather (11). The only value not confirming the findings of Rokeach is the one designated "Clean." He found it to be preferred by Baptists over those who were less conservative. The students in our study preferred it less, and the more committed they became toward the ministry, the less they preferred it. Perhaps it shows that the students in our study were more concerned with inner or spiritual virtues such as Salvation, Obedience, Mature Love, and Loving, rather than outward or physical virtues.

The highest difference is found for the value designated "Salvation," which is to be expected, especially since the students we studied were in an evangelical college which strongly believes in eternity consisting of either Heaven or Hell. The second highest difference was obtained for "Obedient." Evidently, evangelical Christian students feel that obedience is

much more important than do other students. And the more committed they become toward the ministry, the more important it seems to become. The two descriptive words which follow "Obedient" on the value survey are "dutiful" and "respectful." Whether or not students saw this value in relationship to parents or to the state, we do not know. It would be an interesting study to see if evangelical Christians are more law abiding than others. This finding would suggest that perhaps this might be true. Obedience could be motivated by either fear or love. It might be that the two groups defined it differently.

Both "Loving," which Rokeach describes as "affectionate" and "tender," and "Mature Love," which he describes as "sexual and spiritual intimacy," are significantly preferred by the Religious Student over the National Average. This would indicate that intimacy, affection, and tenderness are preferred to a greater degree by evangelical Christian students. If this be so, evangelical students should prefer selfish values to a lesser degree. But "Pleasure" is preferred by the evangelical students to a greater degree than the National Average by an average score of 13.6 to 14.8 for a 1.2 difference. However, the composite rank order for both groups was 16.

"Social Recognition" was preferred by the evangelicals by 13.4 to 15.1 for a difference of 1.7. However, the national sample did prefer "A Comfortable Life" to a greater degree on the average than the evangelicals by 11.2 to 13.1 for a difference of 1.9. They also preferred "Freedom" by 5.4 to 9.4 for a difference of 4.0. So while evangelicals prefer intimacy, tenderness, and affection, they do not necessarily seem to be more or less selfish.

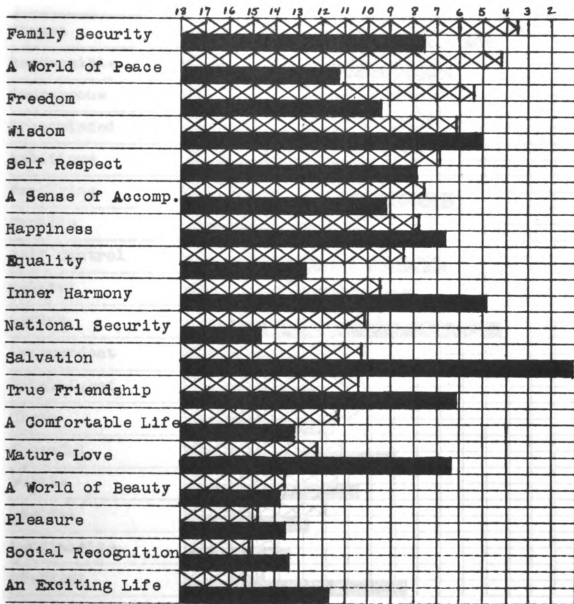
Table 8 reveals that other values which seem to measure Social-Moral values might be "Helpful," "Honest," and "Self Control." Both "Helpful" and "Self Control" were preferred by the evangelicals over the national sample by an average score of 8.2 to 9.5 and 6.7 to 9.2 respectively, for an average difference of 1.3 and 2.5 respectively. "Honest" was preferred, however, by the national sample by an average score of 3.4 to 4.7 for a 1.3 difference. This is partially explained by the fact that the evangelicals gave a preference to "Loving" over "Honest." In composite rank order, evangelicals ranked "Loving" as number 1 and "Honest" as number 2, while the national sample ranked "Loving" as 10 and "Honest" as 1. So the evangelical's slight preference for "Loving" over "Honest" (4.46 to 4.66) would naturally cause them to give a higher number (show less preference) for "Honest." With these considerations noted, we can say that these



Table 8

Terminal Values

(Using the Composite Rank Order of the National Sample from Rokeach to list the values in order, the graph compares Rokeach's National Average scores with the average scores of our Evangelical students.)



National Sample
 Evangelical Sample

Page 1
Page 2
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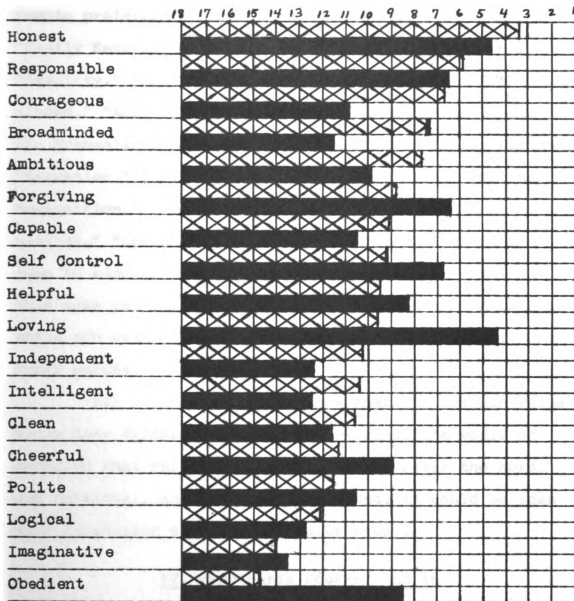
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Table 8

Instrumental Values

(Using the Composite Rank Order of the National Sample from Rokeach to list the values in order, the graph compares Rokeach's National Average scores with the average scores of our Evangelical students.)



National Sample

Evangelical Sample

and all

1948

1949

1950

1951

1952

1953

1954

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three added values tend to substantiate the original hypothesis that the Social-Moral values are preferred to a greater degree by the students of a church-related evangelical college than by the national average.

It is interesting to note that the National Sample preferred to a fairly great degree the values of "Family Security," "A World of Peace," "Freedom," "Equality," "National Security," "Courageous," "Broad-minded," "Ambitious," "Independent," and "Intelligent." The Evangelical students in turn preferred "Inner Harmony," "Salvation," "True Friendship," "Mature Love," "Social Recognition," "An Exciting Life," "Forgiving," "Self Control," "Loving," "Cheerful," and "Obedient." These seem to suggest that the National Sample prefer things that make your circumstances more pleasant and Competence, while the evangelicals prefer the Spiritual, Social, and Moral values.

All of these findings show that the Rokeach Value Study does differentiate between persons. It would be expected that religious students would prefer the Moral and Spiritual, and since this is found, it could be seen as a validation of Rokeach's Value Study.

IV. Hypothesis Four--Trend in Values of Competence

Our fourth hypothesis proposes that the values of Competence will be preferred by freshmen to a greater

degree than seniors and to even a greater degree than by seminarians. Generally this prediction was not supported.

Table 9

Average Scores Between Freshmen, Seniors, and
Seminarians on Values of Competence

Value	Freshmen	Senior	Seminary
A Sense of Accomplishment	9.43(9) ^a	8.59(9)	7.33(7)
Broadminded	11.32(13)	11.96(15)	14.44(17)
Capable	10.62(11)	10.33(9)	10.56(10)
Logical	13.01(16)	11.74(14)	12.12(14)
Intellectual	13.73(17)	12.00(16)	11.75(13)
Imaginative	14.13(18)	12.63(18)	14.69(18)

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.

A trend opposite the prediction was consistent with both "A Sense of Accomplishment" and "Intellectual." There was no clear trend for the three values designated "Capable," "Logical," or "Imaginative" in that the seniors preferred all three to either Freshmen or Seminarians. The only clear trend in the direction predicted was for the value designated "Broadminded," which we have stated before does not relate to Competence as well as some of the other values.

Therefore, we conclude that this hypothesis is not confirmed. The weight of the evidence would further

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suggest that there is a slight leaning to the opposite direction of that predicted, meaning that the seminarians preferred values of Competence slightly more than seniors did, and the seniors preferred them slightly more than freshmen.

V. Hypothesis Five--Trend in
Social-Moral Values

Our fifth hypothesis proposes that the Social-Moral values will be preferred by seminarians to a greater degree than by seniors in college, and to an even greater degree than by freshmen. This hypothesis was not confirmed by the data:

Table 10

Average Scores Between Freshmen, Seniors, and
Seminarians on Social-Moral Values

Value	Freshmen	Senior	Seminary
Salvation	1.11(1) ^a	1.00(1)	1.24(1)
Clean	11.70(14)	11.07(12)	12.66(15)
Forgiving	5.75(3)	7.19(5)	5.78(5)
Obedient	8.13(7)	9.30(7)	5.19(4)
Mature Love	6.57(6)	5.11(4)	5.79(4)
Loving	4.28(1)	3.22(1)	3.69(1)
Polite	10.50(10)	10.67(11)	10.59(11)

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.



Table 10 reveals none of the seven values has any clear trend. For two of the values ("Salvation" and "Clean") the seminarians showed the least preference, which is contrary to our prediction. In four of the values, the seminarians scored in between the freshmen and seniors, leaving us with no trend. Only for the value designated "Obedient" did the seminarians give a decided preference. Even though the freshmen preferred it to a greater degree than seniors, yet seminarians preferred it to a greater degree than either freshmen or seniors.

Therefore we conclude that this hypothesis is not confirmed by the data. It also suggests that trends which are started in the college are sometimes reversed in the seminary.

VI. Hypothesis Six--Prescriptive Religious Orientations

Our sixth hypothesis proposes that students with greater prescriptive orientations in religion will prefer the values of "Salvation," "Forgiveness," and "Equality" to a greater degree than those who are more proscriptive in their religious orientation. This was partially confirmed in that the predicted trend was found in two of the three values listed and the opposite trend was not found in the third value.

Table 11

Average Scores of Certain Values Between Students with Proscriptive and Prescriptive Religious Orientations

Prescriptive Score	Proscriptive Score	N	Salvation	Forgiveness	Equality	N	Pre.
14	0	1	1.00	7.00	10.00		
13	1	3	1.00	3.67	13.33	31	High
12	2	5	1.00	5.93 (3)	12.84 (14)		
11	3	22	1.00	5.20	14.00		
				6.36	12.64		
10	4	50	1.00	6.78	12.50		
9	5	62	1.02	6.06	13.03	222	Med.
8	6	58	1.21	6.33	12.64		
7	7	52	1.02	5.58	12.13		
6	8	36	1.11	7.22	12.83		
5	9	16	1.50	7.13	12.81	60	Low
4	10	6	1.00	7.05 (5)	12.76 (12)		
				7.00	13.17		
3	11	2	1.00	3.50	13.50		

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.

