INTERGENERATIONAL TRANSFER OF SABBATH OBSERVANCE

How is Religious Tradition Transferred to Children among Finnish Seventh-day Adventists?

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1 STUDY BACKGROUND

1.1 Introduction

The basis for this study is my frequent observation that religious home education seems often not to induce the effects desired by the educators. When parents are satisfied with their own value choices and their way of living, they often hope their children would adopt them as well, and therefore many religious parents would like to transfer their religious tradition to their children. There are plenty of families that are supposed to have every chance of succeeding in transferring their tradition to their children: they may be professionals in education, psychology or theology, caring and loving, true believers and active churchgoers. Still their children abandon the whole way of living when they grow up. People do say that cobblers’ children do not have shoes or that preachers’ kids are the worst, but why is that?

Previous research shows that emotional climate of the childhood home and parents’ religious attitudes are strong predictors of children’s Christian world views (Yli-Luoma 1996, 125). As faith itself is not directly transferable, the question remains, how could one create such an environment and give children such experiences that they would accept some of the parental values when it is time for their own decisions? Or is the systematic value transference even possible? A completely different but still significant question is whether it is even ethically acceptable to try to indoctrinate one’s children into joining some religious denomination.

The researchers have been quite aware of these fundamental questions already for long. Harry Lindström’s book “Guds barnbarn – problembarn” [God’s grandchildren – problem children] was published 1957, and deals with this problematic area of religious home education.

On the basis of Lindström’s book, the researchers on the area have started using a Swedish term “gudsbarnbarnproblematiken” for the problems or fundamental questions involving the so-called God’s grandchildren. Holm defines a god’s grandchild as *a person who has grown up in a strict religious environment and who has, more or less, been forced to a certain form of religiousness*. These individuals have not always had a chance of choosing their way of live independently and building an individual identity. (Lindström 1958; Holm 1993, 155).

Nils Holmberth (1980, 174-175) has written his dissertation on the questioning of religious tradition and group belonging. He studied individuals who were first socialised in religious groups and later decided to leave them. Holmberth states that leaving a religious minority and becoming closer to the mainstream society often includes painful conflicts and crises.

The more recent researches mostly concentrate on either value transmission (Bang 1990; Kinnunen S. 1995; Yli-Luoma 1996) or religious home education in general (Pulkkinen 1979, 1996) Children’s intellectual, moral, social and religious development has been studied throughout the century (e.g. Piaget, Kohlberg, Goldman). There are even studies on the religiousness of Adventist young people (Steininger 1993; Dudley & Kangas 1990) and value transmission (Bull & Lockhart 1989), which,

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1 Holm 1993, 155. Translated from Swedish.
however, concentrate on the church point of view rather than home education, and are mainly conducted abroad and are therefore not directly applicable to Finland.

The recent debate on an asserted lack of values attributed to Finnish young people today has provoked educators’ and researchers’ interest on the subject. One of the purposes of this thesis is to elaborate on the transmission of values from one generation to the next and to compare the effects of different approaches to education on the transmission of religious ideology.

1.2 Overview

Besides Seventh-day Adventists, many other believers observe the Sabbath, too, and even for Adventists it is only one item among many in the whole of the fundamental doctrines. However, it is an important one, and the one to be seen in the everyday life in most SDA homes. Sabbath observance can also be seen as an indicator of the importance that God’s will and religious doctrines have in a person’s life, as can be seen later on. In a sense keeping the Sabbath can be thought of as a key indicator pertaining to Seventh-day Adventist beliefs on the whole and the one factor especially significant for research purposes, for church attendance can be regarded as quite an objective measure of a person’s contribution to the religion.

Therefore, by concentrating on the end results of Sabbath education I, in fact, chose to study the means of transference of religious tradition on the whole. Many young people rebel against the Sabbath, often thinking it is all about rules and limitations. When children do not understand what the Sabbath means to their parents, they may become frustrated with the
whole concept and might choose not to observe the Sabbath later on in their own lives. Consequently, the general purpose of my study is to chart the characteristics of education that can pass on some of the parental values.
### 1.3 Terminology used in the Study

| **Adventism** | In this study the term stands for the worldwide Seventh-day Adventist movement, represented in Finland by the Adventist Church of Finland (Suomen Adventtikirkko) (Laitinen 1995, 4). The Seventh-day Adventist Church, a Protestant Christian movement, has approximately 10.5 million members worldwide (Oct. 1999), out of which barely six thousand (5745 in 31.12.1998) in Finland (Niininen 1999, interview). |
| **Children’s Sabbath School Class** | An SDA equivalent to Sunday School, only it is held on Saturday while the adults’ Bible study at the church |
| **Intergenerative** | Something happening between and among different generations |
| **The Sabbath** | According to the originally Jewish tradition, Saturday, the Sabbath (Heb. *Shabbat*), is the seventh day of the week, recalling the completion of creation and the Exodus from Egypt. Sabbath is a symbolic day of new beginnings and the one dedicated to God, a most holy day of rest as proclaimed in the Bible (Fishbane 1993, 481) |
| **Sabbath Observance** | The act or process of keeping the Sabbath |
| **Sabbath School** | An SDA church service on Saturday |
| **SDA Generation** | A (successive) generation in the family history that involves members of the SDA Church |
| **Transfer** | Conveying something from one to another; the mutual act of transmission and reception, in this case teaching and learning of a religious tradition. |
1.4 The Seventh-day Adventist Church

Seventh-day Adventism is a world-wide Protestant movement with about 10.5 million baptised members, barely 6 000 of which live in Finland (Niininen 1999; Tukiainen 1999). Each Finnish Adventist is a member of one of the 67 local congregations (Seventh-day Adventist Year Book 1997, 344; Rouhe 1984, 16).

The word ‘Adventism’ refers to the expectance of Christ’s Second Coming (Lat. adventus = arrival), and the term ‘Seventh-day’ emphasises the importance of the Saturday Sabbath among the movement. The Sabbath is interpreted to be a symbol of God’s covenant with man, and therefore kept holy, as noted more specifically later on. Those who have studied the doctrines and then confessed their faith are baptised by immersion. (Heino 1997, 80-81; Nurmi 1994, 70, 74; Rouhe 1984, 9)

Just as there were denominations expecting the end of the world at the change of the new millennium, there were doom-watchers in 19th century America, too. Among others a Baptist farmer, William Miller, started preaching his theory of a prophetic timetable, the Second Coming having been calculated to take place “around the year 1843”. The movement his theory spawned was called Millerism. Even though many historians claim Miller set an exact date (22. Oct. 1844) for the Second Advent, Arasola’s study shows that it is probably unjustly attributed to him, as it was actually two men named Samuel Snow and George Storrs who came to that conclusion. (Arasola 1990, 6-8, 14, 16)

When the date proved to be incorrect, it generated significant disappointment causing the movement to largely disperse. Mainstream Millerism divided into several different Adventist churches, one of which developed into what is now known as the Seventh-day Adventism
(Arasola 1990, 20). It differs from the other Adventist movements by an understanding according to which the calculated date was correct but the event on the date had been misinterpreted: the actual occurrence being Christ’s installation as the high priest in the heavenly sanctuary. (Nurmi 1994, 70)

One of the pioneers and authorities among the Seventh-day Adventist church was Ellen G. White (1827-1915), who began to have visions soon after the great disappointment. Even though she never had a position of leadership among the movement, her views and literary production have had considerable influence on Adventist doctrines, the Bible being however the only confessional authority. (Heino 1997, 80-81; Nurmi 1994, 70)

Besides spiritual matters, White has widely influenced church opinions about education and health. Her views have led to a wide network of schools, universities, hospitals and health spas. ADRA, the Adventist Development and Relief Agency, works for charity and development co-operation around the world. In Finland ADRA is represented by the relief agency ADA (Adventtikirkon Avustuspalvelu), and health promotion work is done by ETRA (Elämäntavat Raittiiksi). (Laitinen 1995, 7-8; Heino 1997, 80-81; Seventh-day Adventist Year Book 1997, 4)

The Adventist movement came to Finland in 1892, when the preacher Olof Johnsson and two other Adventists came from Sweden to Helsinki, where the first congregation was founded two years later. The Seventh-day Adventist Finland Union Conference (Suomen Adventtikirkko) was officially registered in 1943. Currently it consists of Finland Finnish Conference and Finland Swedish Conference (Swedish-speaking areas of Finland) and the Lapland Mission. The Finland Union Conference is a part of the Trans-European Division of the world-wide Seventh-day Adventist organisation, which has its General Conference Headquarters in
Silver Spring, Maryland (Heino 1997, 80-81; Seventh-day Adventist Year Book 1997, 344-345; Rouhe 1984, 14-15, 98; Laitinen 1995, 6, 8)

Adventist church services are held every Saturday, i.e. on the Sabbath. Services include a Bible study (Sabbath School) and a sermon. Besides services, many congregations offer various other meetings and worships during the week. Preaching the Gospel is considered very important and therefore the church organises evangelical campaigns around the world. Evangelism is supported by publishing books and magazines, and broadcasting TV- and radio programs. (see e.g. Heino 1997, 81)

1.5 Sabbath as a Seventh-day Adventist Doctrine

In the Seventh-day Adventist Church Manual (1986, 28-29), Yearbook (1997, 7), and Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines (1988, 248) Sabbath is defined among the other fundamental beliefs (see Appendix 1).

The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry - - delightful communion with God and one another - - Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts.

Standards of Christian living (1986, 141-151), including keeping of the Sabbath (1986, 143), are explained more precisely in the Church Manual.

The sacred institution of the Sabbath is a token of God’s love to man. - - In a special sense the observance of the Sabbath is a test of obedience. - - The Sabbath hours belong to God, and are to be used for Him alone. - - The
ordinary affairs of the six days should be laid aside. No unnecessary work should be performed.

Since the Sabbath is regarded as a symbol of God’s love and therefore holy and its observance as a test of obedience, Adventists avoid working on the Sabbath. Ellen White writes in Testimonies for the Church that those who from the heart obey the fourth commandment, that is, keep the Sabbath holy, will obey the whole law (1948, 350). This statement supports the choice of Sabbath as the key indicator of Adventist value system. The book Seventh-day Adventists believe states that activities that enhance communication with God are proper on the Sabbath, whereas those that distract from that purpose and turn it into a holiday are improper (Seventh-day Adventists believe: A Biblical exposition of 27 Fundamental Doctrines 1988, 264).

The verb used in the Bible for rest, shabath, literally means “to cease” from labour or activity (Seventh-day Adventists believe: A Biblical exposition of 27 Fundamental Doctrines 1988, 249-250). Even though ordinary affairs should be laid aside on the Sabbath, the day is not intended to be a period of useless inactivity. (Seventh-day Adventist Church Manual 1986, 143)

Secular reading or secular broadcasts should not occupy our time on God’s holy day. - - A rightly directed program of activities in harmony with the spirit of true keeping of the Sabbath will make this blessed day the happiest and best of all the week, for ourselves and our children. (Seventh-day Adventist Church Manual 1986, 143)

Sabbath is a day of family togetherness and doing good deeds. This includes both relatives and fellow man.

Let us gather round the family circle at sunset and welcome the holy Sabbath with prayer and song - - The Sabbath is a special day for worship
in the home and in the church, a day of joy to ourselves and our children, a
day in which to learn more of God through the Bible and great lesson book
of nature. It is a time to visit the sick and to work for the salvation of souls.
(Seventh-day Adventist Church Manual 1986, 143)

History of the Sabbath Doctrine

Finnish theologian Ilkka Mäkinen has studied Sabbath doctrine in the
Pentateuch and writes in his thesis that Sabbath was created, blessed and
sanctified by God, as God “rested and was refreshed” (Ex.31: 17) after
creating the world. By resting he set the example for man (Ex. 20:11), so
that he would work six days but rest on the seventh day (Ex. 20:9,10) as a
sign of the eternal covenant between God and man and as a reminder of
the Exodus from Egypt. (Mäkinen 1991,13, 25, 83, 84, 121-122)

According to the Gospel, Jesus gave an example of regular worship on the
Sabbath by taking part in services and giving religious instruction (Mark
1, 3; Luke 4, 13). It is often forgotten that he also spent time outdoors
(Mark 2:23) and with others (Mark 1; Luke 14) and performed good deeds
such as healing the sick (Mark 1, 3; Luke 13-14; John 5, 9). He said, “It is
lawful to do good on the Sabbath” (Matt 12:21). By observing the Sabbath
the day is hallowed (Mäkinen 1991: 25).

After Christ’s ascension a trend started among Christians towards Sunday
worship alongside with the traditional Saturday Sabbath, but gradually
replacing it. Since ancient times the Romans had worshipped the Sun,
which thus had an influence on the Church. However, Sunday observance
was then presented as a Christian tradition, the Lord’s Day, memorial and
continuation of Christ’s resurrection that was celebrated with communion.
By decreeing a Sunday law in the year 321 and therefore making Sunday
an obligatory holiday the Emperor Constantine hoped to ensure his support in both of these constituencies: the Christians as well as the Sun worshippers. (Bacchiocchi 1977, 248; Christensen & Göranson 1969, 44; Davies 1965, 120; Parker 1998, 45)

Therefore, if Saturday is the original biblical Sabbath day, Sunday is being observed for other reasons. Christensen and Göranson (1969, 44) write that Sunday, the first day of the week, was celebrated as the Lord’s Day, and Davies (1965, 154) states: “The central core of the pre-Nicene calendar was Sunday, the Lord’s Day, the first day of the week”. Samuele Bacchiocchi (1977, 270-278) presents also other theological explanations for Sunday observance in his extensive doctoral thesis. According to him, Sunday has been observed besides Christ’s resurrection, also for the memorial of the first day of creation, and as “the eight day” continuation of the Sabbath.

1.6 Seventh-day Adventist Home Education

Children from different social groups of the population first learn to prepare for the social and emotional competence necessary for the specific subcultural group within which they grow up (Hurrelmann 1988, 93). For the population of this study this first subcultural group has, more or less, been the Adventist church and it’s local units, and therefore I will describe the educational ideology characteristic within the population.

The Seventh-day Adventist Church Manual (1986, 108) states that the Philosophy of Adventist (school) education is to offer the youth a balanced physical, mental, spiritual, social, and vocational education in harmony with denominational standards and ideals, with God as the source of all moral value and truth. The church conducts its own educational system, from
kindergartens to universities, in order to transfer to its children its own ideals, beliefs, attitudes, values, habits and customs.

Ellen G White has had a great influence on the educational ideology of the Church. Her book Education (1903) along with numerous others is read by parents and educators in the search for the best ways to raise children. Since her authority in Seventh-day Adventist education can be considered to be quite significant, I will take a brief look at her thoughts about home education, especially regarding the Sabbath.

White emphasises the importance of the Sabbath as a method of teaching children. According to her, the Sabbath directs attention to God and gives the family an opportunity to spend time together in front of God. The time spent with family is remarkably important. White sees the family working together, serving God together, and enjoying refreshment together as a plan of God, the father serving as the priest of his family, and both parents as teachers and friends of their children. By spending time with their children parents can bind them both to God and to their parents’ hearts, writes White. Home should serve both as a church and as a school. White regards the home school as the only school needed until the age of ten and as an essential part of guiding the character. (White 1903, 33-34, 250-251)

Because of the hectic lifestyle of the modern world the Sabbath is especially significant. On the Sabbath the family can have time together and enjoy God’s beautiful nature. The whole idea of the Sabbath in children’s minds should be combined with the beauty of nature. Worshipping God at home by praying and reading the Bible with the whole family should be a daily custom and an inspiring experience to the children as an active part of worship. Music and singing are as important as prayer in understanding and remembering religious truths, and their
value in education should not be forgotten. (White 1903, 168, 186-187, 247, 251-252)

Going to church is also very important, says White. Sabbath services train the child mentally and spiritually and instil prominent emotional responses. Emotional experiences are often created through rituals, for example the kind of services that the Israelites used to have during Passover. The Israelites of the Bible considered celebration of various religious feasts and festivals an important part of education. The emotional side of religion, experience and “learning by doing” are also practised more than rough theory, especially in the early years of life. Children should not get bored with religion. (White 1903, 42-43, 252)
2 UNDERLYING THEORIES

2.1 Identification and Socialisation into a Religious Denomination

Growing up within a religious denomination is a process of learning the rules, norms, opinions, and attitudes, which serve to make the individual an active member of the group. It is a process of transferring the cultural inheritance between generations. Helkama (1998, 82-83) write that traditionally the socialisation process has been thought of as an active process on behalf of the educators, the child having been considered a passive target of the action; parents teach the children how to behave, act, and believe. Helkama notes, however, that nowadays researchers emphasise the active role of the developing individual and see socialisation as a lifelong process.

Identification to the environment is a significant factor in individual’s moral development. Children identify themselves to the admired people around. In the early childhood these people are mostly family members, but later on the number of idols grows to include certain friends, teachers, pastors, celebrities, and other people that are regarded important by the individual. Children imitate and identify the characteristics they admire and then develop their personality with these features. (Tamm 1988, 90-91)

Hurrelmann (1988, 2-3) defines socialisation as the process of the emergence, formation, and development of the human personality in dependence on and in interaction with the human organism, together with the social and ecological living conditions that exist at a given time within the historical development of a society. He sees socialisation theory
as an interdisciplinary field, mainly studied by psychological, educational and sociological research. However, all sociality theories accept the same two basic elementary assumptions, the first of which is that *socially conveyed influences on the development of personality actually exist*. And the second one is that *a human being can become a subject who is capable of social action only through assimilation into and active dealing with the social and material environment*.

Hurrelmann (1988, 2, 8) sees personality as the structure of motives, attributes, traits, attitudes, and action competence. The development of personality can, according to him, be described as the sequential long-term changes in essential elements of this structure in the course of time and during the course of life. Education, on the contrary, is a logical sub-concept of socialisation: the actions and activities by which people attempt to influence the personality development of others in order to advance them according to specific values. The way in which religious socialisation process is supported by parents and other educators depends on the way in which they understand the relationship between person and environment.

The development of the ego, the self, involves continuous balancing between integration and differentiation. On one hand, integration and the feeling of togetherness make the individual feel loved and accepted. Therefore young people need quality time with parents and other significant people. On the other hand, differentiation and independence develops by making comparisons. Children and adolescents can compare themselves with people around them. (Juntumaa 1997, 50)

Identification to a group defines the self by similarities within a group and differences with others. For having the group ideology as a former of individual identity does not necessarily include engaging oneself with the
group for a long time. Tight engagement with a certain group develops a strong group identity between the members, and they often feel togetherness with each other because of common religion, history, or experiences. (Juntumaa 1997, 51-52, 58-59)

Whether the second generation stays in the denomination within which it was brought up depends on various factors, one of which is group membership as an essential part of an individual’s social identity. Liebkind (1998, 309-312) introduces various studies about social groups, and her conclusions are applicable to religious groups as well. Liebkind states that when individuals compare their group with others and it succeeds well in comparison, its members, too, can bask in reflected glory. If in need of more positive identity, the group members try to find ways in which the group would stand out more favourably from the rest, e.g. by discriminating against other groups in favour of their own.

2.2 Home Education

Educational Environment and Social Development

Pulkkinen (1979, 129) writes about three factors affecting the social development of a child. Firstly, educational atmosphere, which includes communication skills within the family, either a caring or negligent attitude towards children, and their relationship with their parents, especially the father. Secondly, the physical environment of the family life, including stability of living conditions, family size, age of parents, their work conditions and the socio-economic status of the family. The third factor is proposed by Pulkkinen to be the child’s stimuli: the support of leisurely activities and inter-family communication. (Pulkkinen 1996, 41-43; Kinnunen, U. 1996, 56-57)
In her study Pulkkinen describes children who have been brought up in a selfish environment with very little stimuli, and concludes that they often become aggressive adolescents. Offensive aggressiveness was typical among adolescents who had weak self-control. On the other hand, prudent children had a stable living environment, abundant stimuli, and parents with a constructively guiding attitude towards them. What Pulkkinen found especially crucial in children’s social development was the general long term perseverance of the family; for example accumulating equity for a private home vs. living from hand to mouth (writer’s note). Children of families that lacked this type of perseverance grew up with weak social skills. (Pulkkinen 1996, 41-43; Pulkkinen 1979, 129-130, 132)

Pulkkinen notes, however, that the results of her study can not necessarily be generalised as cause and effect, but rather as an interdependent relationship. The development of the personality does not depend on any one factor, but on several accumulating factors. (Pulkkinen 1979, 130)

**Aggressive** young people were described by their peers as offensive, restless, impulsive, and the ones having a short attention span. When the researcher asked for their personal opinion, they admitted that they often liked to tease others. (Pulkkinen 1996, 23-24; Pulkkinen 1979, 131)

**Anxious** adolescents were considered withdrawing and timid, and they had often been teased. They were relatively shy when interviewed, and their school performance was moderate. Anxious boys were often slow developers and overweight. Teachers evaluated them as being passive in group activities and unpopular among their peers. (Pulkkinen 1996, 23-24; Pulkkinen 1979, 131)
**Prudent** adolescents were described as reliable, having initiative and balanced. They acted reasonably and aimed to be fair. Teachers considered them popular among peers and leader personalities. They were interested in schoolwork and their school performance was above average. (Pulkkinen 1996, 23-24; Pulkkinen 1979, 131)

**Adaptable** young people were regarded as reliable, well balanced and quiet. They were withdrawing in conflict situations. They adapted well in school, were interested in schoolwork and their performance was above average. Teachers considered them neither popular nor rejected among their peers, but they were passive in group activities. (Pulkkinen 1996, 23-24; Pulkkinen 1979, 132)

Figure 1. Educational environment of home (Pulkkinen 1979, 129, originally based on Hurme 1976)
Selfish and Guiding Educational atmosphere

Pulkkinen introduces the classification of authoritative and inductive (also referred to as a psychological, guiding, or democratic) home education, which is widely used by various researchers (e.g. Hurrelmann 1988, 89). Authoritative education is based either on reprimanding and punishing, or on rewards. This type of education exposes children to fear of punishment. However, it does not strengthen the transference of parents’ values and instructions. Therefore the child may behave well when the risk of punishment is considerable and misbehave when the risk of being punished is small. (Pulkkinen 1979, 134-135; Kettunen et al. 1996, 79-81, 83,)

Inductive education aims to help children develop an intrinsic attitude towards their behaviour. It includes withholding love from children when they act against parental instruction, discussing the reasons for sanctions and compensating misbehaviour. Inductive education has been criticised for its contradictions, claiming that withholding love from children can be harmful for children, whereas stating reasons for limitations and discussing them with children helps children develop intrinsic norms. (Pulkkinen 1979, 135; Kettunen et al. 1996, 79-80, 83,)

An authoritative home education often includes a selfish educational atmosphere. Pulkkinen states that such an atmosphere is typically negligent, which manifests itself as either carelessness in childcare or rough treatment. Aggressive young people have typically been brought up in a selfish educational atmosphere. (Pulkkinen 1979, 138)

The families with a selfish educational atmosphere are the most discordant; the relationship of the parents being disharmonious. The family primarily functions to satisfy the parents needs, and therefore the
children’s needs are either neglected or denied. As a consequence of parental selfishness children tend to withdraw from the family at an early age and be exposed to asocial influences. (Pulkkinen 1979, 138-139)

On the contrary, inductive home education is based on a caring attitude towards children and an interactive relationship between family members. Such parents have a harmonic relationship, and they show their children love and understanding. An inductive i.e. guiding educational atmosphere promotes the development of independence and self-control. However, if the parents are overprotective, children may become too dependent on their parents and their social development may be limited. Therefore the passively adaptable young people were from the homes with the most inductive atmosphere. (Pulkkinen 1979, 139)

Developing prudent young people’s social initiative demands caring parenting, too, but besides care, children need stimuli. Anxious young people had grown in a slightly selfish educational atmosphere with relatively unstable and restless living conditions. (Pulkkinen 1979, 139)

Even though the somewhat of a permissive education by some researchers (e.g. Pulkkinen 1979, above) seems more effective, not all the research supports that idea. Hurrelmann states that high parental demands, consistent discipline, and an authoritative educational style combined with flexible communication between the two generations and emotional acceptance produce competent children in adolescence (Hurrelmann 1988, 89). However, the contradiction here seems to lie mostly in the definition of authoritative and permissive education. Hurrelmann’s definition combines both categories of Pulkkinen’s research, and therefore the most efficient educational style seems to be a good combination.
2.3 Value education from the viewpoint of Psychology

A. Behavioural Perspective

John B. Watson, the founder of behaviourism, created a theory of stimulus-response psychology, which is still influential even though it was written in the early 1900s (Atkinson et al, 1993, 9). Behaviourism claims that behaviour and learning are based on conditioning. Instrumental conditioning, i.e. when a person learns to behave in a certain way to achieve something pleasant or to avoid something unpleasant (Atkinson et al, 1993, 8; Saarinen, Ruoppila & Korkiakangas, 1991, 60), is the most significant part of the theory concerning value transfer. B. F. Skinner has analysed the methods, which can be used in order to mould a person’s behaviour. The desired behaviour is, according to Skinner, reached by rewarding the child whenever he or she advances towards the desired outcome. Furthermore, if the child acts the opposite, he or she either looses the reward that would have been given had the behaviour been different, and / or is punished. Also learning from the educators’ example is emphasised by behaviourism. (Saarinen, Ruoppila & Korkiakangas, 1991, 61-63)

Behaviourism has been widely criticised but still even the sharpest critics have not denied that the behavioural methods are usually efficient. Rather this “efficiency” is seen by some as manipulation and therefore an unacceptable means of education. (Saarinen, Ruoppila & Korkiakangas, 1991, 66)

B. Social Learning Theory

The goal of Social learning theory is to explain human behaviour as a result of the responses to impulses from the environment. Human
behaviour is not considered to be influenced by either genetic factors or
the effect of the maturation process, but rather behaviour is caused by the
processing of experiences with environmental influences. (Hurrelmann
1988, 9)

In value education this classical learning theory would mean that
educators could influence the development of a child by providing him or
her with the impulses that cause the desired responses. In Sabbath
education this could be applied, for example, in that a child is regularly
brought to church as a child and the parents expect the individual’s
response to this impulse to be regular church attendance as an adult.
Unfortunately it is hard to estimate which impulses produce the desired
responses for a certain individual. Since not all second-generation
members that have gone to church weekly as children still attend it
weekly, the theory does not solve the problems of this study. However, it
gives a basis for most educational action.

C. Cognitive Viewpoint

Cognitive psychology regards the individual as an active processor of
knowledge with individual goals and a desire for feedback. The main
scope of cognitive research is in the processes of the human mind;
observation, memory, attention and problem solving. An individual’s
cognitive development is based on observations, which are first selected
from the environment, then processed, changed and re-directed on the
basis of new observations. Therefore observation is continuously
deepening information processing and learning includes the means with
which the information has been memorised. (Saarinen, Ruoppila &
Korkiakangas, 1991, 72-74)

Because a person is considered to be an active processor and selector of
information, he or she can choose environmental impulses individually,
and it is not for the educators to decide what is actually learned. (Saarinen, Ruoppila & Korkiakangas, 1991, 76-78)

D. Humanistic Viewpoint

Humanistic psychology has been widely influenced by Maslow’s Hierarchy of Needs. Maslow proposed that basic biological needs must be at least partially satisfied before these psychological needs become important sources of an individual’s motivation. (Saarinen, Ruoppila & Korkiakangas, 1991, 79; Atkinson et al, 1993, 547)

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<th>7. Self-actualisation needs: to find self-fulfilment and realise one’s potential</th>
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<td>6. Aesthetic needs: symmetry, order, and beauty</td>
</tr>
<tr>
<td>5. Cognitive needs: to know, understand, and explore</td>
</tr>
<tr>
<td>4. Esteem needs: to achieve, be competent, and gain approval and recognition</td>
</tr>
<tr>
<td>3. Belonging and love needs: to affiliate with others, be accepted, and belong</td>
</tr>
<tr>
<td>2. Safety needs: to feel secure and safe, out of danger</td>
</tr>
<tr>
<td>1. Physiological needs: hunger, thirst, and so forth</td>
</tr>
</tbody>
</table>

Table 1. Maslow’s Hierarchy of Needs (Atkinson et al. 1993, 547)

The needs of Maslow’s Hierarchy of Needs that are most relevant to this topic are the ones for belonging, approval, knowledge and self-actualisation (in this order from the basic needs to the more advanced ones). When the basic physiological needs are fulfilled, a person has a need to feel secure and safe, and further, accepted among others, to belong to a group. When a SDA family attends the same church for years and the children go to the same Sabbath School class weekly, they may fill this need amidst other church members. They may also receive information about the SDA belief and identify themselves with it.
The problem is, especially in the higher levels in the hierarchy, that the educators’ needs do not always meet with the individual’s needs. The parents may want their children to feel accepted among the other SDA children, but if the children do not, they may fulfil their needs somewhere else.

Humanistic psychology has also considered Rogers’s concepts *self* (how a person sees himself) and *ideal self* (what a person would like to be like) important (Saarinen, Ruoppila & Korkiakangas, 1991, 80). What if a child’s ideal self is very different from what his or her parents would like their child to be like? Learning is the most effective when it fulfils the individual’s needs, however, a person has a strong need to feel accepted, too (Saarinen, Ruoppila & Korkiakangas, 1991, 81, 83).

**D. Ecological Socialisation Theory**

Ecological socialisation theory has been developed on the basis of the biological ecosystem and Lewin’s field theory. Urie Bronfenbrenner (1981) has studied the ways in which a child gradually becomes a part of society. His theory includes concentric circles, each representing a different social surrounding. The individual is the innermost circle, and the larger the circles get, the larger social surroundings are concerned. (Bronfenbrenner 1981, 193; Saarinen, Ruoppila & Korkiakangas, 1991, 88)

Bronfenbrenner regards the individual as active and influential in his environment. However, the environment demands the person to adjust to its conditions. These two form interaction between the individual and environment (Bronfenbrenner 1981, 193; Saarinen, Ruoppila & Korkiakangas 1991, 88).

*The Microsystem*, the smallest circle around the individual, includes home, day-care group, football team, relatives, and other every-day contacts.
(Bronfenbrenner 1981, 193; Saarinen, Ruoppila & Korkiakangas 1991, 88). The Finnish sociologist Mäkelä (1994, 86-87) has studied attitudes towards food, especially from the cultural and social points of view. She writes that even though the everyday cooking is often experienced as frustrating, weekend meals are prepared with care. Mäkelä states that family meals join the family members with different timetables together and form a group, the family. Therefore gathering around the table seems to be a significant factor in maintaining family togetherness.

The Mesosystem, the next circle, includes the relationships between the different Microsystems around the child, such as home and school. What is important is whether the microsystems support each other or not, and whether they expect the child to behave differently within different surroundings. According to Saarinen, this issue has not been studied widely enough. (Bronfenbrenner 1981, 193-194; Saarinen, Ruoppila & Korkiakangas 1991, 89)

The Exosystem, the outermost circle, includes the surroundings within which the individual does not interact anymore. They are, however, important in the sense that they still affect the person’s living environment. Especially parents’ work and educational organisations create the framework for a child’s life and opportunities. Parents’ work, for example, may influence the amount and quality of family interaction, e.g. after night shifts parents are too tired to pay attention to children’s worries. Work is often discussed between parents, and it influences the child’s life in that way, as well. (Bronfenbrenner 1981, 194; Saarinen, Ruoppila & Korkiakangas 1991, 89)

The Macrosystem includes ideological and financial organisations within society, ones that may or may not provide the individual with larger-scale opportunities, such as the legal system, social welfare system, and health care. In education the macrosystem especially concentrates on the higher
level educational opportunities, whereas the exosystem mainly means the compulsory school education. (Bronfenbrenner 1981, 194; Saarinen, Ruoppila & Korkiakangas 1991, 90)

Bronfenbrenner claims his theory is ecologically valid and generally applicable only when studied in the authentic environment, and he criticises research conducted in artificial conditions with unfamiliar people and tasks. He considers the individual as an active participant in his or her environment, which has been regarded as a merit to his theory. However, Bronfenbrenner’s theory has been criticised for the fact that it ignores the influence of learning and individual decisions that affect his or her actions. On the other hand, Saarinen, Ruoppila & Korkiakangas (1991, 91) claim that the theory concentrates on how the individual and the environment adjust to each other.

2.4 The Individual as a Processor of Reality

Society’s religious intensity varies according to time and place (Sundén 1981, 74). Since the beginning of our lives we are a part of a certain social system with its rules and norms (Tamm 1988, 99). As we grow up, our personality develops progressively and therefore we have a growing ability to acquire, process, and understand external reality. Gradually we have more effective means to master both biological needs and psychological motives, and therefore we have an increasing ability to direct personal behaviour and act intentionally. With personality development the individual constructs strategies for balancing between internal needs and external expectations, and builds up a knowledge system of rules and experiences, which continues to develop throughout his or her life. (Hurrelmann 1988, 47-49)
For the socialisation process it is essential to have a strong image of self, identity, which Hurrelmann defines as the continuity of self-experience on the basis of the self-concept. Interaction and communication with others, and other social factors, are of great importance in the process, too. Whether or not the socialisation process turns out to be successful, depends on the suitability of the individual’s self-image, action competence, and identity formation to the given environment. Action competence, the result of the internal balancing of individual needs and motives and the environmental expectations, may cause problematic behaviour in the cases where it does not suit the forms of action demanded by the environment. For example, if the communication skills a person has developed do not apply to the given environment. (Hurrelmann 1988, 47-50-51, 106, 111)

Hurrelmann (1988, 127) writes about the unsuccessful socialisation process, concerning especially the adolescent years, and divides the process into four different stages. Since the focus of this study is not on the development of problem behaviour but rather on the factors behind the unsuccessful socialisation process, I will only introduce the two first ones. The first stage includes the social demands of the status transition, such as relations with parents and position in the peer groups. The second stage includes the risk factors for problem behaviour, such as conflicts at home and isolation within peer group. If an individual fails to meet the demands of the social environment in these two stages, the socialisation to that particular group is unsuccessful.

Then what answers can socialisation theory offer to educators? The theory suggests that an individual should be placed in a position in which he or she can manage behavioural demands and that offers new opportunities for personality development. In practice this suggestion would require change in social, institutional and organisational action, and an improvement in individual abilities. (Hurrelmann 1988, 51-52)
2.5 Religious Home Education in Research

Saara Kinnunen (1995, 23, 40) has studied the intergenerational transfer of religion, and found that the transfer was most inefficient in families where the parents were inconsistent, unfriendly and authoritarian. Takala (1997, 22-23) states that if parents use such control that it arouses fear in children, it may harm the internalising process of moral information.

Kinnunen states (S. 1996, 15, 24, 95, 102) that religious education starts from the relationship between parents and their children. She also mentions the importance of singing and music in religious childhood of those to whom the religion was successfully transferred. Kinnunen writes about the emotional and enjoyable part of the religion. When children take part in the service by decorating the church, taking up the offering, singing, reading the Bible aloud or praying, the church visit can be considered successful.

Goldman (1964, 210-211) found a positive relationship between church attendance and the level of religious insight achieved. Church attenders also have more likes and less dislikes of the church when compared to non-attenders. Similar influence can be found in the effects of parental support. The children whose parents support them in church attendance achieve significantly higher religious insights than others. Already one church-going parent in the family influences children’s attitudes about religion positively.

Goldman (1964, 212) regards religious behaviour as church attendance, private Bible reading, and private devotions of prayer. Glock & Stark (1968, 14-16) distinguish five dimensions in religiousness, which are the following. Firstly, belief, which includes a certain theological outlook. Secondly, religious practice, the acts of worship and devotion, i.e.
carrying out religious commitment in the form of rituals and private devotion. Thirdly, experience, the sense of contact with a supernatural agency. Fourthly, the knowledge dimension, which includes information about the tenets of a certain faith, its rites, scriptures and traditions. And fifthly, consequences, which are the effects of the other four dimensions in a person’s every-day life. Glock & Stark state that the different dimensions are most probably related to each other but that being religious in one dimension does not necessarily imply being religious in another.

Parents are often too transparent to be able to lie to their children plausibly. Even small children can already distinguish real from unreal, fair from unfair. Many researchers emphasise the importance of the good example set by parents. Spock (1988, 260) views small children as emotionally dependent on their parents and eager to imitate both the behaviour and attitudes of the parents; if the parents accept God, they will as well. And even if neither of the parents conveys a religious tradition, Sundén (1981, 98) writes that grandparents can have a significant influence on children’s religious development.

Therefore, if parents just talk about morality and do not follow the doctrines and live up to the norms they teach, they will never become their children’s moral models. When children sense contradictions between what parents tell and how they act, their moral development does not succeed as well as it could. (Tamm 1988, 93)

Bordwine (1994) has studied the doctrine of the Sabbath and included “A Few Thoughts about Children and Sabbath Keeping” in his report. He gives three pieces of advice to parents who want their children to learn to consider the Sabbath a delight. First, he states that “the degree to which a child will delight in the Sabbath depends on the example set by the parents”, which, according to his article, is especially true in the case of
younger children. Parents communicate values, ethics, opinions and attitudes to their children. Furthermore, the parents should delight in the Sabbath if they want their children to do the same. “Teaching reinforced by example is forceful, teaching contradicted by example is mere rhetoric”, he concludes.

Second, Bordwine says that what children hear from their parents is significant, so the Sabbath should be discussed during the week as well. For example during his own family worship on Wednesday or Thursday Bordwine prays for the worship service and the people who are going to attend it on the Sabbath. That way he feels the children will learn to look forward to the Sabbath. (Bordwine 1994)

Thirdly, Bordwine reminds parents to make sure children get plenty of sleep on the night before the Sabbath and that they are dressed appropriately for worshipping God. Clothing is important because if there is no distinction between what children wear every day in play and what they wear at church, Bordwine says, the parents should not be surprised if the children seem slow in considering the Sabbath as anything special. (Bordwine 1994)

2.6 Development of Morality

All morality consists of a system of rules, and the essence of all morality is to be sought for in the respect in which the individual acquires these rules. -- Now, most of the moral rules which the child learns to respect he receives from adults, which means that he receives them after they have been fully elaborated, and often elaborated, not in relation to him as they are needed, but once and for all and through an uninterrupted succession of earlier adult generations. (Piaget 1932, 9)

2 Bordwine writes about Sunday as the Sabbath.
One of the classical theories on children’s development of religious thinking was introduced by Goldman in 1964. He states that children younger that about 7-8 years are in the pre-operational intuitive thought-stage in their religious thinking. After that, they reach the level of concrete operational thought, which lasts until they are about 13-14 years old. From that age onwards, Goldman supposes children to be on the level of formal (abstract) operational religious thinking. However, he adds that the chronological ages given are not as important as children’s mental age. (Goldman 1964, 64, 209)

Takala (1997, 30-31) divides the moral development process into three different ways of learning, which are the following. Firstly, learning caused by the immediate effects of action. This type of learning begins in early childhood when parents for example punish their children after some unwanted action. Secondly, learning rules starts when parents first forbid children from doing something, i.e. say “No!” Thirdly, learning based on imitating moral models starts at a young age, too, by imitating others. Models matter in copying both desirable and undesirable action. From the educational point of view, the development of morality can be divided into four aspects, which are knowledge, emotion, will, and action (Saarinen, Ruoppila & Korkiakangas 1991, 134).

Pertaining to Sabbath education this would mean providing the children enough knowledge about Sabbath and positive experiences of Sabbath observance, and through those means try to create intrinsic motivation for them to accept Sabbath observance as a value.

Takala (1997, 19-20) writes that two different factors can be seen in the process of internalising norms. Firstly, some things which are bad and wrong and should not be done, and secondly, some things which are good and right and should be done. The proportions of these vary
according to the norm being learned, and so do the values each individual
gives to internalising a certain norm. A norm can be considered
internalised when a person feels obliged to follow it even though there
would be no fear of punishment for not following it.