Table 11 reveals that there were no individuals who scored in the lowest three categories on the Prescriptive scale (0, 1, and 2), so they were omitted from the table. When the individual categories are studied, it is difficult to find a trend, but when the categories are grouped into fours to give to us prescriptive groups of high, medium, and low, the definite trends are seen in two of the three values and an opposite trend is not found in the third value.

For the value designated as "Salvation," the trend is that the more prescriptive the religious orientation, the more they prefer "Salvation." The difference becomes exaggerated when one realizes that it is very rare for a student in an evangelical college to give "Salvation" anything but a first preference. This is confirmed by the fact that the average score given to "Salvation" is 1.1 by the entire student body.

The same trend is found for the value designated "Forgiveness." The more prescriptive the student's religious orientation becomes, the more he tends to prefer "Forgiveness." This is true when calculating the average scores as well as the composite rank order for the value by the three groups.

No such trend was found for "Equality," since each group scored very closely in their average preference, and since the "Medium" group preferred "Equality"

slightly more than either the "High" or the "Low" group. However, when consideration is given to the composite rank order, then there seems to be a preference for "Equality" shown by the "High" proscriptive group, which is in the opposite direction of our prediction.

Therefore, this hypothesis is partially confirmed. The trend was found for values designated "Salvation" and "Forgiveness," but not for "Equality."

VII. Hypothesis Seven--Proscriptive Religious Orientation

Our seventh hypothesis proposes that the higher the proscriptive score becomes on the religious orientation, the more the person will prefer "Pleasure" as a value. This hypothesis was not substantiated.

Table 12

A Comparison of Proscriptive Religious Orientation
on the Value Designated "Pleasure"

Proscriptive Group	High	Medium	Low
Pleasure	13.91(17) ^a	14.00(17)	12.61(12)

^aThe numbers in the parentheses stand for the composite rank order for that value by that group.

On Table 12, we divided the proscriptive religious orientation into "High," "Medium," and "Low" groups in the same manner as we did on Table 11 in analyzing Hypothesis Six. By doing this, we find that the average

score given to the "High," "Medium," and "Low" proscriptive groups were 13.91, 14.00, and 12.61 respectively. Because the "Medium" group preferred "Pleasure" the least, there was no trend found. However, if the "Medium" group is omitted, since it is neither highly proscriptive or prescriptive, then we find that the "Low" proscriptive group preferred "Pleasure" by a difference of 1.30 (13.91 - 12.61) in their average scores. Likewise the "Low" proscriptive group gave it a composite rank order of 12, while the "High" group gave it a composite rank order of 17, a difference of five. All of this is in the opposite direction of our prediction. Thus it appears that the "Low" proscriptive students preferred "Pleasure" over the "High" proscriptive student. Or to state it another way, the student with a prescriptive religious orientation preferred "Pleasure" to a greater degree than the proscriptive student did.

Therefore, we conclude that this hypothesis was not confirmed, and a preference was found in the opposite direction of the prediction.

VIII. Hypothesis Eight--Trends in Religious Orientation

Our eighth hypothesis proposes that liberal arts freshmen will be least prescriptive, ministerial seniors will be more prescriptive, and seminarians will be most

prescriptive. This hypothesis was not confirmed and the evidence points to a trend in the opposite direction of the prediction.

Table 13

Average Prescriptive Scores

Nonministerial Freshmen	Ministerial Seniors	Seminary
8.43	8.58	7.32

As Table 13 reveals, the prescriptive scores of nonministerial freshmen, ministerial seniors, and seminarians were 8.43, 8.58, and 7.32 respectively. Thus there is no definite trend. The predicted trend was very slightly maintained in the college, but then went definitely in the opposite direction in the seminary, giving the seminarians the lowest prescriptive score rather than the highest as was predicted.

Table 14 shows that nonministerial students in the college are the most prescriptive in their religious orientation, ministerial students in the college are less prescriptive, and seminarians are the least prescriptive.

At the same time, Table 15 reveals that seminarians are less prescriptive than college students. If you compare each class separately, the trend is not so definite, but if you group Freshmen and Sophomores

Table 14

Average Prescriptive Scores of Ministerial and
Nonministerial Students

Seminary	College - Ministerial	College Nonministerial
7.32	8.02	8.36

Table 15

Average Scores with Different Classes in the College

Class	Prescriptive Score		
Freshmen	8.27	8.35	8.31
Sophomore	8.46		
Junior	8.11	8.19	
Senior	8.38		
Seminary	7.32	7.32	7.32

together as Underclassmen and group Juniors and Seniors together as Upperclassmen, then a trend through college appears which continues on into seminary. It appears that the longer one stays in school, the less prescriptive he becomes, and that their intentions concerning the ministry nor their age are as important in determining their prescriptive orientation as the influence of the school itself.

Thus our hypothesis is not confirmed and the weight of the evidence seems to go contrary to the prediction since the seminarians are the least prescriptive of all groups.

IX. Hypothesis Nine--Influence of Parent-Child Relations

Our final hypothesis is concerned with student's religious orientation as reflected in the child-raising habits of the parents. More specifically, it was felt that rewarding parents would produce a more prescriptive orientation among their children, and that punitive parents would produce a more proscriptive orientation. In other words, there should be a positive correlation between rewarding parents and prescriptive orientation and between punishing parents and proscriptive orientation. Table 16 reveals that generally this is true.

When comparing parents with religious orientation, the trends are more easily discernible when we

Table 16

A Comparison Between Child-Rearing Practices and Religious Orientation

Religious Orientation		Punitive Parents			Rewarding Parents			N
Prescriptive	Proscriptive	Mother	Father	Both ^a	Mother	Father	Both ^a	
3	11	2.50	2.00	4.50	2.50	1.50	4.00	2
4	10	3.00	2.50	5.50	3.33	3.00	6.33	6
5	9	3.07	2.87	5.94	3.53	3.07	6.60	15
6	8	2.97	2.76	5.73	3.35	3.11	6.46	37
7	7	2.79	2.92	5.71	3.49	3.04	6.53	53
8	6	3.00	2.98	5.98	3.64	3.45	7.09	58
9	5	3.10	2.87	5.97	3.47	3.24	6.71	62
10	4	2.84	2.66	5.50	3.60	3.24	6.84	50
11	3	2.82	2.73	5.55	3.32	3.09	6.41	22
12	2	2.80	2.80	5.60	3.40	3.40	6.80	55
13	1	2.67	2.33	5.00	3.67	3.67	7.34	3
14	0	4.00	3.00	7.00	5.00	5.00	10.00	1

Low	Hi.	2.98	2.74	5.72	3.35	3.04	6.39	60
Med.	Med.	2.94	2.86	5.80	3.34	3.25	6.59	223
Hi.	Low	2.84	2.71	5.55	3.39	3.26	6.65	31

The numbers indicate the score given by particular students to their parents on the Parent-Child Relationship Test.

A total score of 7 is possible.

^aThe figures in these columns are obtained by simply adding the scores given to the father and to the mother together.

group the twelve categories of religious orientation into three groups, the first four categories becoming the "Low" prescriptive or "High" proscriptive, the middle four categories becoming the "Medium" group for both prescriptive and proscriptive measurements, and the last four categories becoming the "High" prescriptive or the "Low" proscriptive group. This was done on the bottom three lines of the table.

Punitive mothers gave a clear consistent trend: the more punitive they were perceived to be by the students, the more proscriptive were the students and likewise, the less punitive they were perceived to be the more prescriptive were the students. Punitive fathers did not give as clear a trend, although when the "Medium" group was omitted because it is neither prescriptive or proscriptive, the same trend is slightly present. When adding the scores together, and again omitting the "Medium" group, the same trend is noticeable. Therefore, though the score differences are not great the trend does seem to appear that a punitive orientation among parents tends to make for a proscriptive religious orientation which causes the student to be more aware of wrong-doing than right-doing.

Rewarding mothers did not give the consistent pattern toward prescriptive orientations as punitive mothers did toward proscriptive orientations. But by

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omitting the "Medium," a slight trend does appear to confirm the prediction that rewarding mothers tend to produce prescriptive students. But consistent trends in that direction were found among rewarding fathers, and also when the scores of the parents were combined. Therefore, the data seem to confirm the fact that rewarding parents tend to produce prescriptive students which causes them to be more aware of righteousness than sin. This is in keeping with the findings of McKinney (19, p. 79) in his 1970 study.

Our data also seem to say that punitive mothers are more influential in producing proscriptive students and rewarding fathers are more influential in producing prescriptive students.

If we eliminate the middle group of religious orientation, we can compare the highly prescriptive and the highly proscriptive student with their relationship to their parents. As Table 17 shows, the prescriptive or proscriptive male or female does not score their mothers very differently in relationship to their tendency to reward or punish. Nor does the prescriptive female score her father much differently than the proscriptive female in relation to his rewarding or punishing. But the prescriptive and proscriptive males do score their fathers quite differently on their tendency to reward or punish. The prescriptive male saw their

Table 17

A Comparison Between Parent-Child Relationships and the Student's Religious Orientation

	Pre- scriptive Male	Pro- scriptive Male	Pre- scriptive Female	Pro- scriptive Female
N	10	32	22	29
Mother Reward	78.7	76.3	76.4	77.2
Mother Punish	71.0	70.1	65.0	68.1
Father Reward	78.8	68.9	70.5	73.1
Father Punish	66.0	71.1	62.5	59.2
Mother Symbolic	79.6	79.6	79.0	84.4
Mother Direct Obj.	70.1	66.8	62.4	66.9
Father Symbolic	78.0	73.4	74.4	71.6
Father Direct Obj.	66.8	66.5	58.5	60.6
Mother Reward	76.8		76.8	
Mother Punish	70.3		66.8	
Father Reward	71.3		72.0	
Father Punish	69.9		60.6	

The numbers indicate the score that that particular group of students gave to the parents of that particular characteristic. A total score of 140 is possible.

fathers as more rewarding than the proscriptive males (78.8 to 68.9 on a 140 point scale) and saw their fathers more rewarding than punishing (78.8 to 66.0). The proscriptive male saw their fathers as more punitive than rewarding (71.1 to 68.9) and saw them as more punitive than the prescriptive male (71.1 to 66.0). Lifting those four scores from Table 17 would result in the following:

	Prescriptive Male	Proscriptive Male
Rewarding Fathers	78.8	68.9
Punishing Fathers	66.0	71.1

The number indicates the mean score which that particular student gave to his father in terms of rewarding and punishing. This would indicate that rewarding fathers tend to produce prescriptive sons and punitive fathers tend to produce proscriptive sons.

Table 17 also reveals that male and female students saw their fathers and mothers as about the same in relationship to their tendency to reward. But males generally saw both their fathers and mothers as more punitive than the females did, indicating that their parents tend to punish sons more than they do their daughters. Also, among the prescriptive and proscriptive males, 76% of them were proscriptive (32 to 10) in

comparison to 57% of the females. This too, could indicate that the more punitive stance toward the sons by the parents tend to cause them to be more proscriptive.

It is interesting to note the influence of punitive fathers on daughters. Prescriptive females saw their fathers as more punitive than proscriptive females, indicating that punishing fathers have the opposite effect on children of the opposite sex.

CHAPTER IV

ANALYSIS OF OTHER DATA

The foregoing discussion raises another question: does the religious orientation influence the values of the person? Table 18 reveals that the most marked difference was found for the value "Helpful." This was a consistent trend appearing through "Low," "Medium," and "High" groups, with a difference for that value on the average score of 2.82 between the "Low" and the "High" groups. The composite rank order showed a difference of five. Thus we can clearly say that the higher the prescriptive orientation of the student, the more he prefers the value designated "Helpful." This would seem to be in keeping with the findings of Olejnik and McKinney (21) that prescriptive children are more generous.

Another trend, which was almost as great, was for the value designated "Intellectual." There was a difference for the average score on this value of 2.04 between the "Low" and "High" prescriptive groups with a composite rank order difference of four. The trend here

Table 18

A Comparison Between Religious Orientation and Values Among College and Seminary Students in a Church-Related School

Prescriptive Score	3	4	5	6	7	8	9	10	11	12	13	14	Difference Between Lo & Hi
Proscriptive Group	Low				Medium				High				
A Comfortable Life	13.20	(14)	^a		13.51	(14)			12.16	(11)			1.04(3)
An Exciting Life	11.84	(11)			11.75	(11)			12.84	(13)			1.00(2)
A Sense of Accom- plishment	8.74	(9)			7.08	(7)			9.45	(10)			.71(1)
A World of Peace	13.69	(15)			13.46	(13)			13.00	(15)			.69
A World of Beauty	13.90	(16)			13.91	(16)			13.78	(17)			.12(1)
Equality	12.88	(12)			12.60	(12)			12.84	(14)			.04(2)
Family Security	7.94	(8)			7.38	(8)			8.26	(8)			.32
Freedom	8.75	(10)			9.90	(10)			7.90	(7)			.85(3)
Happiness	6.73	(6)			6.85	(6)			6.29	(5)			.44(1)
Inner Harmony	4.95	(2)			4.69	(2)			6.13	(4)			1.18(2)
Mature Love	5.93	(4)			6.31	(5)			6.74	(6)			.81(2)
National Security	14.47	(18)			14.63	(18)			14.52	(18)			.35
Pleasure	13.91	(17)			14.00	(17)			12.61	(12)			1.30(5)
Salvation	1.20	(1)			1.07	(1)			1.00	(1)			.20
Self Respect	7.83	(7)			7.63	(9)			8.84	(9)			1.01(2)
Social Recognition	13.05	(13)			13.53	(15)			13.61	(16)			.56(3)
True Friendship	6.70	(5)			6.05	(4)			5.87	(3)			.83(2)
Wisdom	5.30	(3)			4.77	(3)			5.16	(2)			.14(1)
Ambitious	8.92	(7)			10.11	(9)			10.03	(11)			1.11(4)
Broadminded	12.34	(16)			11.64	(13)			12.10	(13)			.24(3)
Capable	11.22	(13)			10.42	(10)			11.23	(12)			.01(1)
Cheerful	9.54	(8)			9.17	(8)			8.42	(7)			1.12(1)
Clean	11.49	(15)			11.76	(14)			12.20	(14)			.71(1)
Courageous	11.10	(12)			10.81	(12)			9.87	(10)			1.32(2)
Forgiveness	7.05	(5)			6.18	(3)			5.93	(3)			1.12(2)
Helpful	9.95	(9)			8.18	(7)			7.13	(4)			2.82(5)
Honest	4.81	(2)			4.45	(1)			4.52	(2)			.29
Imaginative	14.61	(18)			13.63	(18)			13.81	(18)			.80
Independent	11.34	(14)			12.76	(16)			12.97	(16)			1.63(2)
Intellectual	10.86	(11)			12.89	(17)			12.90	(15)			2.04(4)
Logical	12.69	(17)			12.73	(15)			13.42	(17)			.73
Loving	4.01	(1)			4.66	(2)			3.29	(1)			.72
Obedient	8.54	(6)			7.98	(6)			8.71	(8)			.17(2)
Polite	10.80	(10)			10.70	(11)			9.80	(9)			1.00(1)
Responsible	6.04	(3)			6.47	(5)			7.29	(5)			1.25(2)
Self Control	6.52	(4)			6.38	(4)			7.39	(6)			.87(2)

^aThe numbers in the parentheses stand for the composite rank order of that value for that group.

was also consistent throughout the three groups. With this value, the more prescriptive oriented preferred the value designated "Intellectual" to a lesser degree. Conversely, the more proscriptive student preferred "Intellectual" as a value to a greater degree than the prescriptive student.

Another strong consistent trend is found for the value designated as "Independent." Again the "High" Proscriptive student preferred this value to a greater degree than the "High" prescriptive by a difference in the average score of 1.63 and a difference in the composite rank order of two.

A fairly strong and consistent trend was found for the value called "Courageous." This time the "High" prescriptive preferred this value by a difference in the average score of 1.32 and a difference in the composite rank order of two.

"Pleasure" was not as consistent, but the difference in the average score was 1.30 and the difference in the composite rank order was five, with the "High" Proscriptive group preferring that value to a greater degree than the "High" proscriptive group.

A consistent trend was found for "Responsible" with the proscriptive student preferring it to the prescriptive by a difference in the average score of 1.25. In the composite rank order, a difference of two was obtained.

A consistent trend was found for the value designated "Ambitious." A difference between the "Low" and the "High" prescriptive groups was 1.11 in the average score, and a difference of four in the composite rank order, with the more proscriptive student preferring it to a greater degree than the prescriptive student.

Consistent trends were also found for "Forgiveness" and "Cheerful" with a difference of 1.12 for both of them on the average score; the prescriptive student preferring both of them.

The following lists (Table 19) will give you the values preferred by the prescriptive and proscriptive groups, omitting the "Medium" group which is neither highly prescriptive or proscriptive. The numbers indicate the difference in the average score given to that value, while the number in the parenthesis indicates the difference in the composite rank order. The first group represents those values whose average score differed 1.00 or more, and representing a marked difference. The second group have average score differences from .50 to .99 and thus have some meaning. The average score of the third group differed from .01 to .49 and thus had very little meaning. In the last group the difference in the average score went one way while the difference in the composite rank order went the other, thus appearing to show no difference. It should be noted that we

Table 19

Values Preferred by Proscriptive and Prescriptive Students

Prescriptive Prefer		Proscriptive Prefer	
Helpful	2.85(5)	Intellectual	2.04(4)
Courageous	1.32(2)	Independent	1.63(2)
Pleasure	1.30(5)	Responsible	1.25(2)
Forgiveness	1.12(2)	Inner Harmony	1.18(2)
Cheerful	1.12(1)	Ambitious	1.11(4)
A Comfortable Life	1.04(3)	Self Respect	1.01(2)
Polite	1.00(2)	An Exciting Life	1.00(2)
Freedom	.85(3)	Self Control	.87(2)
True Friendship	.83(2)	Mature Love	.81(2)
Imaginative	.80(0)	Logical	.73(0)
Loving	.72(0)	A Sense of Accomplishment	.71(1)
A World of Peace	.69(0)	Social Recognition	.56(3)
Happiness	.44(1)	National Security	.35(0)
Honest	.29(0)	Family Security	.32(0)
Broadminded	.24(3)	Obedient	.17(2)
Salvation	.20(0)		
Wisdom	.14(1)		
A World of Beauty	.12(-1) ^a	Clean	.71(-1) ^a
Equality	.04(-2) ^a	Capable	.01(-1) ^a

^aThe minus sign indicates that the composite rank order went in the opposite direction as the average score for that value.

1

are not saying that proscriptive students do not prefer Helpful, Courageous, etc., but that they simply prefer these values less than prescriptive students. Again, we are not indicating that prescriptive students do not prefer Intelligence, Independence, etc., but that they simply prefer these values less than proscriptive students.

As one reads the list, especially of the first group where the most difference is found, one receives the impression that the prescriptive group prefers values with social significance while the proscriptive group prefers values that are personal. The first value in both lists, the value with the greatest difference in average score and composite rank order, illustrates this well. The prescriptive seem to prefer "Helpful" far more than the proscriptive, while the proscriptive prefer a more personal value, "Intellectual." The prescriptive student might be characterized as other-oriented in the sense that he is interested in others, while the proscriptive student is more inner-oriented, indicating that he is more concerned with self. It would be interesting to see if the proscriptive orientation correlates with a person's self-image. From our data, it would seem that a high proscriptive orientation would correlate with a low self-image, a person who is not free to think of others but is preoccupied with himself.

1

"Equality," a value that we predicted would characterize a prescriptive orientation was a value whose average score put it on the side of the prescriptive. But this difference (.04) was almost nonexistent. However, the composite rank order difference was two, putting it on the proscriptive side. So that the proscriptive student prefers "Equality" as much, and maybe a bit more than the prescriptive.

"Salvation" was also predicted to be a value preferred by prescriptive students. The difference appears to be small, but this is deceiving. There is a consistent trend through "Low," "Medium," and "High" (Table 18) indicating that prescriptive students do prefer salvation to a greater degree than the proscriptive students. And as we have already noted this difference is magnified when we consider that it is rare for the students studied to give anything but a first preference to "Salvation." Again, I would predict that "Salvation" would be significantly preferred by a prescriptive orientation if the study was done among a more representative sample of students in the United States.

"Pleasure" was predicted to be a value preferred by proscriptive students, and as we noted before, this is not so. It was preferred to a greater degree by those of a prescriptive orientation.

Since prescriptive orientations tend to emphasize righteousness and proscriptive orientations tend to call attention to sin, which orientation makes a person more moral, and which makes him a better minister?

Morality is not clearly measured by the Rokeach Value Survey. Nor is it easy to define. We have indicated before that perhaps "Salvation," "Clean," "Forgiving," "Obedient," "Mature Love," "Loving," and "Polite" might be a measure of morality. Then we added to that list "Helpful," "Honest," and "Self Control." Of these ten values, six are on the prescriptive side and four are on the proscriptive list. However, none of them appear very high on the proscriptive list, while "Helpful," "Forgiveness," and "Polite" are high on the prescriptive list. These three would seem to be essential in the life of a minister. If a test measuring morality were created and correlated with prescriptive and proscriptive orientations, it would be my contention that the prescriptive orientation would score higher on morality. The Bible says, "the fear of the Lord is the beginning of Wisdom." That statement would indicate that a proscriptive orientation is needed to begin a moral life, but that maturity in morality is reached by a more prescriptive orientation. So the New Testament emphasizes love, compassion, mercy, grace, patience, and kindness. If such a test could be conceived, it

would be interesting to see if a certain amount of proscriptive orientation is needed to start moral character while a prescriptive orientation is needed to develop it.