Räsänen (1993, 191) studied ethics for primary school purposes, but her
thoughts can be applied to home education as well. What she proposes
that educators do for the children’s best in ethical education is the
following. Firstly, they should create a positive growing environment and
atmosphere for the children. This would include factors such as sense of
security, openness, trust, respect and fairness. Secondly, Räsänen states
supporting children’s personal, independent, and balanced growth is
important. Thirdly, educators should help children in developing
responsibility for other people, nature, society, and the future of the
world.

**Early Childhood Belief**

Already at the age of two, children have an idea of what is theirs and
what is somebody else’s. They also know that certain rituals belong in
their daily routine, which brings them safety. (Tamm 1988, 99) Faith
becomes self-evident to children if that is what it is to adults in the home
environment. Children learn the habits and traditions that adults comply
with. The quality of the experiences and the relationships with adults
correlate with religious development as well as with the development of
character. (Kinnunen, S. 1996, 14, 19,22)

Children become aware of rules at the age of 4-7. They do not question
them but rather regard them as self-evident truths that have always
existed. They obey the rules to avoid the fear of punishment or feeling of
guilt, but because of their self-centred view of life they may be unable to
distinguish between the extrinsic rules and their own subjective wishes. (Tamm 1988, 99-100)

The picture of God that children develop depends totally on the images parents and other surrounding culture give them (Tamm 1988, 35). Some researchers also view the quality of early relationships as influential. For example Kinnunen (S. 1996, 15, 1992, 65) feels that whether children will adopt the faith later in life or not depends on the impression they get about religion during early childhood, because their early relationships form the basis of their image of God.

Pre-Adolescent Belief

During the school years there are major changes in children’s beliefs. Giving up childhood belief or assimilating religious values into one’s own identity does not happen later in adolescence, but already before that, states Kinnunen (S. 1996, 25). However, she states that it is only at adolescence when they actually start carrying out their own choices for the direction of their lives. Spock feels that religious education is significant at this age, and not just in religious families, either. Children need answers to their questions about religion as well as tools for critical thinking. (Kinnunen, S. 1996, 25, 29; Spock 1988, 261-266)

Because of the strong need to develop a positive self-image and identity, it is important for the child to feel accepted. At this level of morality children conform in order to avoid disapproval by others. Gradually children start upholding laws and social rules to avoid feeling themselves not doing their duty or to avoid getting negative feedback from authority figures. Only at the age of 10-12 morality becomes intrinsic and responsibility for others becomes an individual duty (Tamm 1988, 101). (Kohlberg et al 1977, 16-17, see appendix)
Adolescent Belief

Teenagers seem often to lose their childhood identity, they feel the need to develop a new, more adult one. They seem sometimes to be lost with their long limbs and confused with all their new emotions and the need for making crucial choices of their own. Friends, hobbies, and other activities can keep them more intensely preoccupied than the family and its religion. To be respected by their peers becomes more and more important when building self-respect, and commonly accepted principles are often followed in order to receive or maintain this respect. Social relationships outside the family are essential, because teenagers need to become more independent from the parents and to seek their own identity. (Kinnunen, S. 1996, 34,36)

Dudley & Kangas (1990, 9) write that, according to a 1978 survey in America, the most probable causes for teenagers dropping out of church are the following. Firstly, the lessening of parental influence as peer pressure and the emancipation process gain influence, and secondly, the feeling that the church has little to offer that is relevant or interesting.

Religious home education should be carried out before adolescence. Teenagers need the opportunity to openly question religion and they should by no means be forced to join services or even home worship against their own will. Rebellion is necessary for some young people in order to make religion personal. (Kinnunen S. 1996, 35)

Pylkkänen (1997, 104) states that research shows there are at least four different models for development in adolescence. The first one, Steady growth, includes about 23% of adolescents. These young people have a steady background and their development is goal oriented and calm. The adolescents accept the norms of the surrounding culture without
a rebellion. Their parents support them and are present in the developmental process. These young people succeed well in their studies and are prepared to work for reaching their goals.

The second model for adolescence development is wavelike growth. This model seems to apply to 35% of young people. They have occasionally phases of fast development but at other times their development is slow. Many of these young people have experienced a loss of a close person; e.g. one of the parents may have died. The adolescents have a varying self-esteem, which may collapse if they do not get enough encouragement. (Pylkkänen 1997, 104)

The third model, Agitating development, includes about 21% of adolescents. They face several crises, such as divorce in the family, and often have external difficulties on their development. They are uncertain of themselves and often fight with their parents. The fourth model includes about 21% of young people, and are those who do not fit into any of the above models but have characters of various models in their development. (Pylkkänen 1997, 104)

Kohlberg’s theory on moral development (Kohlberg et al 1977, 16-17, see appendix 1). is probably one that is best known and, maybe partly because of that, widely criticised. Tamm (1988, 111) states that the weaknesses of the theory have been seen in both the structure of the model and the contents of its developmental stages: the stages are presented too abstractly and with no examples of the mental processes that the individual is supposed to go through. Kohlberg is also blamed for not taking feelings and development of virtues into account He has also failed to take notice of religious development through moral examples, such as Jesus, even though learning from models is a significant factor in internalising moral rules.
According to Tamm, Kohlberg’s theory fails to include other moral virtues than justice, even though Christian morals include the whole personality; will, sense, emotion and action. Christian morality also sets love above justice. Kohlberg does not see differences between genders, even though some other researchers regard men’s morality based on rational thinking and women’s as moral principles and practical matters. However, at least for me the latter seems to be even more a stereotyped view on moral differences and I would not want to accept that as the whole truth, either. (Tamm 1988, 111)

Oikarinen (1991, 49, 51, 195) has compared Kohlberg’s well-known theory on moral development with the theories of Fowler, who does not agree with the theories of separate developmental stages. Fowler rather sees the development of belief manifestation as a spiral form, which has various styles of perceiving reality that overlap with each other. Unlike Kohlberg, Fowler thinks that development does not progress straightforwardly but may occasionally regress, too. However, Fowler agrees with Kohlberg in that in larger scale development does have a certain onward direction.

However, even though exact developmental stages have been criticised, there are certain age-related developmental trends to be noticed on the larger scale. Tamminen (1992, 9,15) studied Finnish children and adolescents between the ages of 7-20, and noticed that during the school years belief in God shifts gradually to uncertainty or negativity. The most radical change can be seen in puberty, among 14-16–year olds, after which the changes are, according to Tamminen, rather modest. I have therefore included some of these theories from previous research in my thesis.
2.7 Home and the Outside World

Kari E. Turunen (1984, 82) states that shame is the spiritual motive of socialisation. Individuals want to feel accepted in the social environment and be a part of it. Turunen states that there is a certain spirit and atmosphere in a community, developed by all of its members. He notes that it is the spirit that is the actual pedagogical factor. There are also various ideological environments, such as the SDA Church, and smaller units of the cultural environment, which in turn create different family environments according to its members’ behaviour.

Like other parents in the competitive schooling society, many Seventh-day Adventist parents face a difficult decision in choosing the best school for their offspring. If there is a SDA school within a reasonable distance, will that be the best choice in order to transfer the values appreciated at home, even though it might mean longer school days, parents engagement to daily transportation, and social segregation from the children in the local community? Alternatively, would it be better to choose the nearest school in the neighborhood with the differences in values as well as in religious and dietary matters?

Thomas, Walker and Webb (1998, 191-192) have studied disabled children, but make points applicable to my topic. They recommend the neighborhood school for social reasons: “The neighborhood school (as distinct from the resourced school) is especially important for the development and maintenance of close relationships in the child’s local community.” The researchers have found that almost all the students that used to be in a special school and then transferred to a mainstream one preferred the mainstream school.
However, many students feared the arrival in an already established teaching group and the communication difficulties, as well as the unknown school in general, and therefore the researchers suggest as early an inclusion as possible. An inclusive school culture communicates itself from the staff to the pupils in assemblies, communications and activities, and is crucial for the acceptance of the children who are, in one way or the other, different. (Thomas, Walker & Webb 1998, 173, 177-178, 191)

On the other hand, in an SDA school a child would not have to feel different, for most peers would come form quite a similar background, and also the maintenance of values might be easier within a group of Seventh-day Adventists than as a part of a group of “secular” peers. Dudley (In Dudley & Kangas 1990, 82-86) discovered in his study, that the teenagers attending public schools are slightly less positive about their religion and remaining within the church, and more rebellious towards the religion, than their peers in SDA schools.

However, the Adventist teenagers in public schools are slightly more likely to believe that Adventists are a chosen people and that Adventist lifestyles are superior, and they are less likely to see fear as the motive of serving God. Many of Dudley’s interviewees have been to an SDA school but cannot afford it anymore although they would prefer it. One of them states, “I go to a public school. I do not like attending this school since I am very uncomfortable there and it is changing me.” (Dudley & Kangas 1990, 82-86)

It is easy to choose the same principles that the people around the individual do, but opposite views are not so easy to hold on to. It is easy to choose the Sabbath in an SDA environment, but in other surroundings there may be strong conflicts. For example, if all of an individual’s peers go shopping on Saturday and that is a major social event it might be hard
for an adolescent to stay at home. Even though the individual appreciates
the Sabbath in principle, it might not feel as important as the feeling of
being accepted by peers.

The differences in beliefs between individuals are the kind of things every
child has to deal with at school age at the latest. Observing the Saturday
Sabbath when virtually everyone else observes Sunday, if any day at all,
may create many difficulties especially if the family lives in any other
neighbourhood other than the SDA campus of some institution. This may
involve views on television, music and even suitable clothes to wear as
well as a whole host of other norms and values.

Moodley (1992, 175) introduces six goals for the multicultural perspectives
in curriculum. Applying to Adventist home education, they are the
following. Firstly, Moodley regards developing multiple historical
perspectives as important. It is important for Adventist children to know
the history of their own church, as well as the history of others, in order to
be able to compare them. Secondly, Moodley recommends strengthening
children’s cultural consciousness. In Adventist education, this could
include a deeper consciousness about the Adventist beliefs, church
history, and the state of the church in the modern world. Some basic
issues from the doctrines could be discussed together.

Thirdly, Moodley suggests strengthening children’s intercultural competence.
The position of the SDA church among other denominations: the main
differences and similarities with some familiar religions should be
explained to children. Fourthly, Moodley states combating racism, prejudice
and discrimination as important. Racism and prejudice are often due to fear
of the unknown, and therefore these lessons would be about other
religions. The children might not even realize how similarly many other
Christians as well as other believers think. (Moodley 1992, 175)
Fifthly, Moodley encourages educators to increase awareness of the “state of the planet” and global dynamics. This kind of education could include information about the local religions and denominations. Sixthly, the researcher emphasizes the building of social action skills, which could be supported by visiting the local churches studied earlier. Making contacts with peers from other churches could also decrease prejudice to the non-Adventist world. (Moodley 1992, 175)

**Becoming Independent from Parents**

As children grow older, they gradually start getting more and more independent from their parents. This may cause conflicts, if the opinions vary significantly between the generations. Even if religious parents did everything they could, they would not be able to make their children believers, if the children themselves do not choose the parental value system. According to different studies, teenagers either become more active or passive in their religious involvement (Sundén 1974, 188). Whatever the direction, puberty often brings radical changes in lifestyle.

Individuals have a tendency to believe they can choose what they want to do, and that they could have made different decisions, if they had wanted to. Psychodynamic theories, however, claim there are various unconscious needs behind the decisions individuals make (Saarinen, Ruoppila & Korkiakangas 1991, 55). Therefore the concept of free will is quite complex. In this study the term means a choice made on the basis of what an individual considers to be an informed decision at the time when it is made. In order to be able to make choices, we need to know the options.

Keltikangas-Järvinen (1999, 90-91) emphasises the importance of explaining issues to children, in order to make it possible for them to make the decisions for themselves. Even though parents have their own
way of life that they often would like their children to learn too, they should let the children choose for themselves. Whether they are agnostic, believers, or atheists, they should not force the children to agree with them, however hard this might be. Of course parents should be able to state clearly what they feel about religion, whether their own views or other peoples’, but still they are there only to give the support needed for making life affecting choices, not to hand out ready-made decisions.

Most people question the meaning of life, the rights and wrongs, the fairness and unfairness of the world, and whether justice exists. We want to know where the world came from and where it is going. Turunen (1984, 69-70) remarks that all individuals want to know their place in the universe, their relationship to some higher force. Religiousness is in a way manifestation of the self.

It is important that children can make choices in everyday life situations knowing the difference between good and evil, and possibly the results of their action. Keltikangas-Järvinen (1999, 90-91) writes about children’s moral development. She thinks that in learning moral norms, dialogue with children is of great significance. Children need to be aware of the expectations of their parents, they need to be aware of exactly what is “good” behaviour and why.

For forming their identity, children need both acceptance for their own thoughts, and limits for their behaviour. Therefore adults should be able to disagree with them in conflict situations without being too aggressive towards children’s own views. Children can learn to respect parental views when they are explained and justified. (Juntumaa 1997, 51)

Adolescents need rebellion in order to form their own identities, which
are different from those of their seniors. In Kinnunen’s research, 19% of religious adults, all of them brought up in Christian homes, gave up their childhood religion in their teens, but returned to it of their own free will in adulthood. Most of the interviewees in her research emphasised the importance of the freedom of choice. In their childhood they were not forced to go to church or to believe what their parents believed without questioning it, and now they have made the choice to live their lives as Christians. (Kinnunen S. 1996, 35).

However, there is a contradiction between freedom and authority. Milgram (1975, 1, 7-8, 123, 125) writes that obedience is the basic element in the structure of social life; man is not solitary but functions within hierarchical structures. He states that we are born with a potential or capacity for obedience, which may produce the obedient man with the influence of society. Therefore, when explaining the causes for obedience, we need to consider both inborn structures and social influences. Milgram has studied obedience in laboratory conditions and found several factors, which keep an individual obeying the experimenter, i.e. the authority. I will introduce the four factors mainly relevant to this subject.

Firstly, the situation in which the action takes place. Secondly, the relationship between the subject and the authority. Thirdly, the fact that when ruled by someone else, the individual does not see himself as responsible for his own actions but as the agent of external authority. Milgram (1975, 7-8) comments that the disappearance of a sense of responsibility is the most far-reaching consequence of submission to authority. His fourth point is that individual’s moral concern shifts to a consideration of how well he meets the expectations that the authority has of him.
An act carried out under someone else’s command is psychologically of a profoundly different character than what a spontaneous action would be. Obedience reduces the individuals’ opportunity to influence their life and, on the other hand, also responsibility for their actions. Even behaviour that is unthinkable in an individual when acting on his own may be carried out without hesitation when ordered by someone else. When the individual has either willingly, unwillingly or unconsciously given himself over to authority, he can no longer view himself as the efficient cause of his own actions. (Milgram 1975, xi, 1)

There is at least one choice a child cannot make, in this case it is gender. Religious differences have been studied and the results show that girls are more active, positive, and adoptive than boys are when it comes to religion (e.g. Kinnunen S. 1996, 25). Aalto (1975, 35) suggests that girls are socialised to parents’ expectations more strongly than boys are, and that is why females support parental values more than males. But is the situation changing now that equality between sexes gains ground? At least Sinkkonen states that, unlike in the past, nowadays boys have fewer accepted ways of being boys than girls have of being girls (Sinkkonen 1990, 15).

2.8 White & Lippitt’s Classical Leadership Theory

White & Lippitt (1960, 2-3) write that hardly anyone would like freedom to be completely unrestricted. Rather, what most people would consider ideal would be “as much freedom as is practical.” By this the researchers mean that the amount that is practical may vary a good deal for example between the children in a family or in the classroom and adults. Setting limits to freedom counterbalances the picture from anarchy to democracy, with the individual responsibility of him and others.
In White & Lippitt’s model leadership is divided into three different roles: authoritarian, democratic, and laissez-faire. They define the terms as following. Autocracy implies a high degree of control by the leader without much freedom by the members or participation by them in group decisions. Both democracy and laissez-faire imply a low degree of control by the leader with the distinction of the role of the leader, which in democracy is very active in stimulating group decisions and discussions, whereas in laissez-faire he or she plays a passive, hands-off role. (White & Lippitt 1960, 10-12)

Different researchers have used different terms and classifications for these educational means. However, I have considered White and Lippitt’s classification relatively explicit and in my study I have therefore used the terms as presented here. White & Lippitt illustrate the matter from various points, some of which are included in the following.

<table>
<thead>
<tr>
<th>Autocratic / Authoritarian</th>
<th>Democratic</th>
<th>Laissez-faire</th>
</tr>
</thead>
<tbody>
<tr>
<td>High goal and means control</td>
<td>Low goal and means control</td>
<td>Low goal and means control</td>
</tr>
<tr>
<td>Low stimulation of group procedures</td>
<td>High stimulation of group procedures</td>
<td>Low stimulation of group procedures</td>
</tr>
<tr>
<td>Medium friendly</td>
<td>Medium friendly</td>
<td>Medium friendly</td>
</tr>
</tbody>
</table>

Table 2. Three Leadership Roles (according to White & Lippitt 1960, 10)

Goal and means control here means the extent to which the leader attempts to determine and control the goals to be achieved and the means leading to those goals. Stimulation of group procedures is the extent to which the leader attempts to get the group to adopt or develop group-working methods for reaching the goals and selecting the means for
reaching them, as well as for evaluating the process. Friendliness is a factor that indicates the extent to which the leader establishes a warm and friendly, neutral and objective, or hostile and aggressive relationship with the group. (White & Lippitt 1960, 9)

White and Lippitt conducted experiments with small groups of eleven-year-old children in the form of providing them with interesting after-school activities. In the first experiment there were two groups with five children in each. Both groups were led by the same person (Lippitt), but in a different manner: in one group he played a democratic role and in the other an autocratic role. The groups rapidly became strikingly different in behaviour. There was far more quarrelling and hostility in the autocratically led group, and far more friendliness and group spirit in the democratically led group. (White & Lippitt 1960, 13)

The second experiment was otherwise similar but this time all the children were boys, there were more groups involved and the experiment was better controlled. Each group had three different leaders, each of whom having a series of meetings, which is a fact that made it possible to control also the child personality factor similar in the experiment. On the basis of the results of the two experiments, White and Lippitt defined the leadership roles (see appendix). (White & Lippitt 1960, 15)

In the autocratic leadership role, 45% of the verbal behaviour consists of giving orders. In the contrast, the proportion in democratic leadership is 3% and in laissez-faire 4%. Also the quality of orders is different in authoritarian than in others: most orders are given in the imperative form, e.g. "Get your aprons on." White and Lippitt do not regard giving orders as a negative thing to do. On the contrary, they state it is sometimes necessary for getting the work done, and often desired by the group, too.
What matters is the way in which the orders - or praise and criticism - are presented. (White & Lippitt 1960, 31-35)

2.9 Religious Parenting and Intergenerational Transfer

Aalto (1975, 26, 31, 33) regards religion as an inherited value; most young people have very similar values to those of their parents. She claims that different values and ways of thinking are inheritable for some time, and then possibly decline and then lose their meaning, and later return, possibly interpreted in a slightly different manner, and therefore regarded as new ideas by the younger generation.

Aalto has studied the socialisation and adjustment to the older generation’s values, and noticed that the transfer was most efficient among young people that worked at home (housewives, farmers) or were unemployed. Furthermore, people who had studied the most (university level education), had the most different values to those of their parents. (Aalto 1975, 32)

Putney and Middleton (1961) have studied the religious convictions of more than a thousand college students and their parents. They discovered that young people are more likely to accept a religious ideology if both parents hold it jointly. Many researchers agree that active church members and believers often have parents who are active believers. They also agree that a warm, supportive family is a very powerful, perhaps even the most significant, agent in determining the religious commitment of a younger generation. (Tamminen 1991; Helve 1989; Räsänen 1995; in Kinnunen S. 1996, 134; Dudley & Kangas 1990, 18; Putney and Middleton 1961 in Dudley & Kangas 1990, 18)
Parents that attend church frequently and communicate the impression that religion is important in their lives tend to have children with strong religious values (Nelsen 1981 in Dudley & Kangas 1990, 19). Furthermore, when both parents teach the same values instead of different ones, the religious influence is stronger than if the teenagers have to weigh the value systems of each parent separately (Dudley & Kangas 1990, 21).