One question we have not yet raised. Does the manner in which parents punish or reward their children influence their prescriptive or proscriptive orientation? Table 20 shows that there is not a clear trend. But when comparing the bottom three lines for the "Low," "High," and "Medium" groups one finds a slight correlation between prescriptive orientations with symbolic child-rearing practices and between proscriptive orientations with direct-object child-rearing practices. That simply means that if you reward children with gifts and punish them by taking away gifts, they develop a more proscriptive orientation of emphasizing sin. If you reward children with such things as attention and love and punish them by withdrawing that attention and love, they develop a more prescriptive orientation.

Our data seem to suggest that perhaps a prescriptive orientation is more useful to the developing of morality and the making of a minister. It also suggests that symbolic rewards lend toward a prescriptive orientation while direct object punishment lends toward a proscriptive orientation.

It would be interesting to devise a test that would measure the success of a minister and correlate

Table 20

A Comparison Between Child-Rearing Practices and Religious Orientation

Religious Orientation		Symbolic			Direct Object			N
Prescriptive	Proscriptive	Mother	Father	Both ^a	Mother	Father	Both ^a	
3	11	3.00	2.00	5.00	2.00	2.00	4.00	2
4	10	3.67	3.17	6.84	2.83	2.50	5.33	6
5	9	3.60	3.20	6.80	3.00	2.80	5.80	15
6	8	3.35	3.05	6.40	2.89	2.70	5.59	37
7	7	3.57	3.23	6.80	2.81	2.66	5.47	53
8	6	3.62	3.50	7.12	2.91	2.84	5.75	58
9	5	3.63	3.27	6.90	2.95	2.71	5.66	62
10	4	3.68	3.34	7.02	2.80	2.68	5.48	50
11	3	3.45	3.23	6.68	2.50	2.32	4.82	22
12	2	3.40	3.40	6.80	3.00	2.60	5.60	5
13	1	3.33	3.67	7.00	3.00	2.67	5.67	3
14	0	5.00	4.00	9.00	4.00	4.00	8.00	1
Low	Hi	3.43	3.06	6.49	2.88	2.68	5.56	60
Med	Med	3.62	3.34	6.96	2.87	2.73	5.60	223
Hi	Low	3.48	3.32	6.80	2.68	2.45	5.13	31

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^aThese figures are obtained by simply adding the scores given to mother and father.

These numbers represent the average score given to the parents by the students on the Parent-Child Relations survey. A score of 7 is possible.

that with prescriptive-proscriptive orientations. Our data lead me to speculate that the prescriptive would be more successful, although this may vary in different Social-Economic classes.

This last statement was precipitated by the data of our study that shows that as the S.E.S. (Socio-Economic Status) rises, the proscriptive score rises, or conversely, the prescriptive score lowers. The ten students who saw themselves in the upper class had a prescriptive score of 8.10. The 282 students who saw themselves in the middle class had a prescriptive score of 8.16, and the 23 students who saw themselves in the lower class had a prescriptive score of 8.65.

Table 21 will also reveal that the lower economic class generally prefer the values which have been found to be preferred by the more prescriptive students and to prefer to a lesser degree the values which were preferred by the proscriptive students. This was so for five of the seven prescriptive values and five of the seven proscriptive values. This was especially true of the two values which were designated most prescriptive and most proscriptive by the data. In both cases there was a clear trend revealing that upper-class students prefer the proscriptive value to a greater degree than lower class, and that lower-class students preferred the prescriptive value to a greater degree than the

Table 21
A Comparison of Prescriptive and Proscriptive Values with Socio-Economic Status

Prescriptive Values	Class			Proscriptive Values	Class		
	U	M	L		U	M	L
Helpful	10.67	8.42	7.64	Intellectual	8.17	12.39	14.52
Courageous	11.67	10.62	12.56	Independent	11.42	12.35	13.96
Pleasure	14.75	13.76	14.16	Responsible	7.33	6.59	5.20
Forgiveness	9.17	6.23	6.72	Inner Harmony	5.00	4.82	5.52
Cheerful	8.17	9.29	7.76	Ambitious	8.92	9.97	10.40
A Comfortable Life	11.83	13.49	13.00	Self Respect	6.83	7.84	7.60
Polite	12.08	10.69	9.28	An Exciting Life	11.83	11.85	11.40

The numbers represent the average score these particular groups of students gave these values on the Rokeach Value Survey.

upper class. Since proscriptive seems more inner-oriented and prescriptive seems more other-oriented, it would tend to suggest that an unselfish, prescriptive ministry would be most important in ministering to peoples of the lower Socio-Economic Status.

Several times during this study we have wondered whether or not students prefer certain values because they possess them or whether it is a reaction to something they feel they lack. Who counts money more valuable, the rich who have it, or the poor who need it? So, do those who enjoy a comfortable life value it most or those who need it? In that particular case, the upper class valued it most and the middle class valued it least. The low class, however, value it only slightly more than the middle class, indicating that it is valuable to those who have it more than to those who lack it. This is in keeping with dissonant theories which would suggest that if we possess something, we will rationalize in such a way as to make it seem valuable and if we lack something, we will rationalize to make it seem less valuable to reduce the dissonance. If we compare values of mental Competence ("Wisdom," "Capable," "Intellectual," and "Imaginative") we find that generally this is true. Though Competence and G.P.A. are not synonomous, they are similar, and Table 22 shows that in every case with the four values



mentioned, those with a G.P.A. of 4.0 preferred these values (assigned them a lower number) over those who had a G.P.A. under 2.0. This seems to indicate that those who have certain values assign importance to those values and those who do not have them assign less importance to them. We assume this holds for Social values such as "Loving," "Forgiveness," "Equality," etc.

Table 22
Comparison of Values of Mental Competence with
Grade Point Average

Value	G.P.A.			
	1	2	3	4
Wisdom	6.33	4.87	4.87	4.80
Capable	9.00	10.88	10.50	7.90
Imaginative	15.33	13.32	14.01	12.60
Intellectual	15.67	12.28	12.35	11.90

Table 23 seems to indicate that as the G.P.A. rises, the prescriptive score has a tendency to decrease. If prescriptive orientation tends to make a person more social minded (other-oriented), then a lower G.P.A. would tend to cause students to prefer Social values and thus prefer those values which are designated as prescriptive. But Table 24 is mixed in its confirmation of that theory. If you drop the "C's" and "B's" and compare those who had a G.P.A. under 2.0 with those who got 4.0, you will

find that in five of the seven values measuring prescriptive orientation, preference was given by the low G.P.A. to a greater degree than those with a high G.P.A. The high G.P.A. preferred proscriptive values in four of the seven cases. So it does seem to suggest that the lower G.P.A. gives the student a more prescriptive orientation.

Table 23

Comparison of Grade Point Average with
Religious Orientation

G.P.A.	Prescriptive Score	
1	8.67(3) ^a	8.22
2	8.21(119)	
3	8.15(171)	8.17
4	8.56(9)	

^aThe numbers in the parentheses indicate the number of students in that category.

Table 25 shows that there are some values that tend to be preferred by those with a lower G.P.A. This trend is seen for values of "A Sense of Accomplishment," "Equality," "National Security," "Pleasure," "Clean," "Honest," "Obedient," and "Polite." Those with a high G.P.A. tend to prefer such values as "Family Security," "Wisdom," "Broadminded," "Capable," "Cheerful," "Courageous," "Imaginative," "Intellectual," "Loving,"

Table 24

A Comparison of Prescriptive and Proscriptive Values with G.P.A.

Prescriptive Values	G.P.A.				Proscriptive Values	G.P.A.			
	1	2	3	4		1	2	3	4
Helpful	3.00	8.81	8.46	5.40	Intelligent	15.67	12.28	12.35	11.90
Courageous	12.33	11.09	10.58	10.90	Independent	16.67	11.92	12.46	14.00
Pleasure	14.00	13.34	14.04	14.90	Responsible	8.00	7.02	6.13	5.60
Forgiveness	5.33	6.70	6.16	6.40	Inner Harmony	4.00	5.30	4.67	4.00
Cheerful	10.33	9.36	9.29	6.90	Ambitious	11.00	9.89	9.72	10.10
A Comfortable Life	14.00	12.72	13.88	15.40	Self Respect	7.67	7.78	7.93	7.90
Polite	9.67	10.06	10.86	13.70	An Exciting Life	9.33	11.48	12.21	9.40

The numbers indicate the average score given to that value by that particular group of students.

Table 25

A Comparison of the Average Scores on Rokeach Value
Study to G.P.A.

Value	GPA=1	2	3	4
A Comfortable Life	14.00	12.72	13.88	15.40
An Exciting Life	9.33	11.48	12.21	9.40
A Sense of Accomplishment	7.67	8.54	9.02	8.90
A World of Peace	15.00	13.80	13.32	14.70
A World of Beauty	11.67	14.11	13.80	13.30
Equality	11.33	12.79	12.56	14.00
Family Security	10.00	7.63	7.52	6.40
Freedom	7.33	9.79	9.09	9.70
Happiness	6.67	6.96	6.75	6.40
Inner Harmony	4.00	5.30	4.67	4.00
Mature Love	5.67	6.39	6.13	5.40
National Security	13.67	14.76	14.56	14.70
Pleasure	14.00	13.34	14.04	14.90
Salvation	1.00	1.10	1.11	1.00
Self-Respect	7.67	7.78	7.93	7.90
Social Recognition	18.00	13.33	13.33	13.60
True Friendship	7.67	6.29	6.14	6.50
Wisdom	6.33	4.87	4.87	4.80
Ambitious	11.00	9.89	9.72	10.10
Broadminded	14.33	11.62	11.98	11.70
Capable	9.00	10.88	10.52	7.90
Cheerful	10.33	9.36	9.29	6.90
Clean	3.67	10.90	12.45	13.70
Courageous	12.33	11.09	10.58	10.90
Forgiving	5.33	6.70	6.16	6.40
Helpful	3.00	8.81	8.46	5.40
Honest	3.33	4.55	4.59	5.80
Imaginative	15.33	13.32	14.01	12.60
Independent	16.67	11.92	12.46	14.00
Intellectual	15.67	12.28	12.35	11.90
Logical	13.33	12.21	12.97	15.30
Loving	5.67	4.59	4.25	2.40
Obedient	7.67	8.65	7.92	9.00
Polite	9.67	10.06	10.86	13.70
Responsible	8.00	7.02	6.13	5.60
Self-Control	6.67	7.15	6.23	7.70

and "Responsible." The low G.P.A. seem to have Moral values ("Equality," "Honest," "Obedient," "Polite") while the high G.P.A. tend to have Mental values ("Wisdom," "Broadminded," "Capable," "Imaginative," "Intellectual").