There are various classifications of religious parenting. The Swedish religious psychologist Hjalmar Sundén (1974, 111, 113-200) devised one of them. He writes that children who have had religious upbringing are generally more religious, with the exception of those who become critical or rebellious towards religion. This is, to a certain point, due to parenting. Sundén divides parents into three categories, which are Uncertain, Too certain and Certain.

The Uncertain parents have an unclear relationship with the Church and religion. In everyday life their attitude towards religion is defensive, but they might celebrate religious feasts and accept religion concerning weddings, funerals, and other such occasions. According to Kinnunen, most of the parents in Western societies fall into this group (Sundén 1974; Holm 1993, 89; Kinnunen S. 1996, 41).

Parents who are Too Certain are active believers but very authoritarian. Their faith is often black-and-white and they easily judge others, their children included. Sundén writes that they are convinced that God is in their side when they disagree with their children, and never the other way round: God’s authority is combined with that of parents. Strict parents can influence their children’s image of God negatively, so that the children are incapable of developing a personal relationship with God. Forcing children to obey their parents in every situation rises aggression and hatred against their authority. Even though children would not dare
to oppose or criticise them, later in life when they are not dependent on their parents anymore, they will abandon their ways of thinking. (Sundén 1974, 113, 119, 193; Sundén 1985, 12)

By being this strict about religion the parents make their children feel different from other children because they are denied many natural amusements in the name of religion. The children can feel accepted neither in the neighbourhood where they feel different from others, nor at home, where they can never behave perfectly enough in order to feel accepted by their parents. Only when they abandon their parents’ religion that they feel accepted among their friends. That is how some of them become atheists. (Sundén 1974, 113; Holm 1993, 89, 157-158)

Some of the Too Certain parents can, however, transfer their religion to their children. In these cases it is common that the second generation seldom feels joy and happiness about religion, but rather guilt. They have felt apprehensive about their childhood home atmosphere, but they do not have the strength to abandon their parents’ religion. (Sundén 1974, 122, 198-200)

According to Sundén Certain parents have a comprehensive and coherent faith, so is the religious education in the family. Religious education consists of doing things together, which also strengthens the feeling of family togetherness. Parents mostly educate their children by being good examples for them. That gives a holistic picture of religion to their children, so that they can see experiences, knowledge, and action go hand in hand. These parents do not force their children to accept their views but create a positive atmosphere towards religious issues. For the parents themselves, religion is a joyful issue that gives them strength. (Sundén 1974, 111-112, 196-197)

Keltikangas-Järvinen (1999, 66) writes that a liberal education and the
lack of limits make children feel they can control their parents and other people, and on the other hand too strict limits make it impossible for a child to make decisions. What Keltikangas-Järvinen suggests is that the child should be given some options to choose from. Sundén (1974, 200) writes that in order to be able to choose the way of life for oneself, the individual has to get an education that gives information about what the different options have to offer. Otherwise, Sundén continues, it is meaningless to talk about decision making.

Lindström (1957, 8, 23, 25) states that the “godly” environment in which the second generation of believers, the grandchildren of God, has been raised in has its dark side, too. Combining faith and education too tightly can have several negative effects on children’s religious development. For example having a tyrannical father can lead to formation of a tyrannical image of God. Holmberth (1980, 178) writes that “the borders between family and congregation are difficult to draw” in this kind of families. Parents and other people that are passing on the religion often see their own views as the only correct ones.

In this situation children may not be able to make practically any decisions by themselves, not even in adolescence, but are forced to do whatever their parents tell them. Lindström thinks this kind of situation easily leads to protest, which will be especially strong if all of the restriction concerns the experiential side of young people’s lives, i.e. if they feel they are left without the experiences their peers get from life. (Lindström 1957, 39, 41)

Bang (1991, 30) has studied the transference of religious identity between different generations of Swedish Catholics. She puts forth that if the parents are militant, and fight very strongly for their beliefs, their children will have to take an opposite view in order to defend their personal identity.
Holm (1993, 158) states that children from strict Christian families have three different reaction patterns. Firstly, they may become atheists and act exactly the opposite to what their parents did; i.e. avoiding everything that was learned in childhood. Secondly, they may become believers with a guilty conscience. They try to live with the faith they have learned but can never really feel accepted. They carry out their religious duties in order to maintain a godly image among others, when they actually continually seek a balance between piety and distancing themselves from it. Thirdly, god’s grandchildren identify strongly with the model they have received in their childhood home. In order to overcome their weakness and restlessness, they become even more rigid in carrying out the system than what their parents were.

Holm and Björkqvist have studied students who abandoned the religious tradition of their childhood home, and found that those young adults experienced their parents attitudes and beliefs as judgemental and strict. What was interesting in Holm and Björkqvist’s research was that a poor relationship between mother and son, or correspondingly, father and daughter, were especially significant predictors of an unsuccessful transfer. (Holm 1993, 159)

Holmberth (1980, 180) has analysed the process and outcomes of leaving a religious minority even further. He divided the churchleavers into three different categories. Firstly, a questioning category, i.e. those who question the group and are strongly critical towards its religious views, but still remain within it for social reasons. Secondly, a defection category includes those who had left the groups faith and revised its norms, but had not defected from a basic religious attitude. Thirdly, a repudiation category, in which belong the people who expressed either an atheistic or agnostic attitude. They had left both the religious and social aspects of their socialisation group.
Even though the results of very strict religious upbringing may be negative, some discipline is definitely necessary. Buzzelli and Walsh write that it promotes moral development and development of autonomy when it is used in the right way. Discipline should occur within the social community and present children with the relationship of their behaviour to the feelings of others. It should also facilitate mutual respect and cooperation. Discipline used at its best can encourage the development of thinking to more advanced levels. The best results can be reached by providing children opportunities to consider fairness by looking at how they treat others and are treated by others. Also examining decisions, as a moral rather than legal issue, is important alongside considering higher levels of moral reasoning, which are modelled by adults around them. (Buzzelli and Walsh 1992)

2.10 Attachment Theory

Pertti Yli-Luoma (1996, 125, 128) has studied the predictors of Christian world views with an attachment theoretical approach. He found out that the personal relationships at the emotional level do have implications for the transmission process of Christian world views between generations.

Bowlby’s (1988) attachment theory, based originally on a theory by Ainsworth (1964), concerns parent-infant interaction and emphasises the primary status of intimate emotional bonds between individuals that create models of self and attachment figure in relationship with each other. In a child’s life the attachment figure, a person to turn to when in need of something, is often his mother. According to the theory, the ways in which a child is treated by his parents and therefore the way in which he is attached to them, especially his mother figure, have a powerful influence on the child’s development. (Bowlby 1988, 6, 120, 124)
There are various different patterns of attachment. Firstly, the **secure attachment**, in which the individual is confident that his parent is available, responsive, and helpful, if he meets an adverse or frightening situation. With the assurance of the parent being there for him when needed, he feels he can safely explore the world. If parents are readily available, sensitive to a child’s signals, and responsive, especially during the child’s first years, they are likely to promote the secure attachment. The role of the parent is one of being available, intervening actively only when clearly necessary. Bowlby compares it to the one of a commanding officer of the military base; the role of a **secure base** is only to wait but still absolutely essential. (Bowlby 1988, 11, 124)

Secondly, in an anxious **resistant attachment** pattern the individual is uncertain whether his parent is available or responsive if he needs her. Because of this uncertainty, he is prone to separation anxiety, tends to be clinging, and is anxious about exploring the world. Parents who are available sometimes but not always, and who threaten the child with abandonment as a means of control, or parents who are, for some reason or another, separated from their children, are likely to promote this pattern. (Bowlby 1988, 124)

Thirdly, an anxious **avoidant attachment** is developed when an individual has no confidence that when he seeks care, someone will be available for him, but rather expects to be rebuffed. The individual tries to become emotionally self-sufficient and to live without the love and support of others. Parents, who constantly rebuff their children when they approach for comfort and protection, are likely to promote avoidant attachment. (Bowlby 1988, 124)

Besides the attachment patterns above, there are also two others, **disorganised attachment** and **non-attached**. All these patterns are, when
once developed, quite persistent. Firstly, because the parents tend to continue treating their children in a certain way, and secondly, because the patterns seem to be self-perpetuating: a secure child is a happier and more rewarding child than a demanding and clinging or distant anxious one. However, if the parents are capable of changing the way they treat their children early enough, the pattern will change accordingly. Whatever pattern is developed, it tends to be imposed to later relationships of the individual, such as those with his teachers. (Bowlby 1988, 126-127)

Bowlby’s thoughts about developmental pathways are applicable to religious education. He writes that at birth an infant has an array of pathways potentially open to him, the one along which he will in fact proceed is determined at every moment by the interaction with the environment he happens to be in (Bowlby 1988, 136). In religious education this would mean that it actually depends on the individual’s attachment pattern, whether he chooses the same values as his parents or not.

Even though a child may have a secure relationship with one of his parents, this may not be true with the other. However, the children who are securely attached to both of their parents, are most confident and most competent, the children who are that to neither of the parents, are least so, and those with a secure relationship to one parent but not the other are in between. (Bowlby 1988, 10)

Yli-Luoma (1996, 126) states that when the emotional attachment relationships are secure between the individuals and their parents, the parental Christian values seem to be reflected among the second generation. Therefore, whether the parents are active or passive in religious action, their attitudes are likely to be transferred. Similarly, if the
bond between parents and the individual is insecure, the second
generation is not likely to follow the parental example in their attitude
towards Christian world views.

The pattern seems to be most visible when religion is not important to
parents: it seems to be of importance to the insecurely attached second
generation. Yli-Luoma considers this a possible product of either protest
behaviour or the avoidant child’s lack of love during the early years. He
concludes that if parents want their children to develop active Christian
world views, there has to be something to transfer before the transference
process can take place. In other words, only loving and active Christian
parents can transfer active Christian world views to the generation to
come. (Yli-Luoma 1996, 126, 129)

2.11 Research on Seventh-day Adventists

Mia Laitinen (1995, 55, 59-60) has studied the nutritional habits of
Adventists (n = 343) in Finland, and states that they seem to differ from
other Finns with a healthier way of living. The majority of Adventists
state they do not regard health issues as a religious matter, but follow the
health advice for their own well-being. The nutritional advice in the Bible
was regarded as God’s advice for people to stay well. Many Adventists
prefer vegetarian diet for ethical, ecological, and health reasons, and
therefore every fifth never eats meat, and more than half of them (54%)
eats meat less than once a week.

Adventists use relatively little alcohol when compared to other Finns, and
most of the ones who do drink occasionally do it only few times a year or
more seldom. However, as the SDA ideal is total abstinence, Laitinen
regards young people’s alcohol drinking surprisingly common. About
half of Adventists do not drink tea or coffee because of their effects on central nervous system. Smoking is significantly less frequent among Adventists than among other Finns. The healthy way of living can also be seen in that Adventists do more sports in their leisure time than the rest of the population. (Laitinen 1995, 54-55)

Steininger (1993) has studied the identity of Adventists in Germany. His interviewees, also young adults, considered the most important characteristics of the SDA belief to be the Christ’s Second Coming (94%), Christ as their personal Saviour (92%), adult baptism (84%), and keeping the Sabbath (80%). Considerably 91% of them had had a personally important experience of God at least once in their life. (Steininger 1993, 191, 229)

The interviewees felt the church would have influence on their decisions on choosing a spouse (11%) or a job (10%), behaviour in general (33%), whether they would live with a partner without being married or not (14%), and their personal beliefs (39%). (Steininger 1993, 195) Adventist young people have been studied in the United States of America, too. Dudley & Kangas (1990) conducted a survey of 1500 baptised teenage members of the church, both in public schools and Adventist institutions, and those not attending school. Their interviewees were also asked whether they would like to marry an Adventist, and 64% answered they would, 25% were neutral and 12% would not. In the future, 61% would like to educate their children in SDA schools, 24% having a neutral opinion and 16% opposing. (Dudley & Kangas 1990, 138, 40) For the young American SDA’s, 82% consider religion important in their lives. The majority of them had had a personal experience with God (67%) and were happy with their religion (73%), but 21% felt rebellious towards their religion. Those young people who had been forced to attend SDA
schools were significantly more negative towards the church. Religion was only important to 66%, when the proportion among those who had not been forced was 85%. When a considerably 80 percent of people who had either went to non-SDA schools or voluntarily chosen a SDA school intend to remain active Adventists, only 55% of the forced young people intend to do the same. (Dudley & Kangas 1990, 39, 78-79)

Dudley & Kangas found that the highest correlation with the intention to remain an SDA was with the degree of concurrence with Adventist standards, which measured their appreciation of the specific SDA lifestyle standards among the church members. (Dudley & Kangas 1990, 54-55)

Table 3. Attitudes towards Adventist Lifestyle Standards 1. (Dudley & Kangas 1990, 55)
<table>
<thead>
<tr>
<th></th>
<th>Irregulars</th>
<th>Regulars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rock Music</td>
<td>27%</td>
<td>39%</td>
</tr>
<tr>
<td>Dancing / discos</td>
<td>29%</td>
<td>44%</td>
</tr>
<tr>
<td>Premarital sex</td>
<td>59%</td>
<td>66%</td>
</tr>
<tr>
<td>Movie theatres</td>
<td>19%</td>
<td>33%</td>
</tr>
<tr>
<td>Tobacco</td>
<td>72%</td>
<td>75%</td>
</tr>
<tr>
<td>Alcohol</td>
<td>70%</td>
<td>75%</td>
</tr>
<tr>
<td>Recreational drugs</td>
<td>73%</td>
<td>75%</td>
</tr>
<tr>
<td>Jewellery / excessive makeup</td>
<td>35%</td>
<td>47%</td>
</tr>
<tr>
<td>Unclean meats</td>
<td>61%</td>
<td>67%</td>
</tr>
</tbody>
</table>

Table 4. Attitudes towards Adventist Lifestyle standards 2. (Dudley & Kangas 1990, 31)

Family worship seems to play a significant part in the development of the SDA faith. Dudley & Kangas divided their subjects into two groups, “irregular” and “regular”, according to their attendance in family worships. They found a significant difference between the two groups in the attitudes towards some of the lifestyle standards of the SDA church; in every case the regulars were more positive towards those. In the table below the percentages refer to the proportion of the young people who either somewhat agree or strongly agree with what they consider church standards. (Dudley & Kangas 1990, 31)

Dudley & Kangas also made a comparison between the regular and irregular church attendees concerning their religious attitudes. Religion is important for 85% of the young people who go to church nearly every week and for 57% of those who attend it less regularly. Of the regular attendees, 68% want to marry another SDA, when the percentage among the others is 32%. Regular attendees also seem to be more positive about raising their own future children as Adventists, since 65% of them would like them to go to SDA schools. Still, 32% of the less regular attendees
want to put their children in Adventist schools, too. (Dudley & Kangas 1990, 49)

Dudley & Kangas asked American SDA teenagers the following: “Are there any Adventists whom you admire so much that you would love to be ‘just like’ them, and whom you would feel terrible about if you heard that they had left the church?” As many as 45% considered their parents to fit the description, 40% felt the pastors do, and only after other adult members (35%), teachers (32%), and grandparents (28%) came peers (28%), siblings (15%) and others. So even though the interviewees had reported earlier that they are very close to peers and siblings, those who had the strongest influence on their ideals were adults. Therefore Dudley & Kangas conclude that young people don’t look to their peers, who are the same age, to chart the course for their religion, but to adults. Compared to their peers, adults often have stronger influence on teenagers than they might even expect. (Dudley & Kangas 1990, 43, 104)

Dudley & Kangas (1990, 99, 103) state that it seems likely that young people evaluate their religion by feelings rather than theology or other facts. Furthermore, Strommen (1972, 295, 301) claims that the best indicator of how young people view their church is the degree to which they feel they belong among and identify themselves with the people they picture as the church. Keeping that in mind it is no surprise that a close relationship with church leaders and Sabbath school teachers are significant predictors of happiness with religion.

Dudley & Kangas analyse previous studies on church attendance and claim that young people come to church and stay within the denomination, if they feel they fit in with the social circles, feel wanted, and are confident that the church can provide for their basic needs and
longings (Strommen 1972, 295). The motivation to attend church events was found in the acquisition of new friends (Whitam 1968, 154-158). On the other hand, the motivation to separate from the church was due to failure of feeling accepted and wanted (Hartman 1976), or the lack of identity within the church (Consuela 1979, 13-16).

Davidson (1975, 83-91) regarded the prominence of church attendance as an indicator of religiosity. He even suggested that the complicated measuring of ideological, ritualistic, experiential, intellectual, and consequential dimensions of religion (a so-called Glock model, see Glock & Stark 1968, 57-80) could be replaced by studying two years regular church attendance. Furthermore, Hartman (1976) studied Methodists and found that regular Sunday school attendance was the best predictor of staying within the church.

Dudley & Kangas offer some practical ideas for getting teenagers to church. Their list includes such things as organising transport arrangements, inviting young people to fill some special need of expertise such as music or operating the sound system, serving in some way unrelated to religion during the week, and not pressuring the teenagers in missionary activities they personally dislike. (Dudley & Kangas 1990, 51-52)

**Intergenerational Transfer of Adventism**

The Sabbath, being one of the doctrines that distinguishes Seventh-day

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1 Dudley & Kangas (1990:50-51) cite studies, which were not available to the researcher. However, omitting the data would have removed important information, so the studies are cited according to Dudley & Kangas.
Adventists from others, is here assumed to be transferred from parents to children along with other SDA fundamental doctrines. Bull and Lockhart (1989) have studied Adventism widely in America and ended up with a theory of the life span of Adventism.

Bull and Lockhart state in their study that only 60 percent of the American Protestants remain within the denomination they are brought up in. Most of the people who leave their childhood church, however, join another one. This phenomenon of intra-Protestant switching of denomination has earlier been studied by Glock & Stark (1968, 183). The movement of exits and entrances often keeps the total membership of the Church quite steady. Because of this, the development of a denomination can be seen as a continuous process. (Bull and Lockhart 1989, 256)

The pattern of Seventh-day Adventist life span has been evident for a long time. Bull and Lockhart mention that already in 1950 James T. Borhek, an American sociologist, reported on three identified groups of Adventists in his study. I will summarise the main features of Bull and Lockhart’s theory in the following paragraphs.

First generation Adventists have limited education and a low socio-economic status. They become interested in the apocalyptic view of the world and thereby want to separate themselves from a society “bound for destruction”, thinking of themselves as going to Heaven. However, they still live in society. Most of their social contacts are outside the Church, as well as their work. They are interested in the Church because of their interest in religious matters. They do not have an Adventist education and they seldom work for the Church. They take religion very literally and would like to adopt an Adventist lifestyle even though all the habits and health principles involved might be difficult to follow. (Bull and Lockhart 1989)
Second-generation individuals often have at least some Adventist education. Quite often this leads to working for the Church if not as ministers at least as active Church sustainers. According to Borhek’s survey in 1950, there was a high correlation between the amount of Adventist education young people have received and the likelihood of their becoming and remaining Church members. Their education is of a higher level than that of their parents. Their relationship with the society outside Adventist church is weak, and they often live in an SDA milieu having most of their economic, educational and social ties within the Church. They accept the Adventist lifestyle and belief without question and are able to find new clarifications for any doctrines that seem unattractive. (Bull and Lockhart 1989: 258)

The third generation has been brought up in an Adventist manner. They do not need to maintain Adventist values as such, for these values are taken for granted. They have lived all their lives among Adventists and it is unlikely they even know anyone well who is not an Adventist. Their education has most probably been completed in SDA colleges or universities and they are generally highly educated, often majoring in medical sciences. The fact that they are also professionals outside the Church provides them with non-Adventist contacts. They do not mind that, because they are curious about the world outside the SDA Church. They may also adopt some features of non-Adventist lifestyles.

Third-generation Adventists seldom have contacts or even sympathy towards the contemporary first and second generation Adventists with their “fundamentalist” views and enthusiasm. They often separate themselves from the Church as a religious organisation, even though social contacts may be maintained. (Bull and Lockhart 1989, 265-266)
Table 5. Different Phases in the Adventist Experience (Bull and Lockhart 1989, 266)

<table>
<thead>
<tr>
<th>Phase One: Entrance</th>
<th>Phase Two: Transition</th>
<th>Phase Three: Exit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical Archetype</td>
<td>Aspirers</td>
<td>Sustainers</td>
</tr>
<tr>
<td>Occupations</td>
<td>Farmer</td>
<td>Minister</td>
</tr>
<tr>
<td>Generation</td>
<td>Skilled Worker</td>
<td>White-collar Worker</td>
</tr>
<tr>
<td>Primary Modes of SDA Affiliation</td>
<td>Religious, becoming social</td>
<td>Religious, social, educational, economic</td>
</tr>
<tr>
<td>Contact with the “World”</td>
<td>Unavoidable, undesired</td>
<td>Avoidable, undesired</td>
</tr>
<tr>
<td>Deviance</td>
<td>Increasing</td>
<td>Static</td>
</tr>
<tr>
<td>Church Involvement</td>
<td>Becoming active</td>
<td>Active</td>
</tr>
<tr>
<td>Religious Orientation</td>
<td>Apocalyptic</td>
<td>Pastoral</td>
</tr>
<tr>
<td>Beliefs</td>
<td>Literal, somewhat unorthodox</td>
<td>Spiritual, orthodox</td>
</tr>
<tr>
<td>Religious Type</td>
<td>Sectarian</td>
<td>Denominational</td>
</tr>
</tbody>
</table>

2.12 Bull & Lockhart’s theory Compared to Kohlberg’s theory

Studying Kohlberg’s theory on moral development (Kohlberg et al 1977) I noticed several similarities between this and Bull and Lockhart’s (1989) theory on the Adventist experience. Both of them have three stages in which the development follows a similar pattern. The main difference between the theories is that Kohlberg’s theory, originally based on the theory by Piaget (e.g. 1932), describes the development of an individual whereas Bull and Lockhart classify the development of three different generations. (Kohlberg et al 1977, 16-17)

The life cycle of intergenerational development regarding successive Adventist generations is accumulative in character in that the initial stage of the next generation is always based on the preceding generation’s
status. That is, the rising generation starts its Adventist experience from the level where their parents took it, not from the beginning. Moral development does not develop similarly; our great-grandfathers’ moral level is not necessarily any lower than ours, and the moral level of our grandchildren might not be remarkably higher than ours is.

However, I will discuss Kohlberg’s theory particularly from the point of view of the social connection between the SDA Church and the individuals in each of the Adventist generations. Kohlberg saw the use of his study in this sense as well: “One way of understanding the three levels is to think of them as three different types of relationship between the self and society’s rules and expectations” (Kohlberg et al 1977, 17).

In the first phase in Bull and Lockhart’s (1989) theory people are literal in their beliefs. They choose to obey God and do what they think is right because they do not want to go to hell but to heaven, and their thinking is somewhat black-and-white; they want to make the difference between “the world” and religion clear. In a way doing right is like a pact with God: “If I do good deeds, You will take me to heaven instead of punishing me with hell.” (Bull and Lockhart 1989, 266)

Kohlberg’s preconventional level has a similar idea: doing right means following the rules literally, the contrast between good and bad has no shades of grey, and in the case of religion the reason for obeying the rules is salvation for the self. This also includes avoidance of punishment, which is judgement by other people and by God. “What is right is limited to following concrete rules or orders with power and punishment behind them --.” (Kohlberg et al 1977, 16)

The second phase, the second Adventist generation, is an active and sustaining one. They are “real Adventists” in the sense that they are sustainers of the Church, brought-up Adventists and their social
environment is Adventist. The social dimension of the Church is strong in this group. They follow the rules and behave as they think they are supposed to as a part of the denomination.

On Kohlberg’s conventional level moral judgements are made with a view to upholding the social order (Smith 1985 in Modgil and Modgil 1985, 282-283).

Right means conforming to and upholding the rules, roles, and expectations of society at large, or conforming to the rules and expectations of a smaller group, like one’s religious or political denomination. “Conforming to and upholding” rules and roles means more than just obedience, it means the inner motivation corresponding to the rules. (Kohlberg et al 1977, 17)

The third-phase Adventists have plenty of knowledge about the doctrines of the SDA Church, about the Church as an institution, and about its social network. They are very highly educated and along with all the knowledge they have the tools to think critically about the SDA Church. They do not blindly follow any rules without questioning them, and they make their decisions about values individually. However, if the individuals find the reasons behind the rules and doctrines valuable, they follow the rules. (Bull and Lockhart 1989, 266)

“The principled person has differentiated self from normative roles and defines values in terms of self-constructed reflective principles” (Kohlberg et al 1977, 17).
3 STUDY FRAMEWORK

3.1 Purpose of the Study

The purpose of this study is to chart some of the characteristics of home education that seem to support the transference of parental values to children. More specifically, the study aims to answer the following questions:

1. How is the Sabbath, as an indicator of the religious value system, inherited from parents to children among Finnish Seventh-day Adventists?

   A. How could parents make Sabbath a positively exceptional day for their children?
   B. What kinds of influences do authoritative and permissive education have on the passing on of the Sabbath?
   C. Does the amount of Adventist generations in the family history have an effect on the passing on of the Sabbath?
   D. What kind of phases can be seen in the religious development of Adventists?

3.2 Study Methods

The data of this research is analysed qualitatively when it comes to the deep interview and mainly quantitatively when it comes to the survey study. Since the interviews were conducted before the survey as a part of my Bachelor’s research thesis, the survey was intended for adding information to the qualitative data, not the other way round. Even though the order is usually the opposite, deepening the survey with interviews, I
feel that for this study conducting the interviews first was a significant help in charting the most significant issues for the survey questionnaire. The interview basic draft improved during the process and reshaping it also made the questionnaire better than what it otherwise would have been. Using both qualitative and quantitative methods in addition to the overview of previous studies also makes the data more reliable (triangulation).

Besides the general questions about home education and the childhood Sabbath, some of the items for the interview and later the questionnaire were taken from the theory by Bull and Lockhart (1989, 266) in order to find out the influence of interviewees’ SDA generation. However, most of the questions, the ones concerning education in particular, were related to my own interest, originating in the theoretical background and problems of the study. The interview basic draft and the survey questionnaire are presented in appendices.

I tried to make the interview situations as similar to each other as possible. In all the interviews I considered a comfortable and private atmosphere very important. Therefore, as the interviewees were, to some extent, familiar to me, I asked most of them over for a cup of tea at my appartment, at times when they were visiting Helsinki for one reason or another. However, all the interviewees did not come to Helsinki so two of the interviews were conducted in Tampere, and I attempted to create as similar an atmosphere as possible. One of these was done in the interviewee’s home and the other on church premises, in the children’s room, after the service on a Saturday.

The interviewee was seated on one side of the table and I on the other, both having tea and pie and first we chatted a few minutes about the latest news in our lives. When the situation appeared sufficiently relaxed
and I felt ready, I asked if the interviewee also felt ready to start and would he or she mind if the interview were taped. When they agreed, I started with the basic background questions and deepened the questions to the topic gradually, as can be seen in the basic draft. All the interviews followed the basic draft, unless the interviewee brought up a certain topic before I asked about it, in which case that particular area was dealt with then and the others later on.

During the interview situations it is important that the interviewer influences the discussion as little as possible and lets the interviewee talk. I therefore minimised my comments and only replied with further questions. All of the interviews were taped using a small cassette-recorder and accurately transcribed with computer subsequently. Some classification of the data was carried out while transcribing, which made transcription already a part of the analysis. (Grönfors 1982, 93, 140)

The data was analysed by first describing the general features of the results and then making conclusions about them. The issues I dealt with when analysing the interviews were the following. Firstly, the Sabbath in general: what was it like and how was it experienced. Secondly, can the theory about Adventist generations be applied to this instance. And thirdly, the SDA education in general: how was it experienced and how it would be at its best according to the interviewees and previous studies.

Survey data was gathered during a church meeting at young adult summer camp. The participants got the four-page questionnaire and a pencil as they entered the church, and returned them to me either when coming out, in case they had completed it during the meeting, later during the day, or by mailing it to me afterwards.
3.3 Selection Criteria

Interviews

I have concentrated on the ways the Sabbath can be transferred to children, however, without ignoring the data concerning the ways it might not be transferred. Therefore the interviewees were mostly chosen using the following criteria: First, both of the parents in the childhood home of the interviewees were Adventists. Second, the Sabbath was observed on a weekly basis at their childhood home. Third, they still keep the Sabbath holy in their own lives and possibly want to teach Sabbath observance to their own children in the future.

For reference I chose three additional SDA interviewees that did not meet all of the criteria, in order to see whether their Sabbath observance bears any correlation and would validate my criteria in their part. Two of these interviewees had not been brought up as Adventists from early childhood, but only later, and none of these three interviewees met the third criteria about their current attitude towards the Sabbath.

The interviewees were 22-30 years old and were selected from different parts of Central and Southern Finland. The interviewees have all in some phase of their lives gone to at least one Seventh-day Adventist school, college or university. They came from different socio-economical backgrounds and represent both sexes.

All of the interviewees were to some extent personal acquaintances, firstly because the deep interview as a method requires a private, confidential atmosphere, which is often, albeit not always, easier to create if the interviewee and the interviewer know each other. Secondly, it would have been very unlikely that ten randomly selected Adventist Church
members would have both met the criteria and been unfamiliar to the researcher, simply because of the small population involved. A sample with both familiar and unfamiliar interviewees might have set the interviews in an unequal or even disparate setting.

**Survey**

The population of the 15 - 30-year-old Finnish Seventh-day Adventist church members is about 1000, about a fourth of whom (a little less than 250 in 1998) yearly celebrate Midsummer in the SDA camp ground in Laukaa, central Finland. Because the people gathered there represent quite a significant part of the spiritually and/or socially active young church members, I collected my data there. Out of 140 questionnaires I got 106 back, and since most of the non-respondents were children or adults that had not grown up in an SDA home, the data can be considered rather comprehensive.

Similarly to the interviews, the survey sample consisted of young Adventist adults, most of whom have been brought up in Adventist homes. However, as the survey sample was quite large, it includes a wider range of ages and backrounds. Also church involvement and religiousness varies more largely in this sample, since annual events like camps often gather people also for purely social reasons.

**Sample Background**

**Interview Sample**

All the interviewees of the first sample are presented here according to the Adventist generation they represent. The opinions of this sample can be distinguished from the ones of the questionnaire sample by the fact that
the interviewee sample individuals are named by first names whereas the questionnaire sample opinions usually only have age group and gender after them. Naming the interview sample makes it possible for the reader to follow, which of the comments were stated by some certain individual, as the first sample was so small that the same names appear in various stages. Naturally the names have been changed for the sake of privacy.

The first generation was not emphasised much in the analysis nor is the representation very strong, mainly because I wanted to concentrate on the people who have actually acquired their SDA education in their childhood. However, there were two additional interviewees that were already older (Jaakko 18 and Päivi 8) when their parents discovered the Adventist faith. Their families seem to have skipped the second generation and these young adults would fit the characteristics of the third generation better than the first or the second ones. When the children were young, their parents most probably represented Sundén’s “Uncertain Parents” concerning religious issues, as the Adventist tradition was so new for them, too. It can be assumed that it was for this reason that Adventism did not become a permanent way of life for the children, either.

The second generation is strongly represented in my study. Maria is a firm believer with a social and religious relationship to the Church. She is active in the congregation and her contact with the Church is solid. Kauko is also a good example of how the data supports the theory. He is a minister himself, he has religious, social, educational and economic ties to the Church and is very active in sustaining the congregation.

The third generation is the most extensively represented in this study. Timo’s parents are active Church members and have both worked for the Church. He is highly educated, has both social and educational ties to the Church, but is passive in religious matters and does attend church. His
contact with “the world” is “really close and warm” as he puts it. **Leena** has religious, educational and social ties to the SDA Church. She is an active Church member but has a desired contact with the non-Adventist world. She is also highly educated.

**Kalervo** has religious, educational and social relationships with the Church. His interest in religious matters has changed or decreased slightly during the past few years, but he is still quite active. His work brings him into contact with non-Adventist culture and people and he does not mind that.

Also **Pasi** represents the third generation. His father has worked as a minister and he himself is going to be a physician. His relationship to the SDA Church is mostly social but also somewhat religious. He does go to church regularly, but he has a desired contact with “the world” as well. The fourth generation was not included in Bull and Lockhart’s theory. However, in my study it was. I found **Anne**’s case especially interesting. Her parents fit the third generation classification quite well as far as I could see. Both of them are physicians. Anne herself seems to have more second-generation characteristics than any of the others, and she even works as a minister. Another representative, **Hannu**, is a very active sustainer of the congregation even though he is a fourth generation Adventist. He also has religious, social and educational ties to the Church.

Bull and Lockhart (1989, 258) conclude that there is a strong correlation between the amount of Adventist education a young person received and the likelihood of his or her becoming and remaining a member of the church. That is likely, but from this sample selection the inference could not be made. The sample was, of course, too small in terms of quantitative validity, and the data does not support the reverse arguments either. The
attitude of educators does seem to have quite an influence on young people; some people stated that going to an SDA school was the reason they became believers in the first place.

Survey Sample

A. Individual Background
Out of the 994 Seventh-day Adventist young people (15 – 30 year-olds) in Finland about two hundred attended the midsummernight camp, and half of them, 106 people, answered the questionnaire. The majority (75%) of the interviewees was between the ages of 15 and 30. There were 24 people (23%) older than 31 and three people (2%) younger than 15. Out of the 106 interviewees 55% (f = 58) were female and 45% (f = 48) male.
Because of their young age, not all the interviewees had yet completed the education they want to acquire in the future. Therefore the following numbers can not be generalised to the Adventist population as a whole nor directly compared with the level of their parents’ education, but should rather be considered as guidelines. Eight of the interviewees have a comprehensive level education or study in a comprehensive school. The intermediate level education (vocational school or upper secondary school) has been acquired by 57% (f = 59), and 35% (f = 36) either study at a university or have a university degree.

In their parents’ generation the percentages are the following: 43% (f = 33) have completed only the comprehensive level education or less, 25% (f = 19) have acquired an intermediate level education and 32% (f = 24) have a university degree. Even though the results are not to be generalised to the whole population for the reasons mentioned above, the educational level of the parents and that of their children correlate slightly (r = .28*) already at this stage.

**B. Home Background**

The majority of the interviewees are either second (34%) or third (39%) generation Adventists. Still, for 18% at least one of their great-grandparents was an Adventist and for 1% (f = 1) their parents as well. Nine (8%) of the interviewees are of the first SDA generation in their family. The SDA generation and the amount of SDA relatives correlate significantly (r = .68**). The majority (44%) has between 1 and 10 Adventist relatives, 14% have between 10 and 20 SDA relatives, and 29% have more than twenty. 12% have no Adventist relatives, but for 71% most of their relatives are Seventh-day Adventists.
Most of the interviewees (73%, f = 77) have at some stage in their lives lived on an SDA campus, such as Toivonlinna School or the Hopeaniemi sanatorium area. Still, 49% (f = 50) of the interviewees consider having lived most of their lives in towns or cities. The fact whether or not the people lived in an SDA campus or not correlates significantly (r = .30**) with the level of their education. This may be caused by the fact that the majority of students in SDA universities (geographically the nearest one to Finland is Newbold College in England) come from abroad and live in the campus dormitories.

Another interesting fact is that the educational level correlates slightly (r = .27*) with whether the interviewees had permission to read other books than religious ones during their childhood Sabbaths. Besides the appreciation of religious values, this could be interpreted as parents’
general appreciation of books and education, which then influences in the children’s vocabulary and school performance later on.
4 STUDY RESULTS

4.1 Childhood Sabbath

Interviews

In the childhood of many of the interviewees the Sabbath was a time to be spent together with the family. It was a fun time with picnics and games, fancy clothes, and good food. It was like a “Candy-Day”, if not literally, at least figuratively. On the other hand, the Sabbath was full of limitations and regulations. Children were not allowed to go shopping, watch TV, sometimes not even play ice-hockey or other sports, and even make-believe games of pretending to be a bank clerk were forbidden in some families. The Sabbath for some people has been the best day of the week, “a positively exceptional day” (Leena), whereas for others it has been “not exactly an awful day but in a way boring” (Anne). Some answers were even more negative: “I can’t really think of anything positive [concerning the Sabbath] now” (Timo).

Preparation for the Sabbath started already on Thursday or on Friday at the latest. Food was prepared for Friday evening and Saturday afternoon, the house was cleaned for the Sabbath and for some families the day for bathing was Thursday so as not to have to heat the sauna on the Sabbath.

The Sabbath started on Friday evening at sunset, typically either with a Sabbath opening worship or just a peaceful moment together with the family, perhaps with candles and music. The Friday evening programme often consisted of reading the Bible aloud, singing, discussing the Bible study or other religious literature, and praying together. Several people mentioned that the children also had their turns in the praying and that they took an active part in the worship. Another occasion for the whole family was the service, if the family lived far from the nearest church
Sabbath School was held at home. In these families everyone participated in arranging the service. White (1952) as well as several researchers (e.g. Kinnunen S. 1996) considered children’s active participation in the worship important in religious home education.

The Sabbath morning was often either a nice and pleasant time with a genial atmosphere, or a stressing panicky situation. Limited time, and the rush to get everybody and everything ready for church sometimes created negative feelings and caused arguments or antipathies about going to church. However, many people also have positive memories about the Sabbath morning as a peaceful morning with no rush, happy moments of having a beautiful dress to put on and of mother making curls in the girls’ hair, of the whole family being together. "It was nice to put on pretty clothes. My Sabbath shoes were a little too tight." (Leena)

Going to church was self-evident in many families, and many children never even thought of questioning it, at least not when they were little: “Going to church was not really compulsory; it was just a part of every-day life, like going to the bathroom.” (Kalervo)

However, some people found it negative: “We did have to go to church, in the sense that there wasn’t to be any talk of not going, it never even occured to me to dare to resist going to church, but I surely was very reluctant from a young age.” (Timo)

On the other hand, there are many positive memories about going to church. For young children meeting Adventist peers and attending the children’s programme were often the highlights of the day, but as they grew a little older also the adults’ program became easier for them to follow. “It was nice to go to the Children’s Sabbath School class, the sermon was sometimes hard to follow, but when it was, I started drawing.” (Leena) “It was
fun to be at the children’s Sabbath School class and it was fun to go to the church.” (Maria)

Of the interviewees, both Päivi and Pasi mentioned (even though it wasn’t asked) that they felt it was ideal to sit in the pew with the whole family together. When the children got older, they got more and more interested in the church as a place for social contacts. “We always went to church, if not for other reasons, at least for the friends. We didn’t really have to go.” (Maria)

In SDA schools the social aspect became even more important. It was nice to put on fancy clothes and feel pretty, have a picnic, play games with friends, and have fun in many other ways. A few interviewees stated that it was due to SDA schools that they became believers in the first place.

After going to church many families had guests or visited some other SDA family. Adventist families often spend time together on the Sabbath afternoon. Lunch was well prepared, often already on Friday so that no one would have to work on the Sabbath. Many families went for walks or trips together, played games at home, went to the beach in the summer and sledding in winter, and so on. In some families the Sabbath rest meant physical rest after the afternoon activities, and many parents had “a Sabbath nap”. Some families had Sabbath closing worship at sunset.