An interesting question would be: "what relationship does parent-child relationships have to academic performance!?" Table 26 shows that in general the lower G.P.A. students give higher scores to their parents. This is true in every category except for "Father-Reward." Only in this category do higher G.P.A. students give a higher score, but this is by the lowest difference (0.17) of any other category. This seems to suggest that high academic performance is associated with perceiving the parents as being less active in the child-raising process. Our survey does not determine whether or not the parents are really less active, but the high performance student evidently sees them as less active than the low performing student. If parents of high performers are really less active in raising their children it may mean that these students have learned to become more self-sufficient and thus able to think for themselves. If this correlation is only because the students see them as less active it may simply reflect the fact that the high performer has more confidence in himself and thus has less need for his parents and sees them as less active.

Table 26

A Comparison of Grade Point Averages with Parent-Child Relationships

Parent-Child Relationship	Grade Point Average				Difference Between 1 & 4
	1	2	3	4	
Mother-Punishment	3.00	3.13	2.89	2.60	0.40
Mother-Reward	4.00	3.51	3.45	3.50	0.50
Mother-Symbolic	4.00	3.61	3.55	3.40	0.60
Mother-Direct Object	3.00	2.98	2.79	2.70	0.30
Father-Punishment	3.00	2.99	2.72	2.50	0.50
Father-Reward	3.33	3.07	3.22	3.50	-0.17 ^a
Father-Symbolic	3.67	3.29	3.23	3.10	0.57
Father-Direct Object	3.00	2.74	2.64	2.50	0.50
Totals	27.00	25.32	24.49	23.80	3.20

^aThe minus sign indicates that it goes in the opposite direction of all other categories.

Note: The numbers in the boxes represent the average score given to the parent by the student for that particular Measurement.

CHAPTER V

CONCLUSIONS FROM THIS STUDY

The major questions raised at the beginning of this article were: (1) Is there a difference in the value profiles of students attending a conservative, evangelical, church-related college when ministerial students are compared with those in liberal arts programs? (2) Does this difference continue on into the seminary students of the same school? (3) Are the three groups different in their proscriptive or prescriptive orientation toward religion? (4) Does their religious orientation reflect their child-rearing experiences?

On all four questions the answer seems to be "Yes" on the basis of this study, though it was not always in the direction predicted. There appeared to be a difference between ministerial and nonministerial students in their value profiles. Ministerial students did prefer the designated "Social-Moral" values more than nonministerial students as predicted although they did not seem to prefer the designated "Competence" values

less than the liberal arts students. This trend was carried on into Seminary, where seminarians preferred the "Social-Moral" values to a greater degree than college students. On the seminary level, they gave a slight preference to the "Competence" values, which was opposite our prediction, but does not substantiate the statement that the values do differ between the groups. We also found that liberal arts college students, ministerial college students, and seminarians all differ in the religious orientation, though it was opposite our prediction. The longer one stays in the school and the more committed he becomes to the ministry, the more prescriptive is his orientation. Our data also suggests that the religious orientation is influenced by the child-rearing practices of the parents, and as we predicted, rewarding parents seem to produce prescriptive students and punitive parents seem to produce proscriptive students.

Our students also showed differences from the norms printed by Rokeach so that they tended to prefer "Social-Moral" values more than the national average and "Competence" values less than the national average (see Table 27 of Appendix D). All of these differences seem to confirm previous findings that students choose schools that are similar to their value profiles and that these schools in turn continue to influence the

values of the student in the direction of the school's orientation and philosophy.

Since previous studies showed that religiously oriented students preferred values designated as "Competence" less than those in a secular setting, we expected that as students continued their studies at the Grand Rapids Baptist College they would prefer such values less. This proved to be untrue. Perhaps this is due to the emphasis which this particular college places on academic excellence. They have sought to promote and maintain a high academic standard. It is true that the students of this college preferred the "Competence" values less, confirming the negative correlation between religion and such values, but the college did not continue this trend and by the time they were in the seminary, the trend seemed to be slightly reversed.

The students of this college differed from previous findings with the value designated "Clean." Previous findings showed that the religious student preferred "Clean" to the secular student, and thus it was listed among the Social-Moral values. But consistently, these students preferred "Clean" less than the national average and the trend continued as the student advanced to the seminary level. Perhaps this reflects a strong emphasis toward spiritual values such as

"Salvation," and toward "Social-Moral" values, thus showing less preference for physical values.

With some of the values, there seemed to be a definite trend set in the College, but reversed in the Seminary. Table 28 of Appendix D shows that among the "Social-Moral" values this was true of "Forgiving" and "Obedient." This was not a longitudinal study, but we assumed that as students continued through the college, these values were given less preference, but then was much more preferred by seminarians. The "Competence" value of "Imaginative" also showed this. As students continued through the college they preferred this value more, but seminarians preferred it much less. With "Obedience" the Seminarians were more similar to the Freshmen than to the Seniors. At least among these values, the college seems to be more like the secular colleges where students come to prefer "Social-Moral" values less and "Competence" values more. This was only reversed when we reached the seminary level. This would seem to indicate that the philosophy of the college was more like that of the secular colleges where Competence is stressed over Morality, while the seminary still had the emphasis on Social and Moral values. Previous research by Jacob (14) indicates that it is not so much the curriculum, the teacher, or the method that influences the values, but the philosophy and the

orientation of the institute. While such reversals were found in three of the designated "Social-Moral" values (adding "Clean" to the two mentioned above), it was found in only the one "Competence" value mentioned above. Another possible reason for this reversal could be that Freshmen, freshly out of the high school could be reflecting somewhat the values of adults as learned through their parents. As they continue through college, they could begin to reflect the values of the younger generation, being out from under the influence of their home. As they grew older and entered Seminary, they could then be returning to the values of the adult world and making them their own.

Another finding which relates particularly to the Grand Rapids Baptist College and Seminary is that as they continue their studies through the school, they become less prescriptive and more proscriptive. Because this is not a longitudinal study, this must remain an assumption. A proscriptive orientation seems more inner-oriented and less other-oriented. They began their schooling preferring "Helpful" with a score of 7.71 and consistently preferred it less as they continued their studies. At least in the college, "Forgiving" was preferred less as they continued their studies, and the seminarians reversal of that trend did not cause them to prefer it as much as the Freshmen in college. And

the composite rank order for "Forgiving" is 3 for Freshmen, 5 for Seniors, and 5 for Seminarians. "Cheerful" was consistently preferred less as students continued through college and seminary. These are all values which "High" prescriptive students preferred, and which would seem important to the ministry.

Another conclusion worth mentioning is that when students perceived their parents to be punitive, the students themselves were more proscriptive and where students perceived their parents to be rewarding, the students themselves were more prescriptive. This suggests according to McKinney (19, p. 79) that perhaps punishment calls attention to evil deeds while rewarding calls attention to good deeds. More interesting is that the punitiveness of the mother was more effective in producing proscriptive students than the punitiveness of fathers and the rewardiveness of fathers was more influential in producing prescriptive students than the rewardiveness of mothers. Our American culture would assign roles of punishment more to fathers and roles of rewarding more to mothers. Perhaps it is when a father or mother takes the opposite role that it becomes most effective. Thus, if you want proscriptive children, let the mother take a punitive role. If you are interested in prescriptive children, let the father assume a rewarding role. One other conclusion, found in Table 28 of

Appendix D, was that there existed a greater difference in the score given by the proscriptive and prescriptive female on the role of mother's punishment than between the proscriptive and prescriptive male. There was also a greater difference between the scores given to rewarding fathers by prescriptive and proscriptive males than between proscriptive and prescriptive females. This would indicate that punitive mothers are most effective in producing proscriptive daughters and rewarding fathers are most effective in producing prescriptive sons. Punitive mothers tend slightly to correlate with prescriptive males and rewarding fathers tend to correlate with proscriptive females, indicating that when a parent takes the opposite role as assigned by American culture, it produces the negative effect in a child of the opposite sex, but the positive effect on a child of the same sex.

It was also found that males tended to score their Parents higher on punishment than females did. This seems to suggest that parents see their sons as needing more punishment.

One other conclusion should be mentioned. The lower the G.P.A. of the student, the more prescriptive he became in his religious orientation, and the more he preferred "Social-Moral" values. The higher the G.P.A. of the student, the more he preferred "Competence" values.

Contrary to our American stereotypes, the students with a low academic performance are not necessarily less moral.

CHAPTER VI

APPLICATIONS

If we reflect on the entire body of this research effort, can we bring together some meaningful speculations? The data seem to indicate that perhaps the stress on academic excellence is not necessarily the best way for a church-related college to produce good ministers, given that this is the purpose of the school. Proscriptive orientations tended to correlate with Competence values such as Intelligence (page 79). Students with high grade point averages preferred Wisdom, Broadminded, Capable, Imaginative, and Intelligence. At the same time, prescriptive orientations tended to correlate with Social-Moral values such as Helpful, Forgiveness, and Polite (page 79). Students with low grade point averages preferred Equality, Honesty, Obedience, and Polite. Again, if you take the seven prescriptive values (page 90) and total their preference according to grade point averages, you will find that the rank scores are 68.66, 72.08, 73.27, and 73.60 respectively from G.P.A. of one to G.P.A. of four, remembering that the lower scores on

the values indicate more preference. The same clear trend is found for the seven proscriptive values, giving a total rank score of 62.90, 65.47, 65.67, and 72.35 respectively from G.P.A. of four to G.P.A. of one. That is, the lower G.P.A. students prefer prescriptive values and higher G.P.A. students prefer proscriptive values. Academic performance does not necessarily mean good social performance. It would appear that a prescriptive orientation with its Social-Moral emphasis is important to the ministry, but our results suggest that emphasis on academics is related to a more proscriptive orientation. At the same time an academic emphasis could be related to lower G.P.A. students dropping out, which students in the end could have been the better ministers. All these trends suggest that if you want good scientists, emphasize the academics, the Competence; but if you want good social workers, psychologists, and ministers, emphasize the Social-Moral. The college with academic excellence could be weeding out the plants with the weeds! The school could well study the feasibility of developing a Bible curriculum for lower G.P.A. students who would normally drop out of school to prepare them for certain types of ministry to which they may be better fitted than the higher G.P.A. students. The data also suggest that for the students who do remain, the academic thrust is not the most conducive atmosphere for developing Christian

workers of any type. If the college wants to maintain its distinctive thrust toward preparing church workers, it should re-evaluate its thrust toward "Academic Excellence." We suggested from several measurements that the students in the college became more like the secular students. It was not until the seminary that these changed. So while the seminary still had a proper orientation toward preparing ministers, the college did not. Although, even the seminarians preferred Competence values slightly above the college and they were also more proscriptive which would not seem the best orientation for a minister. We are not suggesting that academic excellence is contrary to Christian living, but when training of ministers is desired, it may not be the most relevant.