The fact that parents had time for each other and for their children was important for many people. Almost everyone mentioned that the Sabbath was a time spent together with the whole family. However, many people mentioned that ministers’ children are an exception: their father has his busiest day of the week on the Sabbath, yet they still regarded it as the responsibility of the minister to take care of his own children’s Sabbath education no matter how busy his day is.
Almost everyone had plenty of positive memories about the Sabbath. Many of them were quite similar to those of other families, but some were specific family customs. One of those was in Leena’s family, where the children got special Sabbath toys from the cupboard. Those were especially nice toys and they replaced the everyday ones to make the Sabbath special. Hannu’s family used to go for tram rides, which was something special when the children were little.

Negative memories came from conflicts concerning rules and limitations, of which the most common mentioned was that watching TV was forbidden. Quite a few people had lived abroad and their comments were that the Finnish way of observing the Sabbath is quite liberal. At least in Britain and the United States there seems to be more rules and limitations than Finnish Seventh-day Adventists are used to having. Also Finnish families differ from each other in some practices; for some interviewees the Sabbath was a time for sports and for others participating in sports was forbidden on the Sabbath. The attitudes seem to depend on the way that, for example, the sports are looked upon; are they seen as a social way of having fun or as rough competition against others.

**Sabbath in the Survey Data**

For 71% of the interviewees the Sabbath was a pleasant and positively anticipated day in their childhood. The whole family spent the day together in 77% (f = 72) of the homes, and 48% (f = 45) also invited other people to their homes after church. Friday evening family worship was a weekly custom in 25% of the homes.

Depending on the emphasis and interpretation, the Sabbath can be seen either as a day of rest and desired relaxation or a day one of restrictions. The latter may especially concern children, who are not yet working and
therefore may not be in need of extra rest, and who may not understand the more abstract meanings of the Sabbath.

Most of the positive memories had to do with the whole family doing something together (28 statements), for example dinners with the whole family present, the reading of religious books or playing games together were often mentioned. Nature was mentioned by surprisingly many (f = 25), so maybe the Finns’ traditional close relationship with the forest is not all past and gone. Good food was mentioned by some (f = 10) and music (f = 4) and a clean house (f = 1) created pleasant surroundings in the homes. Rest and a peaceful atmosphere and actively doing nothing without the need for feeling guilty about it were important after the long week (f = 9).

Having guests at home or visiting other families was a positive memory for many (f = 20), but at least one interviewee did not like visiting others. Friends were important at church, too. 16 people mentioned children’s Sabbath school class or their peers at church as a positive memory from their childhood Sabbath.

However, the Sabbath memories are not all positive; 42% feel their childhood home Sabbath mornings were very busy, and the atmosphere tense. The majority of the interviewees (67%) did not always want to go to church, but most of them (64%) still had to go. Not all of them opposed it though, but 44% sometimes quarrelled with their parents about going to church.

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4 In this matter, the different categories are overlapping, because people have often mentioned several different category answers. Counting percentages would have distorted information and therefore only frequencies are mentioned.
In SDA homes various things were either forbidden or avoided on the Sabbath; shopping (96% of the homes), going to a cinema (70%), competitive sports (64%), watching TV (55%), reading non-religious literature (37%), eating at a restaurant (37%), reading newspapers (30%), playing board games such as Monopoly (13%), and playing with non-SDA children (10%).
In general, the rules, limitations, and mandatory parts are remembered as the most negative things about the Sabbath (f = 22).

_We weren’t allowed to watch TV on the Sabbath evening (that bothered me sometimes)._    Female, age 21-30

_--I sometimes felt I wasn’t allowed to do anything on the Sabbath._    Female, age 21-30

Tense and busy mornings (f = 4) and having to wake up too early (f = 3) were unpleasant, travelling to church took too long (f = 1) and so did the sermons at church (f = 4). It was disappointing if there were no peers at the local church or if the friends did not appear at church (f = 2). If both parents were not Adventist, the Sabbath divided the family (f = 3). _When I was younger the Sabbath in a way divided our family, because my Daddy is not a believer. We often took a long walk together (or just Mom and us)._    Female, age 15-20
Afternoons were boring if the parents just slept and the children had to keep quiet and come up with something to do amongst themselves (f = 10).

_The dullest thing was that our parents always took a long nap after lunch. That was really boring._

Female, age 21-30

Some families had agreed on no playing with friends on the Sabbath because of the church engagements and guests after church. Sabbath was regarded as a family day.

--_My friends didn’t come and ask me out to play, because I had explained that I don’t want to come on Sabbath._

Male, age 21-30

_On the whole [we tried to avoid] being with anybody else other than our family members, including Adventist and non-Adventist children._

Female, age 21-30

If the distance between home and church was very long, the service was held at home.

_On spring mornings I skied to see birds. In the afternoons we read the Bible lesson (Mum, Dad, and big brother). Mum held a prayer (we were on our knees for a long time), and at the end Mum sang a song, sometimes Dad sang, too._

Male, age 21-30

### 4.2 Sabbath as a Part of Adventist Education

In the interviews the Sabbath was mentioned being very important in SDA education. Its main purpose was seen as maintaining a relationship with God, as some kind of a sign of the existence of that relationship.
The Sabbath separates Seventh-day Adventists from others at the toddler age, it is spoken of, that is why the child needs to know that it is OK and why is it OK. - - It is important that it is different from other days. (Leena)

**Question:** How important a part of Adventist home education is the Sabbath? Why?

In the survey data the opinion of the Sabbath as a significant factor in an Adventist identity was upheld by 21% of the sample individuals (f = 21). They viewed that keeping the Sabbath separates Adventists from the majority of other Finns and is a concrete indicator of faith. *It creates identity and is the reason that I am still a believer* (male 30 – 35, 4th generation Adventist).

Another viewpoint that surfaced from the data was that the Sabbath is a part of a way of life, as people need a day of rest in their week. Besides the physical need for rest, they regard the Sabbath as the most essential part of religiousness that happens on a regular basis. This type of opinion was voiced by 17% (f = 17) of the interviewees. *Very important and useful. The use of it all isn’t obvious until you’re a bit older.* (male 21 – 30, 3rd generation Adventist)

*The Sabbath is extremely important in the sense that observing a Holy Day makes religion and Christianity something special. - - For us it means that we can enjoy the day with God and our family and the congregation.* (Kauko)

A third view on the importance of the Sabbath in Adventist education was that it is significant because it is God’s will that people observe the Sabbath, which is celebrated in memory of creation. The doctrinal explanation was presented by 12% (f = 12) of respondents. *Very*
A fourth category of opinions emphasised the Sabbath as a family occasion. Those so inclined felt that it is the day of the week when parents have time for children. This view was presented by 14% (f = 14).

Important. Parents have an opportunity to forget about their work and to concentrate on being with their children. The problem, however, might be that Adventist parents ONLY give their time to children on the Sabbath. (female 21 – 30, 4th generation Adventist)

Only one person (1%) in the survey data stated that the Sabbath is not a very significant part of Adventist home education. Furthermore, 10% (f = 10) stated they do not know why it is important, and 5 people skipped the entire question.

In the interviews it seemed to be very important to people that the Sabbath be made a positive, joyful day for the whole family. It should include music, time with friends, spiritual renewal, and whatever else is enjoyable for the individual, “even jogging if that is what a person enjoys doing” (Kauko).

It should be taught in a way — primarily — so honest, that the child understands its meaning to the parents, and that it isn’t anything that the parents themselves don’t believe in. Secondly it should be made some kind of a habit, and thirdly, it should be positive and not negative. (Pasi)

The opinion about making the Sabbath even more positive a day than what it was in the childhood of the interviewees appeared in 21% (f = 15) of the survey data. These people stated that religion and faith should be explained to children better and that families should study the Bible and
doctrines together more. The Sabbath should not be a fully scheduled day, instead it should be a day when no one has to hurry anywhere. Instead of duties, these people would like to emphasise all the fun things that can be done together on a Sabbath, for example taking nature walks.

In the interviews several people mentioned that they would be more liberal with their children than their own parents had been with them. The majority of the interviewees also said they would make the Sabbath more fun for their children, even though some of them had quite enjoyed their childhood Sabbaths. The Sabbath should be positively exceptional, different from everyday life, free-time to be spent with family and friends and most of all with God. I can’t make faith related decisions for my children, but I really want to give them the best I know. Every parent does - - I feel this is the best and most honest faith I could teach anyone, and the first people I would like to teach it to would be my own children. (Kauko)

4.3 Adventist Home Education

Overall the interviewees were satisfied with the education they had received, and the majority would like to bring up their own children in quite the same way. Still, most of them had at least something they would like to alter in the family education when their own children step into the picture.

Besides making the Sabbath more positive for children, teaching critical thinking to children was a goal for many. Dialogue between parents and children was also mentioned in many interviews. Many people stated that it is very important to explain doctrines and rules to children at an early age so that they would know why they are expected to behave in a certain way. In survey data, 27% of people (f = 19) agreed with these opinions.
They would encourage their children to think for themselves and teach them tolerance towards others.

**Question:** How would you have changed the education you received?

**Answers:** One shouldn’t dish out preprocessed norms — this is right and that is wrong — without explaining why that is so. One should concentrate on the values behind the norms, and explain that the norms are needed simply in order to reach certain goals concerning these values. So the norms are - - how should I put it in words— “a means to an end”, not the goal itself. (Timo)

*My goal would be to teach my children to be independent, to think about issues. I appreciate the security of my childhood, I really felt I could live as a child, I knew nothing of the evil world, everything was black-and-white, but extremely safe. - - As a subculture Seventh Day Adventism is softer than the world around it, good security can be guaranteed, good values and habits. (Pasi)*

Democratic family education was higly valued. *Our parents had time for us, they explained things to us, and they did not force us, and they listened to us.* (Leena) In the survey data, 20% (f = 14) would institute a more democratic educational atmosphere than in their childhood homes. They would not force children to church, instead they would have their own say in decisions that concern them. Many of these people feel their parents concentrated too much on trivial issues in their religious education, and therefore the second generation would rather like to emphasise what they consider to be the main issues in religion.

Seven percent (f = 5) would bring religion more into the daily family life. They feel their own parents had separated faith from ordinary life and only carried it out on the Sabbath. As many as 24% (f = 17) would not make radical changes to the home education they recieved, but would
raise their own children more or less similarly. One person (1%, male, 21 – 30, 3\textsuperscript{rd} generation Adventist) stated that he would do everything differently than what his parents did in his childhood.

**Teaching Values**

Values can be taught by making them real and by explaining them thoroughly to the children, many people agreed. Discussion and the example of parents are very important. *Values are passed on from the parents the way they are, whether they want it or not.* (Leena)

*Especially the reasons why something is done, not just by saying this is right and this is the truth, this is how it’s supposed to be done.* (Timo)

*Values can be taught. Values are transferred primarily by the parents themselves living by them and the child seeing that they really are important values and not just something that the parents feel is their responsibility to teach the children.* (Pasi)

*If the children see how their parents’ relationship with God works and that they enjoy it, that is the best example they can get.* (Anne)

Siblings can also set a good example for each other: *It must be easier to give freedom when there are older children who have been taught well and they taught me. Their example influenced me a lot. If their example had been bad, it would have been a lot more difficult for me to understand these issues.* (Kauko)
4.4 Authoritative and Permissive Education in Intergenerational Transfer

A strict religious home education on one hand and a total lack of limits on the other seem to lead to remarkably similar results, both in the positive and negative ways. Either way of parenting may turn children away from church and God, because what they need is both freedom and limits (20 statements in the survey data). Sundén’s (1974) description of different parental types is very similar to the opinions the interviewees have about the outcomes of different parental guidance.

The interviewees thought that an excessively severe and strict education would turn children away from God. It leads to rebellion against the Church, God, and parents. *A strict schedule and rules make religion boring and dull* (Kauko). Some mentioned that if children do not become Adventists their parents may feel they have failed in their educational duties and the children become very aware of this “failure” too. Like Takala (1974) says, if there is no confidence between generations and the control is strict the transfer will be quite inefficient.

*At its worst it [authoritative education] can be quite oppressive, especially if you don’t feel accepted without obeying certain patterns or that the way you act is not accepted. Doctrinal issues are used as a means to excercise power: if you don’t do this, you’ll go to hell.* (Pasi)

*[An authoritative education] seems to lead to the opposite results than what parents aim for. The limits are rebelled against - - it is only later, if ever, that it is realised that the parents were actually right. Of course some limits are needed, but

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5 In this matter, the different categories are overlapping, because people have often mentioned several different category answers. Counting percentages would have distorted information and therefore only frequencies are mentioned.
it is important not to make them negative, some children need more limits than others, so the children should be brought up as individuals. (Maria)

Many answers in the survey data show similar opinions to both the interview data and, especially, to the classification of Lindström (1957) later studied by e.g. Holm (1993). Excessively strict home education was stated to have negative effects, for example in causing anxiety and rebellion in adolescence and making the younger generation hate the values presented by authority figures (36 statements). It is put forth that this leads to an opposite way of life than that of the older generation and also that it leads to a negative image of the whole religion.

The other possible outcome of authoritative home education was that the values may be conveyed to the children when taught consistently (4 statements). Interestingly, all four of the statements were presented by representatives of a different generation (2nd – 5th Adventist generations) and by both sexes. It was also mentioned that the habits may be transferred with strong authority but the actual beliefs will not (female, 21 – 30, 4th generation).

On the other hand, if parents give their children too much freedom and not enough limits, children can easily come to believe that nothing really matters and that God is not so important, the Sabbath is not so important, and that nothing is, really, very important. If parents do not seem to care about God, the same attitude will be passed on to their children. "Nothing matters, there are no important values": so the children don't value them either. (Pasi)

Another problem was seen in that if parents’ way of raising their children is too much of the “laissez-faire” style, the children do not even know what their parents believe in or at least their own belief is going to be on an uncertain basis (12 statements). However, 8 people considered “free
education” a positive factor in education. They state that it leads to an individual choice and emphasises the positive aspects of religion. The differences in opinions in this matter may be partly caused by the varying use of terminology about free / laissez-faire / democratic and authoritative / autocratic / strict education, which can be spotted both in every-day vocabulary and in research on the area.

Three people think it is up to the children how different educational styles affect them. Another five people stated that religion has to be a pleasant and plausible issue for children, not anything compulsory, and that only a true parental belief can be transferred. One person stated that a strict or laissez-faire educational style itself is not necessarily a primary factor in the transference, but influences the process among other factors. But what was seen as most significant by many was that there has to be a balance between love, limits and freedom (7 statements).

This study resembles Kinnunen’s research (1995 / 1996) in that freedom of choice was emphasised significantly in the data. Still many interviewees said it is the parents who decide on more important matters as long as the children are too young to do so for themselves. This creates many conflicts: individuals develop differently from each other. When do parents know it is time to let children decide for themselves whether to join the family in Sabbath School or go shopping? And what if the little sister seems more mature than her older brother, can she stay at home? These are complex dilemmas.

**Question:**

*When were you allowed to decide for yourself whether to go to church or not?*

**Answers:**

*When I moved away from home.* (Pasi)
When I left home. (Kalervo)
I don’t know if I have ever been able to decide it by myself! I just — it changed in practise when I left home for [an SDA boarding] school. It was compulsory to attend church there, but there I got into “good” company and then it changed little by little. (Timo)

This group of answers appeared also in the survey data. A considerable 17% of the sample were 17 or older when they got the freedom to decide whether or not to go to church. This is quite surprising, especially with the few respondents who still can’t make the decision. “I still can’t [decide for myself]” (female, 18 years old) and “We still fight over that” (female, 15 – 20 years old). Some valued their parents feelings more than their own freedom: “It would hurt my mother really badly if I told her I wasn’t coming” (female, 15 – 20 years old).

However, most of the experiences were related to more democratic home education: I have had freedom to choose what to believe and what to do. (Maria)

My parents gave me a lot of freedom. I liked it. - - I also want to teach about other religions, to see the issues from different points of view, it is very important for me, you need to understand how other people think in order to know what you are yourself. I would go through all the possibilities and tell how I believe, and why, and as long as they were too young to decide for themselves I would be there to encourage them. And make it as fun as possible. (Kauko)

On the other hand, quite a few, 29%, of interviewees, had been able to decide about their own church attendance either as long as they remembered or at least since they were 6 – 7 years old. The Adventist generation does not correlate significantly with the age of individual freedom in church attendance (r = .04 / .21*, depending on the age group classification).
The rest of the answers about the mandatory nature of going to church lay between the two ends. In pre-adolescence (10 – 12) the freedom of choice was given to 18%, in early teen-age (13 - 14) to 15% and at the age of 15 – 16 to 13%. The others, 8% of respondents, could not remember any particular age.

Keltikangas-Järvinen (1999, 66) emphasises the importance of dialogue with children. She says that even though parents decide on major issues, children should be left some freedom to choose in smaller issues. This provides one answer to the question of Sabbath education; it could mean that even if parents do decide about going to church, the child could still make some smaller decisions. She could for example choose a dress that she wants to wear, how to do her hair, what doll or book to take with her and so on. These small things make the actual limitation, having to go to church, feel less obligatory. Keltikangas-Järvinen’s opinions progress hand in hand with White & Lippitt’s theory (1960) and their statement of giving the individual “as much freedom as is practical”.

**Positive Sabbath Education and Moral Development**

The most important task the parent has is to give their child enough knowledge and thinking skills for making his own decisions by himself. This should be remembered in all stages of education.

During the early childhood of their supposed future children (Pre-conventional Morality level), most of the interviewees would make the decisions themselves about whether or not their children should attend church and observe the Sabbath or not. They would make the Sabbath a special day with the whole family and would be good examples in enjoying their faith. The emotional side of religion would be emphasised at this stage, and the children should have the opportunity to be active in worship and services. (Kinnunen S. 1996; Kohlberg 1977)
At school age (Conventional Morality level) the ideal Sabbath education would include many discussions between parents and children. The children would be given plenty of information about their own religion but they would also be introduced to other religions. The family would still be quite important, but on the other hand there would be space for friends, SDA friends from summer camps, church and school, and non-Adventist friends from the neighbourhood. The children should not be forced to go to church or anywhere else against their will and their opinions should be respected. (Kinnunen S. 1996; Kohlberg 1977)

In Adolescence (Postconventional Morality level) the ideal Sabbath education would gradually move all the responsibility of making decisions to the children themselves. Parents would be open-minded and would let their children rebel against religion if they felt like it, and they should be careful not to impose their own religion on them. Their teenagers know the religion as one of their options by then, and can decide what they want to do. It would be essential to emphasise to the children that they are loved and accepted by the parents just as much regardless of their decisions. “We failed in your education” is nothing one wants to hear at any age. (Kinnunen S. 1996; Kohlberg 1977)

4.5 Socialisation into the SDA Church

When comparing the results of my study to Bronfenbrenner’s ecological socialisation theory, we can develop a diagram of the educational environment of SDA children.
The SDA microsystem includes home, local church and possibly church school and the SDA campus nearby. It can include various every-day contacts, such as close relatives and SDA neighbors, and more occasional contacts with peers at pathfinder clubs, SDA summer camps and children’s happenings.

The Mesosystem includes the relationship between home and the church. The quality of this relationship and the fact whether they support each other’s educational work or not significantly influences the development of the child.

The Exosystem includes the Finnish Seventh-day Adventist church as an educational, financial and social organisation in the form of its schools, hospitals, publishing companies and other institutions. It creates the framework for children’s opportunities, and is especially important if their parents work for the church or its institutions. The Exosystem affects children’s lives indirectly, for example the children in minister families are used to moving around the country and even abroad because of their
father’s work. This could explain the correlation between regular family worships and the amount of removals, which would otherwise seem coincidental but is in this context significant (r = 35**).

Here, the Macrosystem refers to the world-wide SDA church as an ideological organisation. It offers the individual opportunities for travelling, working and studying abroad in the form of the colleges and universities, international camps, Youth Conferences, and the cooperation between the Finnish SDA High School, Toivonlinna, and the ones abroad.

**Attitudes Towards the non-Adventist World**

Adventist schools are often situated on campuses close to some church institution, often a college or a hospital. Most of the pupils are often children of the staff or the Adventist families living around the area. Attending such a school would naturally mean more SDA friends for the children and often fewer contacts to the non-Adventist world. Most Adventist school pupils come from backgrounds, which are quite homogeneous, and if they have lived close to the campus all their lives they might not even know anybody who is not an Adventist.

Therefore, the unfamiliar “outside world” and its people might seem distant and “bad”, until the adolescent finally graduates and is ready to step outside the close community, to a university or the work place. In the stage where the individual realises that the childhood picture of the non-Adventist world might have been unrealistic, the questioning of the whole Adventist value system might become timely. If, at this stage, faith is not personal but rather maintained only for the sake of the community, it might totally collapse. In addition, there comes the issue of the feeling of
having "missed out" on typical teen-age experiments, such as drugs, alcohol and partying, and the young adult might want to have it all now.

It seems that it is often the children of strongly religious pastors or other severely educated youngsters that have the hardest time facing the ‘outside world’ (see e.g. Holm 1993).

So what could a teacher do in order to help her pupils grow up? On the other hand, the expectations from the church and the parents are, naturally, to teach the SDA belief and lifestyle. On the other hand, why not help in questioning childhood faith by discussing these issues with the children and try to help them think about them. Introducing other belief systems would also be essential (“How can you choose if you have no choice”, as mentioned earlier).

Adventist young people often spend their free time together. As many as 42% state that they spent most or all of their free time with other Adventists, when 28% spent it with non-Adventists.
Relationship with the SDA church

The interviewees consider their relationship to the SDA church mainly spiritual (78%) and social (14%). However, 7% consider their relationship mainly educational and 1% economical. For 40% most of their friends are SDA, and 22% state they have hardly any non-Adventist friends.

The relationship with SDA church correlates significantly with the regularity (.32**) and enjoyment (.34**) of church attendance, which is not surprising but, from the methodical point of view, supports the validity of the study results.
The majority of the views that concern interviewees’ personal relationship with the SDA church can be roughly divided into two groups: social and religious involvement. These groups are heavily overlapping; about a third of the religious involvement group also mentioned the social one, and vice versa.

Besides social involvement there can be seen another, slightly smaller, but somewhat similar a group, where instead of the social life and friends the answers were related to the church in general. Those answers included words like: “positive”, “tight”, “close”, and “active”, and phrases like “I think highly of the church.”

About seven percent of the interviewees answered that the SDA church is either a significant or the most important factor forming their identity. On the other hand, a female (age 21-30) wrote: “A part of life. The relationship with the church is not important but a relationship with God is important.”

Negative answers were relatively scarce. A female, age 15-20, considered her relationship with the church critical but frank. “Distant, because of the few social contacts”, answered a male, age 30-35, and another male, age 21-30 described his relationship as “becoming estranged.” A male, age 15-20, considered the church “a bit too old-fashioned.” Three interviewees attend church occasionally, such as in larger youth events and such.

Five people considered their relationship with the SDA church contradictory. They answered with phrases like “sometimes contradictory, but with a good basis” (female 15-20), and “Rather good, even though I do sometimes feel out of it” (male 30-35). A male 15-20 years old wrote: “love-hate –relationship, i.e. sometimes it gets on my nerves and other times I get all sentimental.”
Nowadays 85% (f = 89) go to church weekly, 9% (f = 10) monthly, and 6% (f = 6) few times a year. The most common reasons\(^6\) for attending were spiritual (f = 48), such as a need for peace, and social (f = 33), in the sense of meeting friends and other Christians. Other people were the cause for churchgoing also for other reasons than social pleasure (f = 14), for example if parents (f = 2), a spouse (f = 1) or girlfriend (f = 1) or school authorities (f = 2) expected them to be present. Similarly, many had children themselves and wanted to be examples for them (f = 6).

Practical matters, such as time and place or the preacher, mattered for ten people. Six others have duties to attend to in the service, which they wish to fulfil. Some (f = 16) feel the need to participate in church services because it separates the Sabbath from other days with music, a good atmosphere, interesting programme and more festive clothing. For 29 people going to church is a tradition or a habit that they feel is good for them, and they therefore want to go there.

Young adults do not go to church on the Sabbath if they feel it begins too early (f = 8) and they are still tired. The distance to church was too long for one, and one had work related duties elsewhere (a doctor). Personal worries (f = 1) and spiritual depression (f = 1) kept some from going, and two people regarded meetings occasionally boring. Seven people stated that they do not feel comfortable at church because of the age structure (f = 3) or because of an uncertainty of being accepted (f = 4).

\(^6\) In this matter, the different categories are overlapping, because people have often mentioned several different category answers. Counting percentages would have distorted information and therefore only frequencies are mentioned.
4.6 Religious Development

There were five main tendencies in the descriptions of survey interviewees’ personally experienced religious development. The strongest one includes more than half of the cases (53%, f = 51). These individuals have first had a strong childhood faith, then questioned it in adolescence and through some manner of crisis their faith has become personal. Many of these people state they are “seeking”.

**Question:** Describe the development of your spiritual life briefly.

*From an implicit trust in what my parents had told through questioning to a personal, reflected conviction.*

(male 21 – 30, 3rd generation Adventist)

The two following categories are quite similar to the first one, but do not involve a conscious questioning process, but rather a static development from childhood faith to a personal one. Namely, the second category, which includes 27% (f = 26) of the cases, describes a static development from concrete to abstract. These people have found their personal faith and do not “seek” any longer.

*From a conservative belief in authority gradually to a personal faith based on my relationship with God. Then gradually to “Laodicean tepidity” and liberal views on religion.*

(female 21 – 30, 4th generation Adventist)

The third category includes 9% (f = 9) of the sample. These individuals are similar to the first category in that they often feel that they are still seeking for something, and to the second category in that their spiritual
development has not included a conscious questioning (at least not mentioned in their answer). Their faith has gradually changed “from clarity to confusion” (female 35 – 40). Comparing to the answers in the first category, these people are slightly more negative towards religion, some state that their childlike faith has died out and they are therefore presently seeking something.

The fourth category (8%, f = 8) differs from the second and third in that the development is anything but static or steady. It is wavelike, has had its ups and downs, and proceeds erratically. The fifth category (3%, f = 3) includes those who have first experienced what “the world” has to offer, and only then found God and religion and how to add them to their lives. They have first seen religious matters in black and white terms, but gradually grown in their faith.

**Phases of Disbelief**

Many interviewees (f = 35) wrote they have had phases in their lives when they have not believed in God or have questioned God’s existence. A majority of them (f = 28) have had a phase of disbelief in adolescence, when their childhood faith did not last or when in other stages of life some crisis led them away from God.

**Question:** Have there been times when you did not believe in God? If so, when?

*During my first years at the university I had phases when I doubted God’s existence. I guess it was because I studied science, which questions everything that lacks concrete proof.*

Male, age 30-35
Because my faith was not personal but simply inherited from my parents, the time for a breakaway and independence had to come. Male, age 21-30

When I was young (14-18) I forgot about Him / the world took me away. Male, age 35-40

Two people wrote they had had false impressions about God. When I was younger it was hard to understand and see grace, and I did not see that everyone sins, I just saw the sins and double-standard nature of my parents: good people at church / something else at home.-- Female, over 40

Sometimes during high school years. Getting independent, distressing (false) impressions of God. Female, over 40

Another two interviewees stated their faith is wavelike (male and female, both 15-20 year-olds), and one person wrote there were times when she never thought of God and all her friends were non-believers (female 15-20). Two people wrote that even though the impression of God changes, they still believe He exists (male 40 years old, female 35-40).

Differences Between Age Groups

Age correlates slightly with the amount of SDA generations in the family history (.28**). This is logical, for the young interviewees have more SDA generations in the family since the denomination is relatively young in this country. For example if two women in their twenties joined the church at the same time, let’s say in 1930, the other might have grandchildren and the other great-grandchildren, both answering the
questionnaire in 1998. This makes one person a member of the third generation of SDAs and the other a member of the fourth, even though both of their families have shared exactly the same time among the denomination.

Age correlates with the amount of non-SDA friends (r= 34**). This is partly due to Toivonlinna, the Finnish SDA high school, where many of the younger interviewees study at and from where many have recently graduated. Since Toivonlinna offers close contacts to SDA peers, it is natural to have mainly SDA friends in one’s social circle. The older interviewees already have more contacts to non-Adventists either at other, higher educational institutions or at work.

Attitudes towards pop-music (r= 30**), TV and movies (.35**) are different among different age groups. I put forth that this is partly due to the trends of youth culture and partly to the educational environment. SDA education used to be significantly more conservative some decades ago than nowadays, a concrete example of which can be seen in the Toivonlinna dormitory. Even radios were forbidden until 1964 and there was no TV, but nowadays students can listen to any music they want and watch almost anything.

Age correlates with the observance of the Sabbath (.30**) and differs between age groups. The same applies to the healthy way of life emphasised by the church (.37**). The attitudes towards the religious values and health matters are also due to home education, and giving up the health principles may be a means of becoming independent from parents (Laitinen 1995, 48). Age also matters in whether or not the interviewees would consider marrying a non-Adventist (.30**).
The amount of SDA generations in the family history, the basis for the Bull and Lockhart theory (1989, 266, as introduced earlier), correlates significantly with the number (.68**) and proportion of SDA relatives (.39**). This explains a part of why the position in SDA family history influences Sabbath customs at home. If the majority of family friends and relatives were among the denomination, they often spent the Sabbath afternoons with them, inviting people to their home after church (.32**). Also the pressure of showing up at church as a family grew depending on the SDA generation: many people felt they would not have always wanted to go to church as children but they had to (.31**). Adventist generation had no significant correlation with the importance of Sabbath (r = -.04) or reading the Bible (-.11) or praying (-.05) in present-day life situations. Nor did it correlate with the relationship with the church (-.16). Adventist generation only seems to correlate with home education, like childhood home Sabbath observance, and its norms and limitations concerning matters such as reading secular books (.28**).

According to Bull and Lockhart, the second SDA generation (Phase two: Transition; see Table 2) is typically active among the denomination. These sustainers’ relationship with the SDA church is religious, social, educational and economic. They might even consciously avoid contacts with non-SDAs, and since they often work for the SDA institutions and therefore live on or near an SDA campus, their children might not even know any children outside the denomination, whereas the situation among the first and the third generation is quite different. This can also be seen in the data of my study. The amount of SDA generations in the family history correlates significantly with the proportion of SDA childhood friends (.37**), and affects, although very slightly, the amount of non-SDA contacts in adulthood as well(.23*).

Furthermore, the amount of SDA relatives affected whether the interviewees had lived on a SDA campus or not (.29**), and more
significantly, whether they had any non-Adventist friends as children or not (.44**). According to Bull and Lockhart, it is typically the second generation that is willing to concentrate their social life among other SDAs. However, when marrying other Adventists creates family ties, it does not alter the relatives if an individual chooses later on to leave the church.

Therefore the longer a family has been among the SDA church, the more family ties it has among the denomination. This, however, should come as considerably less of a surprise, considering that as many as 30% of the interviewees stated that they would not consider marrying a non-Adventist, even if he or she was a true believer among some other denomination.

Whether or not the family spent the Sabbaths together in the interviewees’ childhood homes (.32**) and the amount of SDA relatives (.33**) were significant factors in experiencing the Sabbath as a pleasant day during childhood. Less significant but positively affecting factors were visiting family friends (.29**) and a tranquil atmosphere (.23*). What emerged as the most negative feature in Sabbath memories was having to go to church reluctantly (.30**). A considerable 64% had experienced that at some time in their childhood, and 44% had quarrelled over going to church.

The authoritative parents seem to have been quite consistent in their Sabbath education, for if TV, films, going to the cinema, eating in restaurants, or reading newspapers or secular books were prohibited in the family on Sabbath, it was likely that they all were. This, however, does not apply to shopping, which was avoided in most other families on the Sabbath, too.
### Correlations

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** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

Another fact that supports the Bull and Lockhart theory is the slight correlation of the SDA generation with attitudes towards pop-music (.23*), TV, and films (.29**). However, this might be due only to age variance. But even though the correlation between pop-music and SDA generation is not very significant, pop-music in itself seems to be a strong indicator of a person’s attitudes towards Adventism. Naturally we need to consider the potential influence of age in this matter, but whatever the reason, it gathered a long list of significant correlation scores.

When a person likes pop-music, he or she is likely to have more positive attitudes towards TV and cinema (.48**), alcohol (.32**), pre-marital sex (.32**) and marrying a non-Adventist (.39**). Furthermore, when the individual does not value pop-music as highly, he or she is likely to enjoy going to church more (.34**), consider the Sabbath (.34**) and its
observance (.41**) more important and even regard TV, cinema, and alcohol as sins.

Similarly, the positive attitudes towards non-Adventist lifestyle all correlate with each other. When a person does not use alcohol or considers its consumption a sin, he or she is additionally likely to value the healthy SDA lifestyle in general more highly (.30**). Those interviewees also have a more negative attitude towards pre-marital sex (.32**).

When it comes to TV and movies, the most conservative people, who regard them as a sin, also think using alcohol is a sin (.56**). What is interesting in those people’s home education is that on their childhood Sabbaths both movies (.31**) and eating in a restaurant (.44**) were forbidden. Those who regard alcohol as a sin often feel SDA friends are more reliable than non-Adventist ones (.36**).

On the contrary, the most liberal people, who go to pubs and dance regularly, consider Sabbath observance (.34**) least important and also attend church most seldom (.36**). They are likely to accept pre-marital sex (.39**) and belong to the 13% of young Adventists who feel church opinions on it are out-dated.

Another factor that draws significant correlation scores is the choice of (future) spouse. Besides the correlation with pop-music mentioned earlier, the attitudes towards alcohol (usage of alcohol .36**; regarding alcohol as a sin .46**), cohabitation without marriage (.36**), TV and movies (.46**; movies were prohibited during childhood Sabbaths .37**) correlate significantly with whether or not the interviewees would consider marrying a non-Adventist.
The young people who go to pubs and dance (.37**) and have a positive attitude towards pre-marital sex (.36**) are more likely to marry a non-Adventist. Furthermore, when people consider reading the Bible regularly (.38**), praying (.37**), and observing the Sabbath in their lives (.40**) and going to church (.44**) fun, they are less likely to choose a non-Adventist spouse. The Seventh-day Adventist lifestyle generally (.36**) seems to tempt people to marry someone who shares similar interests.

4.7 After the Dust has Settled...

Overall, the received religious home education is viewed as positive in four different main aspects. Firstly, 46% (f = 40) regard its main values as high moral standards, values and principles, and a basis for a belief system. Secondly, 11% (f = 10) of the sample individuals value most highly the security and stability, love and acceptance that religious education has offered them. Thirdly, 9% (f = 8) consider the main contribution of religious education for them to be the broad-mindedness and encouraging attitude they have experienced or developed in themselves. These people have experienced freedom of choice instead of compulsion in their childhood home. Fourthly, 8% (f = 7) regard good life habits and health education as the main value in the home education they received. The remaining 26% did not come up with anything special or only presented negative aspects.

The negative aspects of childhood home religious education fell in three main categories. Firstly, 27% (f = 24) stated there were too many "dos and don'ts", limitations and forbidden things in their childhood home. They experienced the home education they received as too authoritative and oppressive. Secondly, 15% thought that they have lived in a black and white world with a narrow minded view of life. They feel that they have
lived within narrow bounds and that their experiences in life have been restricted. Thirdly, 11% (f = 10) feel that in their childhood home there were religious conflicts, for example their parents had different religious views or different religions. Many stated that as children they developed a distorted image of God. The rest, 47% (f = 41) either wrote only about positive aspects or stated there was nothing negative in the education they received. The above classification does not include those 18 people who skipped the entire question.

The negative memories concerning childhood education correlate both with gender (r = .35**) and the fact whether the individuals do or do not have regular contacts with non-Adventists (r = .31**). There is no significant correlation between Adventist generation and either positive (.20) or negative (-.17) childhood memories.

White & Lippitt’s classical leadership model is applicable to religious parenting in that values seem to be transferred most in homes where there was a mutual confidence between parents and children and where the parents were consistent, friendly and democratic.
5 EVALUATION AND DISCUSSION

In order to reach an objectivity of any significance, researchers need to be conscious of their own ideological views. The fact that I belong to the Adventist Church and that my own home education has, to some extent (my mother was an Adventist and father a Lutheran when I was a child), been an Adventist one, has been both helpful to the research and a challenge. It has been helpful in making it possible for me to understand what kind of issues there are to be studied and what the interviewees mean by some common SDA concepts. It was a challenge, because in the beginning it was difficult to put enough distance between myself and the topic, and to know which concepts and to what extent should be clarified to the non-Adventist reader. Perfect objectivity might never be attainable, but then again it is not certain that a study about Adventists conducted by someone not belonging to the denomination would be any more objective than what my study has turned out to be (see Grönfors 1984, 64.

5.1 Validity, Reliability, and Generalisation of the Study

The interview frame needed to be brushed up considerably at the initial stages of the process. There were plenty of questions that I had included from Bull and Lockhart’s categorisation, which were really not relevant to my study. Realising this I removed them. However, at the interview stage there were many issues which came up that I had not included in my original interview plan, but were still important, and I added them at that stage. At the end of the interviews I questioned the interviewees on other issues (besides the ones being asked about) they found important concerning Sabbath education. With all this information the interview basic draft improved considerably along the way and I regard it as one of the principal achievements of my study.
The reliability of the interviews can be considered to be quite good. The situations and my relationship to all the interviewees were quite similar in all of the cases. The interviewees, although they may have been in different phases of their lives, seemed to agree on most of the important issues of the study, as well as with the larger survey data. In both samples, saturation was reached, as in the last interviews and questionnaires there was no totally new information, which would have changed the results of this study. These points make it quite realistic to expect that the results of this study do represent the overall views of young Seventh-day Adventists in Finland.

The reliability of the presentation of data could have been improved had the raw material been in English. The interviews were conducted in Finnish and were partly translated into English afterwards by the researcher. Still I think it is more reasonable to have the quotes added into the text in their present form rather than by paraphrasing, because this way they retain their original shape better and the reader of this study gets a more realistic view of the data.

5.2 Discussion

Many interviewees emphasise that a parents sincere example is one of the most influential factors in value transmission. A democratic relationship between parents and children, dialogue, encouragement to individual thinking, and positive experiences of religion seem to matter the most. Both excessively severe and too permissive an education were considered to lead to similar results: unsuccessful transfer of values, or even rebellion and adopting a totally opposite way of life than that of the parents.
The interviewees seem to agree that if parents want their children to observe the Sabbath, it should be made a positive day for the children and celebrated weekly with the whole family. Keeping of the Sabbath should not include severe and intolerant limitations, but rather the positive sides of laying aside all ordinary affairs should be made clear to children. The social side of religious life style seems to be significant in all age groups, equally so among children, and therefore supporting children’s socialisation process among Adventist peers at church, school, pathfinders, or for example summer camps, plays an important role in the transmission of religious tradition. Besides parents, maybe also local congregations should become more conscious of the need for supporting the children’s social contacts in the church.

Children are experts in sensing how parents really feel about going to church or observing the Sabbath. The way parents carry out their Sabbath observation also has an influence on the children’s opinions when they are at the phase of choosing their own religious direction. Why would they embrace a kind of life their parents clearly have not enjoyed? If the parents can convince their children about the positive attributes and strengths of the religion, the Sabbath and the whole religion is more likely to be transferred to the children.

Many Adventist parents have clearly made an effort to transfer the values by following E G White’s instructions, so many similarities could be spotted between White’s writings and the interviewees’ memories about their upbringing. It was surprising to see how significantly similar the experiences and opinions about Adventist education were.

Creating a positive attitude towards Sabbath should include a practical attitude change in several families on Sabbath mornings: if the week has been busy, and the whole family is tired, at least Sabbath mornings
should be tranquil and stress free for everybody. Since several young adults mentioned that they often do not go to church because service begins so early, maybe the recent debate on the excessively early school mornings in Finland applies to this as well and the service timing should be reconsidered. This has already been noticed in for example Helsinki, where instead of the traditional time, ten o’clock, the other of the two churches starts its service at eleven.