The findings that suggest that the higher the Socio-Economic Status the more proscriptive a student becomes and vice-versa suggests some direction for placement. A more social-oriented, unselfish person would fit in best, and thus be possibly more effective, with lower S.E.S. people. While the more self-oriented, ambitious, competent minister would fit best, and thus be possibly more effective, among the upper S.E.S.

In terms of the ministry as a whole, however, it would seem that the development of a prescriptive orientation is best. Since religion has more to do with

relationships than with Competence, the Social-Moral values become more important. These values correlate with a prescriptive orientation. Therefore, an emphasis on righteousness would seem more effective than on sin. Obedience or disobedience to God (rewards for righteousness or punishment for lack of righteousness) is more effective than emphasizing sin and the effects of yielding to it. In other words, the emphasis on our relationship to God is more important than our relationship to Satan. No person is entirely prescriptive or proscriptive, so the positive, or prescriptive, emphasis should not exclude the negative, or proscriptive, emphasis.

Our data also have some indications for parents. Trends toward Competence or toward Social-moral values were not found as students progressed through the school. But trends toward Social-Moral values were found as one committed himself to the ministry. Because the students at this college were noticeably different from the secular students, choices seem to be influenced by values. But once they got to the college, their choice did not seem to influence the value system, unless that choice was in the direction of their earlier value system. Thus the school seemed to strengthen the values that were in keeping with their commitment. So the values that are taught before college years seem to be greater determiners of behavior than the values learned

during college days. And these values seem to relate somewhat to how active a parent is in the bringing up of the child. Students with a low G.P.A. were more prescriptive, emphasizing the Social-Moral, and at the same time saw their parents as more active; while students with a higher G.P.A. were more proscriptive, emphasizing Competence, and at the same time saw their parents as less active. More attention by parents seem to produce good relaters (social children) while less attention seems to produce good students (scholastic children).

Perhaps this last interpretation has real meaning to class barriers since high S.E.S. and high G.P.A. students are both more proscriptive and low S.E.S. and low G.P.A. students are both more prescriptive. The kind and amount of attention shown to the child gives him an orientation that not only fits his socio-economic class, but keeps him in that class: proscriptive students having values of industry and competence (Intelligent, Independent, Responsible, Inner Harmony, Ambitious, Self-Respect, and An Exciting Life), and prescriptive students having values of sociability (Helpful, Courageous, Pleasure, Forgiveness, Cheerful, A Comfortable Life, and Polite).

Many of the parents in our churches show great anxiety over the attitudes and behaviors of teenagers. One of the findings in our survey could be of help in

counseling parents. We found that parents seem to have a positive effect on children of the same sex and a negative effect on children of the opposite sex. Rewarding fathers tend to produce prescriptive sons but proscriptive daughters. Though Table 17 on page 72 shows both rewarding and punitive mothers receiving higher scores from proscriptive females than from prescriptive females this is only because proscriptive students scored parents as more active. It will be noticed that the difference between prescriptive and proscriptive females is greater in their scores for punitive mothers. All these data indicate that parents have a greater positive influence on children of the same sex than do the parents of the opposite sex. These teenagers seem to identify with parents of the same sex. If Freud's theory be true, then this should be reversed for smaller children, but for these teenagers, the mother becomes more important to daughters and fathers to sons. Surely both parents influence both sons and daughters, but teenage children tend to reflect the attitudes and values of the parent of the same sex.

CHAPTER VII

FURTHER SUGGESTIONS FOR STUDY

There were a few findings in this study which would suggest interesting topics for other studies. The value designated "Obedient" was much preferred by our students over the national average. It was also preferred by ministerial students over nonministerial, and by seminarians over college students. Does this mean that religious commitment causes students to show more respect toward parents or does it mean that they are more law-abiding, or both? Or does it mean that some students define it differently: one seeing it as fearful obedience and the other as loving obedience?

Another finding is that sons tended to see their parents as more punitive than daughters do. We suggested this means that parents punish sons more. If this is so, does this mean that boys tend to misbehave more, or is it because parents have an image of boys as misbehavers, and thus notice misbehavior of boys more readily and punish them more quickly? Rewarding fathers have the most influence on producing prescriptive sons.

Perhaps this suggests a vicious circle where parents tend to see sons as greater misbehavers than daughters and this leads to a self-fulfilling prophecy where sons see themselves as misbehavers and live up to it. Further research is needed to test such an assumption.

Among the students at the Grand Rapids Baptist College, the more prescriptive the religious orientation, the more they preferred the value designated "Salvation." This was actually hard to judge because these students normally made this the first choice. Would such a trend hold true in a secular university? We suggest that this is so, but further studies are necessary to substantiate it.

In determining whether or not the prescriptive orientation influences the value profiles, we stated that the prescriptive student seems to be more "other-oriented" while the proscriptive student seems to be more "inner-oriented" or "self-oriented." Does this have to do with the self-image of the student? Since rewarding seems to influence a child towards a prescriptive orientation, it would seem probable that a rewarded student would see himself as more loved and more capable. Thus, he would have a better self-image. A person with a low image of himself would tend to be self-centered, always trying to find ways to improve his image in the eyes of others. Thus, a person with a

healthy self-image would be more free and more able to think of others while a poor self-image would cause a person to be preoccupied with self. It would be interesting to test the hypothesis which states that a prescriptive orientation correlates with a healthy self-image while a proscriptive orientation correlates with a poor self-image.

We also indicated that students with prescriptive orientations prefer values that seem necessary for religious ministers. Do prescriptive persons have more compassion, mercy, patience, and kindness? Using different methods to measure the success of pastors, do prescriptive pastors have more success than proscriptive ones? Or does this vary with the socio-economic class to which you are ministering? Since lower classes seem more prescriptive and upper classes seem more proscriptive, would a proscriptive pastor have more success with upper classes and prescriptive pastors with lower classes? The answer to that question would greatly aid in the placement of such pastors and could give seminaries direction for training future pastors.

It was also suggested that perhaps a certain amount of punishment from parents and a certain amount of proscriptive orientation was needed to start moral character, but then rewarding and the development of a prescriptive orientation is needed to cause morality to

mature. Would future research bare this out? Since symbolic rewarding and punishing show a slight correlation with prescriptive orientations and direct-object rewarding and punishing show a slight correlation with proscriptive orientations, does it also hold true that a certain amount of direct object rewarding and punishing is necessary to start moral character and then symbolic rewarding and punishing to mature such a character? Whether or not such a measurement could be produced is another matter, but if some ingenious person could manufacture such a measurement, it would be interesting to find out if such were the case.

We alluded to another finding, and that is that those with a higher G.P.A. score their parents lower on all the Parent-Child relations scales, indicating that they see them as less active in the upbringing of the child. Does this relate to self-image? That is, do less active parents cause students to see themselves less in need of parental help, more self-sufficient, and thus with a better image so that they are able to perform better academically? Or do they only see their parents as less active? Does their better performance give them more self-confidence and thus less in need of parental guidance? In other words, do high performers only see their parents as having a less active role in their development, or are parents actually less active with

high-performing children? And which causes which? Do less active parents cause high academic performance through healthier self-image, or do parents see high-performing students as in less need of guidance? And does the amount of perceived activity from parents have anything to do with the amount of time the parent spends away from home and away from the children? It seems that these are important questions for educators which could well be worth further investigation.

Our findings have also indicated that parents have a positive influence on children of the same sex and a negative influence on children of the opposite sex. Rewarding fathers tend to produce prescriptive sons and proscriptive daughters, while punitive mothers tend to produce proscriptive daughters and prescriptive sons. If Freud's theory concerning the Oedipus Complex is correct, then this should be reversed for smaller children. It would be interesting to see if parents had a positive effect on smaller children of the opposite sex and a negative influence on smaller children of the same sex. This could have important meaning to parents and counselors concerning the raising of children and the development of the child.

1

APPENDICES

APPENDIX A

PRE-TEST OF RELIGIOUS ORIENTATION

APPENDIX A
PRE-TEST OF RELIGIOUS ORIENTATION
Study of Religious Orientation

Read carefully each item and mark "A" or "B" in the space provided. There are no right or wrong answers. Choose the answer which you prefer. If both answers seem to have equal value, try to choose the one which you feel you prefer, even though the preference may be slight.

1. The Lord is pleased more when I
A. am faithful in church attendance _____
B. show kindness toward a member of my family _____
2. It bothers me more when I
A. lose my temper with a friend _____
B. hold my anger inside and sulk _____
3. God is displeased more with a person who
A. will not serve Him _____
B. lives in sin _____
4. God will more likely chasten the Christian who
A. cheats on his income tax _____
B. fails to witness for Christ when visiting
a nonbeliever _____
5. More people are converted to Christianity when
preachers preach on _____
A. Heaven
B. Hell
6. It is more delightful to Satan when I
A. Steal a car _____
B. Commit fornication _____
7. In the Bible, it is more desirable to
A. refrain from adultery _____
B. love other Christians _____
8. God is more concerned that I
A. love other Christians _____
B. try to convert unbelievers _____
9. I feel more guilty when I
A. pass up an opportunity to tell someone
about Christ _____
B. "day dream" about engaging in immoral acts _____

10. Christ is more pleased with me when I _____
 - A. show kindness to a stranger
 - B. refrain from criticizing one who dislikes me
11. I feel better when I have _____
 - A. overcome a temptation to sin
 - B. helped a friend
12. God is more satisfied with _____
 - A. a clean, pure church
 - B. a loving, united church
13. It is more displeasing to Christ when I _____
 - A. get mad at my parents
 - B. fail to obey my parents
14. The Holy Spirit is grieved more when He sees _____
 - A. a church who refuses to practice the "Great Commission"
 - B. a church where there is gossiping and bickering
15. God's Divine standards are best summarized in _____
 - A. the Ten Commandments
 - B. the Sermon on the Mount
16. I am grateful for my Salvation more because _____
 - A. it has prepared me for heaven
 - B. it has delivered me from hell
17. It worries me more that _____
 - A. I may fall into some degrading sin
 - B. I may miss God's plan for my life
18. I am more concerned about _____
 - A. warding off Satan
 - B. pleasing the Lord
19. The work of the church is hindered more by _____
 - A. people outside the church who criticize it
 - B. church members who cheat or gossip
20. Satan is more pleased when a Christian _____
 - A. does not have his daily devotions
 - B. looks at pornographic pictures
21. Revival comes quicker when evangelists _____
 - A. preach on loving God and loving fellow believers
 - B. preach judgment on sins

22. It is more beneficial to the church to hear a sermon on _____
A. a Holy God who judges sin
B. a Loving God who cares for His children
23. I am more prone to feel that my day has been a failure if I _____
A. regress into a sin that I had confessed to God
B. fail to speak to someone about Christ
24. Blessings from God are more quickly cut off from a church that _____
A. becomes apathetic and fails to be concerned about converting unbelievers
B. remains zealous but allows its members to engage in sinful practices without disciplining them
- 

DATA FOR THE PRETEST OF RELIGIOUS ORIENTATION

Items 1 and 2 were filler questions, used to keep the student from detecting what was being measured. On the final survey form, we kept only item 2 as a filler question, making it number 1. Item 6 was also a filler question and was kept on the final survey, becoming item 4. Items 8, 12, 15, and 19 were all filler questions which were omitted on the survey. The data for the other items on the pretest are as follows:

Item No.	Index of Difficulty	Index of Discrimination	Biserial Correlation	Item No. on Final Survey
3	55	60	.6609	2
4	45	33	.3249	omitted
5	50	60	.4963	3
7	16	13	.2456	6
9	77	53	.7865	7
10	27	13	.2080	5
11	16	0	.1358	omitted
13	36	46	.5241	8
14	91	0	.0324	omitted
16	41	67	.5899	9
17	23	27	.3483	10
18	20	47	.5525	11
20	61	54	.5331	12
21	23	60	.7281	13
22	13	40	.7087	16
23	89	20	.5935	14
24	52	33	.4043	15

In the typing of the survey, a mistake was made. Item 4 was omitted rather than item 10. Item 10 had a lower Biserial Correlation, was less difficult, and less discriminatory than item 4. Thus it was our intention to use item 4 and to omit 10.

For a good item, the Index of Difficulty should be somewhere around 25-75. Eight of the 14 items chosen for the final survey fell within that range. The average Index of Difficulty was 42. The Index of Discrimination should be somewhere around 50 or above. Six of the 14 items were above 50, while 8 were below. The average Index of Discrimination was also 42. The Biserial Correlation for a good item should be somewhere around .50 or above. Ten of the 14 items met this criterion while 4 did not. The average Biserial Correlation for the 14 items chosen for the survey was .5271. Because these items had to do with questions on religion, and because these scores were taken from a pretest taken at Michigan State University, we expect that each item would score considerably better at a religious college where students have made a religious commitment, as was the case in the survey.

Though a mistake was made in omitting item 4 rather than item 10, yet the 2 worst offenders in each of the measurements were items 11 and 14. They had the most extreme Index of Difficulty, both scored zero on the Index of Discrimination, and both were of the lowest Biserial Correlation, scoring less than .15. Again, with these items omitted, and with the survey going to a religious college, the Kuder Richardson Reliability score should exceed considerably the .5571 score obtained

on the pretest. Therefore we felt justified in using the final survey form as a fairly reliable test of prescriptive and proscriptive orientations toward religion.

B

APPENDIX B

SURVEY GIVEN TO STUDENT BODY OF THE GRAND
RAPIDS BAPTIST COLLEGE AND SEMINARY

APPENDIX B

A STUDENT VALUE STUDY
Lester De Boer
September, 1973

This questionnaire will remain strictly anonymous.

I. PERSONAL INFORMATION

1. Class in school: Freshman _____
Sophomore _____
Junior _____
Senior _____
Seminary _____
Special _____

2. Sex: Male _____
Female _____

3. Date of Birth _____
mo. day yr.

4. As of now, what are your majors and minors?

Majors: _____

Minors: _____

5. As of now, what are your occupational intentions?

6. On the average, how often do you attend church
each week, including Sunday School, Prayer
Meeting, etc.? _____

7. What is your Grade Point Average (using 4.0 scale)
so far in college? (If you are a Freshman, use
your high school GPA) _____

8. What Socio-Economic class do you consider your family to be in?

Upper-Upper _____

Lower-Upper _____

Upper-Middle _____

Lower-Middle _____

Upper-Lower _____

Lower-Lower _____

II. PARENT-CHILD RELATIONS

This questionnaire contains a number of statements which describe different ways that mothers and fathers act toward their children. Read each statement carefully and think how well it describes how your father and mother acted while you were growing up.

Before and after each statement there are four lines. These are labelled VERY TRUE: TENDED TO BE TRUE: TENDED TO BE UNTRUE: VERY UNTRUE. Put an X on the line that indicates how true you think each statement was of your mother and of your father. If none of these descriptions seems quite right, you may put the X between two of the lines. Evaluate your mother on the four lines to the left of the statement and your father on the four lines to the right of the statement.

For example, if your memory is that your mother always objected if you were late for meals, but your father never objected, you would mark the items as follows:

VERY TENDED TENDED VERY
TRUE TO BE TO BE UN-
 TRUE UNTRUE TRUE

MY FATHER

X _____ 1. objected when I was _____ X
late for meals

PCR QUESTIONNAIRE

VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UNTRUE		VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UN- TRUE
				<u>MY MOTHER</u>				
				<u>MY FATHER</u>				
_____	_____	_____	_____	1. complained about me to others when I did not listen to him/ her.	_____	_____	_____	_____
_____	_____	_____	_____	2. discussed what was good about my behavior and helped to make clear the desirable conse- quences of my actions.	_____	_____	_____	_____
_____	_____	_____	_____	3. took away my toys or playthings when I was bad.	_____	_____	_____	_____
_____	_____	_____	_____	4. took me places (trips, shows, etc.) as a reward.	_____	_____	_____	_____
_____	_____	_____	_____	5. made me feel ashamed or guilty when I misbehaved.	_____	_____	_____	_____
_____	_____	_____	_____	6. compared me favor- ably with other children when I did well.	_____	_____	_____	_____
_____	_____	_____	_____	7. slapped or struck me when I was improper.	_____	_____	_____	_____
_____	_____	_____	_____	8. relaxed rules and regulations as a reward.	_____	_____	_____	_____
_____	_____	_____	_____	9. nagged or scolded when I was bad.	_____	_____	_____	_____
_____	_____	_____	_____	10. told me how proud he/she was of me when I was good.	_____	_____	_____	_____

VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UNTRUE		VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UN- TRUE
				<u>MY MOTHER</u>				
				<u>MY FATHER</u>				
_____	_____	_____	_____	11. took away or re- duced my allowance as punishment.	_____	_____	_____	_____
_____	_____	_____	_____	12. gave me new books or records as rewards.	_____	_____	_____	_____
_____	_____	_____	_____	13. punished me by ignoring me.	_____	_____	_____	_____
_____	_____	_____	_____	14. treated me more like a grown-up when I behaved well.	_____	_____	_____	_____
_____	_____	_____	_____	15. wouldn't let me play with other children when I was bad.	_____	_____	_____	_____
_____	_____	_____	_____	16. let me stay up longer as a reward.	_____	_____	_____	_____
_____	_____	_____	_____	17. made me feel I wasn't loved any more if I misbehaved.	_____	_____	_____	_____
_____	_____	_____	_____	18. praised me before my playmates.	_____	_____	_____	_____
_____	_____	_____	_____	19. spanked or whipped me as punishment.	_____	_____	_____	_____
_____	_____	_____	_____	20. rewarded me by letting me off some of my regu- lar chores.	_____	_____	_____	_____
_____	_____	_____	_____	21. shamed me before my playmates when I misbehaved.	_____	_____	_____	_____

VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UNTRUE		VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UN- TRUE
				<u>MY MOTHER</u>				
—	—	—	—	22. expressed greater love for me when I was good.	—	—	—	—
—	—	—	—	23. gave me extra chores as pun- ishment.	—	—	—	—
—	—	—	—	24. gave me candy or ice cream or fixed my favorite foods for me as a reward.	—	—	—	—
—	—	—	—	25. frightened or threatened me when I did wrong.	—	—	—	—
—	—	—	—	26. gave me special attention as a reward.	—	—	—	—
—	—	—	—	27. punished me by sending me out of the room or to bed.	—	—	—	—
—	—	—	—	28. let me go to parties or play with others more than usual as a reward.	—	—	—	—
—	—	—	—	29. told me how ashamed he/she was when I mis- behaved.	—	—	—	—
—	—	—	—	30. praised me when I deserved it.	—	—	—	—
—	—	—	—	31. took away my books or records as punishment.	—	—	—	—

VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UNTRUE		VERY TRUE	TENDED TO BE TRUE	TENDED TO BE UNTRUE	VERY UN- TRUE
				<u>MY MOTHER</u>				
				<u>MY FATHER</u>				
_____	_____	_____	_____	32. rewarded me by giving me money, or increasing my allowance.	_____	_____	_____	_____
_____	_____	_____	_____	33. compared me un- favorably with other children when I mis- behaved.	_____	_____	_____	_____
_____	_____	_____	_____	34. made me feel proud when I did well.	_____	_____	_____	_____
_____	_____	_____	_____	35. punished me by being more strict about rules and regulations.	_____	_____	_____	_____
_____	_____	_____	_____	36. hugged me, kissed me, petted me when I was good.	_____	_____	_____	_____
_____	_____	_____	_____	37. reasoned with me and explained possible harmful consequences when I did wrong.	_____	_____	_____	_____
_____	_____	_____	_____	38. praised me to others.	_____	_____	_____	_____
_____	_____	_____	_____	39. punished me by not taking me on trips, visits, etc. that I had been promised.	_____	_____	_____	_____
_____	_____	_____	_____	40. gave me new things as a reward, such as toys.	_____	_____	_____	_____

III. STUDY OF RELIGIOUS ORIENTATION

Read carefully each item and mark "A" or "B" in the space provided. There are no right or wrong answers. Choose the answer which you prefer. If both answers seem to have equal value, try to choose the one which you feel you prefer, even though the preference may be slight.

1. It bothers me more when I _____
A. lose my temper with a friend
B. hold my anger inside and sulk
2. God is displeased more with a person who _____
A. will not serve Him
B. lives in sin
3. More people are converted to Christianity when _____
preachers preach on
A. Heaven
B. Hell
4. It is more delightful to Satan when I _____
A. Steal a car
B. Commit fornication
5. Christ is more pleased with me when I _____
A. show kindness to a stranger
B. love other Christians
6. In the Bible, it is more desirable to _____
A. refrain from adultery
B. love other Christians
7. I feel more guilty when I _____
A. pass up an opportunity to tell someone about
Christ
B. "day dream" about engaging in immoral acts
8. It is more displeasing to Christ when I _____
A. get mad at my parents
B. fail to obey my parents
9. I am grateful for my Salvation more because _____
A. it has prepared me for heaven
B. it has delivered me from hell

STUDY OF RELIGIOUS ORIENTATION

10. It worries me more that _____
A. I may fall into some degrading sin
B. I may miss God's plan for my life
11. I am more concerned about _____
A. warding off Satan
B. pleasing the Lord
12. Satan is more pleased when a Christian _____
A. does not have his daily devotions
B. looks at pornographic pictures
13. Revival comes quicker when evangelists _____
A. preach on loving God and loving fellow
believers
B. preach judgment on sins
14. I am more prone to feel that my day has been a
failure if I _____
A. regress into a sin that I had confessed to God
B. fail to speak to someone about Christ
15. Blessings from God are more quickly cut off from
a church that _____
A. becomes apathetic and fails to be concerned
about converting unbelievers
B. remains zealous but allows its members to
engage in sinful practices without disciplining them
16. It is more beneficial to the church to hear a
sermon on _____
A. a Holy God who judges sin
B. a Loving God who cares for His children

IV. VALUE SURVEY

Below is a list of 18 values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life.

Study the list carefully. Then place a 1 next to the value which is most important for you. Place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The end result should truly show how you really feel.

- _____ A COMFORTABLE LIFE (a prosperous life)
- _____ AN EXCITING LIFE (a stimulating, active life)
- _____ A SENSE OF ACCOMPLISHMENT (lasting contribution)
- _____ A WORLD OF PEACE (free of war and conflict)
- _____ A WORLD OF BEAUTY (beauty of nature and the arts)
- _____ EQUALITY (brotherhood, equal opportunity for all)
- _____ FAMILY SECURITY (taking care of loved ones)
- _____ FREEDOM (independence, free choice)
- _____ HAPPINESS (contentedness)
- _____ INNER HARMONY (freedom from inner conflict)
- _____ MATURE LOVE (sexual and spiritual intimacy)
- _____ NATIONAL SECURITY (protection from attack)
- _____ PLEASURE (an enjoyable, leisurely life)
- _____ SALVATION (saved, eternal life)
- _____ SELF-RESPECT (self-esteem)
- _____ SOCIAL RECOGNITION (respect, admiration)
- _____ TRUE FRIENDSHIP (close companionship)
- _____ WISDOM (a mature understanding of life)

VALUE SURVEY

Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

- _____ AMBITIOUS (hard-working, aspiring)
- _____ BROADMINDED (open-minded)
- _____ CAPABLE (competent, effective)
- _____ CHEERFUL (lighthearted, joyful)
- _____ CLEAN (neat, tidy)
- _____ COURAGEOUS (standing up for your beliefs)
- _____ FORGIVING (willing to pardon others)
- _____ HELPFUL (working for the welfare of others)
- _____ HONEST (sincere, truthful)
- _____ IMAGINATIVE (daring, creative)
- _____ INDEPENDENT (self-reliant, self-sufficient)
- _____ INTELLECTUAL (intelligent, reflective)
- _____ LOGICAL (consistent, rational)
- _____ LOVING (affectionate, tender)
- _____ OBEDIENT (dutiful, respectful)
- _____ POLITE (courteous, well-mannered)
- _____ RESPONSIBLE (dependable, reliable)
- _____ SELF-CONTROLLED (restrained, self-disciplined)

Please check to be sure you do not have any duplications or omissions.

APPENDIX C

A LIST OF INTENDED OCCUPATIONS GIVEN BY THE STUDENTS
AT GRAND RAPIDS BAPTIST COLLEGE AND SEMINAR WHICH
WE CODED INTO MINISTERIAL AND NONMINISTERIAL
CATEGORIES

APPENDIX C

INTENDED OCCUPATIONS

MINISTERIAL

Chaplain
Christian Book Store
Christian Education
 Children's Work
 Director of
 Teacher in Christian Day School
House Parents in Christian Home
Ministry
 Christian Service
 Church Work
 Pastor
 Pastor or Evangelist
 Pastor or Missionary
 Radio Evangelist
Missionary
 Home
 Linguistics
 Nursing
 Translation
Secretary of church or missions
Wife of church worker
Youth Worker

NONMINISTERIAL

Accounting
Agriculture
 Forestry
 Park Naturalist
Broadcaster
Business
Children's Work
 Blind Children
Coaching
Counseling
 Psychologist
 Sociologist/Psychologist
 Youth Counselor
Education
 Administration
 Elementary
 Teacher
 Art
 Business
 Elementary
 French/Spanish
 Home Economics

MINISTERIAL (continued)

Camp Work
Director of Youth
Lay Worker of Youth
Pastor of Youth
Youth & Music

NONMINISTERIAL (continued)

Nursery School
Physical Ed.
Secondary
Special Ed.
Insurance
Journalist
Juvenile Delinquents & Prison
Work
Librarian
Lawyer
Medicine
Doctor
Medical Assistant
Nursing
Physical Therapist
Technologist
Military
Modeling
Music
Singing
Teacher
Performer
Pilot
Police
State Police

NONMINISTERIAL (continued)

Secretary

Medical

Office Work

Social Work

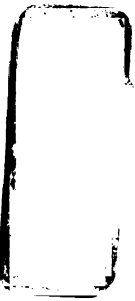
Case Worker

Christian Social Worker

Psychiatric Social Worker

Wife

Youth



APPENDIX D

TABLES USED IN ANALYSIS

APPENDIX D

TABLES USED IN ANALYSIS

Table 27

The Average Score Given to the Rokeach Values by Various Classes in the
Grand Rapids Baptist College and Seminary

	G.R. Coll. & Sem.	Fresh.	Soph.	Jr.	Sr.	Sem.	Spec.
A Comfortable Life	13.4012	13.00	13.22	13.13	13.44	15.36	15.60
An Exciting Life	11.8166	11.84	11.29	12.42	11.48	12.27	13.60
A Sense of Accomplishment	8.8994	9.43	9.01	8.79	8.59	7.33	7.60
A World of Peace	13.4941	13.16	13.28	13.85	15.07	13.94	12.60
A World of Beauty	13.8935	13.64	13.59	13.96	15.30	14.76	12.40
Equality	12.6391	12.58	12.91	12.75	12.63	12.27	11.80
Family Security	7.5917	7.45	7.96	7.10	7.78	7.70	7.60
Freedom	9.4042	9.71	8.97	9.46	9.67	8.70	12.20
Happiness	6.7988	6.43	6.77	6.87	6.78	7.76	7.40
Inner Harmony	4.8787	4.86	4.97	5.42	4.67	3.94	6.20
Mature Love	6.2663	6.57	6.94	5.52	5.11	5.79	4.40
National Security	14.6036	14.36	15.18	14.48	15.11	13.55	15.00
Pleasure	13.8225	13.43	13.82	13.83	13.63	15.06	14.40
Salvation	1.1065	1.11	1.01	1.25	1.00	1.24	1.00
Self Respect	7.7840	8.46	7.63	7.67	6.89	7.15	4.80
Social Recognition	13.4231	13.62	13.49	13.27	12.52	13.18	14.40
True Friendship	6.2544	5.90	6.33	6.12	6.41	7.24	5.20
Wisdom	4.8872	5.41	4.59	5.02	4.93	3.76	4.80
Ambitious	9.9610	10.26	9.28	9.20	11.48	10.66	9.60
Broadminded	11.8348	11.32	11.46	11.80	11.96	14.44	12.60
Capable	10.5736	10.62	10.80	9.92	10.33	10.56	13.40
Cheerful	9.1351	8.27	9.18	9.80	10.26	10.34	7.40
Clean	11.7898	11.70	11.68	12.04	11.07	12.66	10.60
Courageous	10.8054	10.83	10.99	10.88	10.52	10.16	10.60
Forgiving	6.3683	5.75	6.91	6.88	7.19	5.78	5.00
Helpful	8.4384	7.71	8.56	8.60	8.59	10.00	10.80
Honest	4.5526	5.25	3.97	4.66	4.48	3.84	2.60
Imaginative	13.6787	14.13	13.37	12.80	12.63	14.69	14.80
Independent	12.4384	12.33	12.45	12.32	12.52	13.16	9.40
Intelligent	12.3994	13.73	11.73	11.12	12.00	11.75	13.80
Logical	12.6847	13.01	12.92	12.84	11.74	12.12	10.00
Loving	4.3563	4.28	4.87	4.78	3.22	3.69	4.40
Obedient	8.2072	8.13	8.69	8.78	9.30	5.19	10.00
Polite	10.6396	10.50	10.65	10.96	10.67	10.59	11.00
Responsible	6.5135	6.38	6.43	7.28	6.19	6.53	6.60
Self-Control	6.5796	6.79	7.05	6.00	6.85	4.84	8.40

Table 28

A Comparison Between the Average Scores and Composite Rank Orders Given to Rokeach Values by Students from a National Sample^a and Students from an Evangelical Religious College

Value	Evangelical Average	Composite Rank Order	National Average	Composite Rank Order
A Comfortable Life	13.13	(14)	11.2	(13)
An Exciting Life	11.75	(12)	15.3	(18)
A Sense of Accomplishment	9.11	(9)	7.6	(6)
A World of Peace	11.31	(11)	4.2	(2)
A World of Beauty	13.83	(17)	13.6	(15)
Equality	12.72	(13)	8.4	(8)
Family Security	7.58	(7)	3.5	(1)
Freedom	9.42	(10)	5.4	(3)
Happiness	6.65	(6)	7.8	(7)
Inner Harmony	4.98	(2)	9.4	(9)
Mature Love	6.37	(5)	12.2	(14)
National Security	14.71	(18)	10.1	(10)
Pleasure	13.64	(16)	14.8	(16)
Salvation	1.09	(1)	10.3	(11)
Self Respect	7.91	(8)	6.9	(5)
Social Recognition	13.42	(15)	15.1	(17)
True Friendship	6.12	(4)	10.4	(12)
Wisdom	5.03	(3)	6.1	(4)
Ambitious	9.87	(9)	7.7	(5)
Broadminded	11.51	(13)	7.4	(4)
Capable	10.53	(10)	9.1	(7)
Cheerful	9.00	(8)	11.3	(14)
Clean	11.69	(14)	10.6	(13)
Courageous	10.86	(12)	6.7	(3)
Forgiving	6.45	(3)	8.8	(6)
Helpful	8.22	(6)	9.5	(9)
Honest	4.66	(2)	3.4	(1)
Imaginative	13.52	(18)	14.0	(17)
Independent	12.38	(15)	10.2	(11)
Intelligent	12.48	(16)	10.3	(12)
Logical	12.83	(17)	12.1	(16)
Loving	4.46	(1)	9.6	(10)
Obedient	8.53	(7)	14.7	(18)
Polite	10.64	(11)	11.6	(15)
Responsible	6.53	(4)	5.9	(2)
Self-Control	6.74	(5)	9.2	(8)

^aThis sample was of 180 students with some college, published in 1973 (26, pp. 64, 65).

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