Children’s religious development seems to often include a certain stage of questioning or rebelling against parental values. When this phase surfaces in the family, the worst thing parents can do is to judge children and all their opinions that differ from parental ones. Instead of doing so, many interviewees suggest a more positive viewpoint. They mentioned how important parental support and acceptance of second generation’s personal views was for them. This does not mean, however, that teenagers would not need any limits, but what they mostly need to experience is the feeling that they are accepted and loved as they are, regardless of what they think or do. When young people do not get this acceptance, the parents may, nearly literally, throw out their children with the bath water.

Ultimately, as every individual should be able to decide their values themselves, if the choices they make are not the expected ones, at least the parents can thank themselves for being able to help their children grow up to independent thinkers. It seems that in that stage preaching and punishment do absolutely no good, but with an interested and tolerant attitude communication between generations may be maintained. At least on the habitual level it seems possible to transfer, or rather teach, Sabbath observance or other religious traditions to children for several generations, but only to some extent. Unlike in Bull and Lockhart’s theory, in this study the amount of Adventist generations in family
history does not seem to have a significant influence on the overall transmission of religious tradition.

Still, not all individuals choose to remain within their socialisation group. There is a plethora of families with offspring both within and outside the denomination, that is, parents whose transfer has proven to be successful for some children and unsuccessful for others. Therefore, I would consider it very unfair to judge any educators by claiming it was their fault that their children did not turn out to be believers, however hard the parents tried to behave exactly like all the fancy research would suggest for a successful transfer.

According to Bull and Lockhart’s (1989) theory about Seventh-day Adventist phases, it is mostly the third generation Adventists that distance themselves from the church and often depart from the congregation. Although the comparison between Kohlberg’s theory (1977) on moral development and Bull & Lockhart’s theory (1989) on Adventist generations could be understood such that the people with the highest level of moral judgement leave the church, it is clearly not the whole picture.

In my study there were many people that are third or fourth generation Adventists but are still very active members of the church. Rather I would say that the religion develops within the family and the third generation, whether in the literal or figurative sense, knows the facts and has so much experience of the movement that they have the tools to also be critical towards it. Whether the younger generation chooses to leave the denomination, possibly join another one or to stay within it is an individual choice. The case is quite similar when considering an individual’s moral development: when you know enough, you are able to
decide on right and wrong by yourself without someone or something telling you how to choose.

Leaving a socialisation group is never easy. Besides religious effects, it influences the social life of individuals. If an individual's whole life, family, friends, neighbours, relatives, possibly even classmates or colleagues, belong to a certain religious group, departing from it may leave the person rather lonesome. Even though the religion itself would not hold the individuals within the group, the social ties and the sense of belonging the congregation offers may keep them close to it.

It has been interesting to consider the reasons why some individuals with a religious background turn their backs on their faith and congregation while others stick to them. The process of choosing a direction in life is fascinating. The biggest question in the light of Lindström’s theory is whether the individuals that carry out their parents’ religion have really made a conscious choice for a personal faith, or whether they do it for some other reason, such as guilt.

This work has opened my eyes in many ways to the problematic issues of religious education. I do not yet know whether I will continue studying the topic or pursue a similar theme later on, but there are many questions that I am still interested in in the area of religious education. Especially the socialisation process within different denominations interests me a great deal.

As a whole this study has been an interesting learning experience for me, and I hope it will be of use to the reader as well.
ABBREVIATIONS:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>EGW</td>
<td>Ellen Gould White, a notable Seventh-day Adventist pioneer</td>
</tr>
<tr>
<td>SDA</td>
<td>Seventh-day Adventist / Seventh-day Adventism</td>
</tr>
</tbody>
</table>

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APPENDICES

APPENDIX 1 Seventh-day Adventist Fundamental Beliefs: the Sabbath

Church Manual (1986, 28-29) and Yearbook (1997, 7) define the Sabbath as the following:

The beneficent Creator, after six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our alliance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts.
### APPENDIX 2: Levels of Moral Judgement (Kohlberg et al 1977, 16-17)

<table>
<thead>
<tr>
<th>Level</th>
<th>What Is Right?</th>
<th>Reasons for Upholding Right</th>
<th>Social Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-conventional</strong></td>
<td>Right is usually following the rules.</td>
<td>Reasons include self-interest, avoidance of punishment, deference to power, avoiding physical harm to others, and exchange of favours.</td>
<td>Right and good are seen from the point of view of one individual looking at other individuals or at the physical dimensions and consequences of rules and actions.</td>
</tr>
<tr>
<td><strong>Level</strong></td>
<td>The rules, however, are literal. They are understood in terms of the expectations of a society of a notion of a good person. Bad is a label applied to an act without considering a person’s motive. What is right is limited to following concrete rules or orders with power and punishment behind them; it is not defined in terms of the expectations and welfare of others. Where right is not a matter of obeying concrete rules or commands, it is a matter of serving the interests of the self or those close to self.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Conventional</strong></td>
<td>Right means conforming to and upholding the rules, roles, and expectations of society at large, or conforming to the rules and expectations of a smaller group, like one’s religious or political denomination. “Conforming to and upholding” rules and roles means more than just obedience, it means the inner motivation corresponding to the rules.</td>
<td>Reasons include approval and general social opinion, loyalty to persons and groups, the welfare of others and of society.</td>
<td></td>
</tr>
<tr>
<td>Post-Conventional or Principled level</td>
<td>Right is defined by general or universal human rights, values or principles which society and the individual should uphold. While it is usually right to uphold the law because the law does protect human rights, violations of the law are justified where the law is not protecting human rights.</td>
<td>Reasons are essentially defined by a “social contract”, by the notion that by living in society you have made a generalized commitment to respect and uphold the rights of others (and the laws this entails) or by “principle”, by commitment to moral principles which it is believed any moral person would perceive as rationally valid.</td>
<td>The perspective is prior to society. It is that of a rational individual defining values and principles prior to society or as a basis for defining a good society and committing himself to society.</td>
</tr>
</tbody>
</table>
### APPENDIX 3. White and Lippitt’s Leadership Classification

<table>
<thead>
<tr>
<th>Authoritarian</th>
<th>Democratic</th>
<th>Laissez-Faire</th>
</tr>
</thead>
<tbody>
<tr>
<td>All determination of policy by the leader</td>
<td>All policies a matter of group-discussion and decision, encouraged and assistant by the leader</td>
<td>Complete freedom for group or individual decision, with a minimum of leader participation</td>
</tr>
<tr>
<td>Techniques and activity steps dictated by the authority, one at a time, so that future steps are always uncertain to a large degree</td>
<td>Activity perspective gained during discussion period. General steps to group goal sketched, and where technical advice is needed the leader suggests two or more alternative procedures from which choice can be made.</td>
<td>Various materials supplied by the leader, who makes it clear that he will supply information when asked. He takes no other part in work discussion.</td>
</tr>
<tr>
<td>The leader usually dictates the particular work task and work companion of each member.</td>
<td>The members are free to work with whomever they choose, and the division of tasks is left up to the group.</td>
<td>Complete non-participation of the leader in determining tasks and companions.</td>
</tr>
<tr>
<td>The leader tends to be “personal” in his praise and criticism of the work of each member, but remains aloof from active group participation except when demonstrating.</td>
<td>The leader is “objective” or “fact-minded” in his praise and criticism, and tries to be a regular group member in spirit without doing too much of the work.</td>
<td>Infrequent spontaneous comments on member activities unless questioned, and no attempt to appraise or regulate the course of events.</td>
</tr>
</tbody>
</table>

Definition of Leader Roles. White & Lippitt 1960, 26-27
APPENDIX 4: INTERVIEW BASIC DRAFT

BACKGROUND: NAME, AGE, CITY
How many generations of SDA’s are there in your family?
What is the education and occupation of your parents?
How many children were there in your family?
Where do you come in your family, i.e. first born, second etc?
Where did your family live? (On a SDA campus or elsewhere?)
What is your own education like?
Do you work for the SDA Church?
How many SDA schools, universities, etc, have you attended?
What is your present relationship with the SDA Church like?
   (religious / social / economic / educational?)

CONTACT WITH THE NON-ADVENTIST WORLD
Undesirable / desirable?
Unavoidable / avoidable?
Attitudes towards: Relationships with non-Adventist people, television,
movies, alcohol, cigarettes, discos, pop-music, premarital sex, etc?

DEVIANCEx THE INTEREST TOWARDS SDA CHURCH
Increasing / static / decreasing?

CHURCH INVOLVEMENT
Active / becoming active?
Passive / becoming passive?
Why do you go to church?

BELIEFS
What do you think is the ideal balance of doctrines and spirituality
in faith?
a) Doctrines are more important than spirituality is.

b) Spirituality is more important than doctrines are.

c) They are equally important.

What do you think about SDA doctrines/the Bible?
What does the Sabbath mean to you?
Have you always/sometimes believed in God?
What do you gain from it?

SABBATH EDUCATION

How did your childhood family observe the Sabbath?
Weekly traditions:
How would you describe a usual Sabbath at your childhood home?

FRIDAY EVENING

Did you have a family worship?
What did the children do? What about the adults?

SABBATH MORNING

Was it compulsory to go to church?
What was the general atmosphere like? (tense / peaceful?)

SABBATH AFTERNOON

Did you have friends or guests at your home?
Did you often visit other people?
What did you do?
What kind of a general atmosphere first comes to your mind when thinking about your childhood Sabbaths?
What were the good and bad things about the Sabbath?
What were the things that were argued about (if any)?
What was forbidden?
What was compulsory?
From what age on (or when) could you decide about going to church by yourself?
At that stage, did you go? If not, did you ever resume going there?
When?
How did Sabbath Education show in SDA Schools?

**WERE MOST OF YOUR FRIENDS ADVENTISTS?**
Family friends? Neighbours? Class mates?
If not, how did they comment/act about your keeping the Sabbath?
Were you ever teased about being an Adventist?

**OPINIONS ABOUT SDA EDUCATION**
How would you change the education you received in respect of your own future children?
What kind of things do you appreciate in SDA education? Why?
What are the good and bad aspects of an SDA education?
What effects can authoritarian and *laissez-faire* education have on children’s future Sabbath observance or on passing on the values?
What are the possible outcomes of those? Why?
Would you like your future children to become Adventists?

**How important is the Sabbath in SDA education? Why?**
What are the things you think affected the fact that you (do not) go to church as an adult? Can values be taught? If yes, how? What would an ideal SDA education be like, if the goal was that the children would like to observe the Sabbath when they are adults?
APPENDIX 5: SURVEY QUESTIONNAIRE (Finnish original)

Hei!


Arniika Kuusisto
Kasvatustieteento

1 Ikä:  
   a) alle 15 /  
   b) 15 - 20 /  
   c) 21 - 30 /  
   d) 31 - 35 /  
   e) 36 - 40 /  
   f) yli 40 vuotta

2 Sukupuoli:  
   a) mies /  
   b) nainen

3 Monettako peräkkäistä adventistisukupolvea edustat?  
   a) Ensimmäistä (Kumpikaan vanhemmistani ei ole adventisti, mutta minä olen.)  
   b) Toista (Ainakin toinen vanhemmistani on / oli adventisti, mutta isovanhemmistani ei kukaan.)  
   c) Kolmatta (Ainakin toinen vanhemmistani ja ainakin joku isovanhemmistani on / oli adventisti, mutta heidän vanhempansa eivät.)  
   d) Neljättä (edellisten (kohta c) lisäksi myös joku isovanhempieni vanhemmista oli adventisti.)  
   e) Viidettä tai useampaa; monettako? ______________

4 Montako adventistisukulaista sinulla on?  
   a) ei yhtään  
   b) 1 - 10  
   c) 10 - 20  
   d) yli 20

5 Millainen koulutus vanhemmillasi on?  
   a) kansakoulu  
   b) keskikoulu / peruskoulu  
   c) keskiasteen ammatillinen koulutus / lukio  
   d) korkeakoulututkinto

6 Millainen koulutus sinulla on?  
   a) peruskoulu / opiskelun peruskouluissa  
   b) keskiasteen ammatillinen koulutus / opiskelun keskiasteella  
   c) lukio / opiskelun lukiossa  
   d) korkeakoulututkinto / opiskelun korkeakouluissa

7 Millaisen koulutuksen aiot itsellesi hankkia?  
   ____________________________
8 Olen asunut pääosan elämässä
   a) kaupungissa
   b) maaseudulla
9 Oletko asunut adventistikampuksella tai sen välittömässä läheisyydessä?
   a) en
   b) kyllä Missä? Toivonlinna / Hopeaniemi / Kirjatoimi / Newbold / Muu
      Koska? lapsena / kouluaikana (1.lk-lukio) / opiskeluaitana / valmistumisen jälkeen
10 Olen muuttanut __ 0 - 3 __4-10 __ yli 10 kertaa
11 Suhteeni Adventtikirkkoon on pääasiassa (valitse lähinnä suhdettasi
   kuvaava vaihtoehto)
   a) sosiaalinen, olen mukana pääasiassa ihmissuhteiden vuoksi
   b) taloudellinen, olen työssä Adventtikirkolla
   c) koulutuksellinen, olen opiskellut Adventtikirkon koulu(i)sssa:
      ala-aste / yläaste / lukio / yliopisto
   d) hengellinen
12 Kuvaile suhdettasi
   Adventtikirkkoon.________________________________________________________

13 Ihmissuhteeni seurakunnan piirissä ja sen ulkopuolella:
   a) Suurin osa tai kaikki sukulaisteni ovat adventisteja. Kyllä / Ei
   b) Suurin osa tai kaikki ystävämäiset ovat adventisteja. Kyllä / Ei
   c) Minulla ei ole juuri ketään seurakunnan ulkopuolisia ystäviä. Kyllä / Ei

14 Kuvaile lyhyesti, kuinka suuri osa vapaa-ajastasi kuluu adventistien ja
   kuinka suuri osa ei-adventistien kanssa.____________________________________

15 Valitse yksi numero kultakin riviltä.
   (1 = täysin eri mieltä, 2 = lähes eri mieltä, 3 = en osaa sanoa, 4 = lähes samaa
    mieltä, 5 = täysin samaa mieltä)
   Katson paljon TV:tä 1 2 3 4 5
   Pidän pop-musiikista (rock, heavy jne.) 1 2 3 4 5
   En käytä lainkaan alkoholia 1 2 3 4 5
   Avoliitossa asuminen on Raamatun opetuksen vastaista 1 2 3 4 5
   TV:n katselu ja elokuvissa käynti ovat syntyä 1 2 3 4 5
   Käyn vähintään kerran kuussa pubissa tai tanssimassassa 1 2 3 4 5
   Adventistiystävät ovat luotettavampia kuin muut ystävät 1 2 3 4 5
   Alkoholin juominen on syntyä 1 2 3 4 5
   Kaikki lapsuudenystävän olivat adventisteja 1 2 3 4 5
   Kirkon käsitykset esiaviollisesta seksistä ovat vanhentuneita 1 2 3 4 5
   Adventtikirkossa käyminen on minusta hauskaa 1 2 3 4 5
   Arkisin olen jatkuvasti tekemissäsi ei-adventistien kanssa 1 2 3 4 5
   Sapatti on minulle tärkeä päivä 1 2 3 4 5
16 Kuinka tärkeää sinulle on: (1=turhaa - 5= erittäin tärkeää)
Sapatin viettäminen 1 2 3 4 5
Esiavioillista seksistä pidättäytyminen 1 2 3 4 5
Säännöllinen Raamatun lukeminen 1 2 3 4 5
Adventti­kirkon korostamien terveelliset elämäntavat 1 2 3 4 5
Päivittäinen ruoileminen 1 2 3 4 5

17 Kuinka usein käyt kirkossa?
a) lähes viikottain
b) kerran kuussa
c) muutaman kerran vuodessa
d) harvemmin

18 Olen aktiivisempi
kirkossa kävijä kuin ennen
Käyn harvemmin kirkossa
kuin aikaisemmin
Miksi?

19 Onko ollut aikoja, jolloin et ole uskonut Jumalaan?
a) ei
b) kyllä; koska? Mistä luulet sen johtuneen / johtuvan?

20 Lapsuuteni sapattiiin kuuluivat seuraavat asiat (Ympäröi K = kyllä tai E = ei)
(Jos vanhemmistasi kumpikaan ei ollut adventisti, kun olit lapsi, siirry kohtaan 26.)
a) Perjantai­iltaisin meillä oli perhe­hartausa K / E
b) Sapattina oli pakko mennä kirkkoon. K / E
c) Sapatti oli mukava ja odotettu päivä. K / E
d) Koko perhe vietti lepopäivää yhdessä. K / E
e) Meille tuli usein vieraita kirkon jälkeen. K / E
f) Sapattiaamu oli kiireinen ja vanhempi pinna kireällä. K / E
g) En olisi halunnut aina lähettää kirkkoon. K / E
h) Olen joskus tapellut vanhempieni kanssa kirkkoon lähtemisestä. K / E

21 Lapsuudenkodissani pyrittiin välttämään sapattina seuraavia asioita:
a) TV:n katselu K / E
b) seurakunnan ulkopuolisten lasten kanssa leikkiminen K / E
c) kaupassa käyminen K / E
d) urheileminen (kilpailutilanteet) K / E
e) seurapelien (Monopoli tms.) pelaaminen K / E
f) ravintolassa syöminen K / E
g) sanomalehden lukeminen K / E
h) elokuvissa käynti K / E
i) romanien lukeminen K / E
22 Mitä muuta lapsuutesi sapattiin tyypillisesti kuului? Mikä oli mukavinta ja mikä kurjinta?
_______________________________________________________________________
_______________________________________________________________________

23 Minkä ikäisenä saat itse päätää, lähdetkö kirkkoon sapattina vai et?

24 Mitä hyvää ja mitä huonoa näet saamassasi uskonnollisessa kasvatuksessa?
_______________________________________________________________________

25 Mitä teksit toisin omien lastesi kohdalla?
_______________________________________________________________________
_______________________________________________________________________

26 Voisitko (tai olisitko voinut) kuvitella meneväsi naimisiin ei-adventistin kanssa?
   a) kyllä, vaikkei hän olisi uskossa
   b) kyllä, jos hän olisi uskossa
   c) en

27 Toivoisitko voivasi kasvattaa omat lapsesi adventisteiksi? Kyllä / Ehkä / En

28 Toivoisitko, että omat lapsesi viettäisivät sapattia aikuisina? 
   Kyllä / Ehkä / En

29 Haluaisitko, ettei lapsesi noudattaaisivat Adventtikirkon korostamia terveitä elämäntapoja aikuisina?
   Kyllä / Ehkä / En

30 Kuvaile oman uskonelämäsi kehitystä lyhyesti.
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

31 Mitkä tekijät vaikuttavat siihen, että käyt / et käy kirkossa?
_______________________________________________________________________
_______________________________________________________________________

32 Millaisia vaikutuksia vapaalla ja tiukalla uskonnollisella kotikasvatuksella on mielestäsi arvojen siirtymiseen vanhemmilta lapsille?
_______________________________________________________________________

33 Kuinka tärkeä osa adventistista kotikasvatusta sapatti on? 
Miksi?
_______________________________________________________________________
_______________________________________________________________________
34 Millainen kotikasvatus olisi mielestäsi ihanteellinen, jos tavoitteena olisi, että lapset viettäisivät sapattia aikuisina?

Jos sinulle tulee mieleen jotain muuta sapattikasvatukseen tai uskonnolliseen kotikasvatukseen liittyen, ole hyvä ja kirjoita kääntöpuolelle.

Kiitos ja hyvää juhannusta!
APPENDIX 6: SURVEY QUESTIONNAIRE (translated from Finnish)

I am doing my Master’s Research Thesis for the Educational Department of Helsinki University (Teacher Education); my instructor is assistant professor Markku Pyysiäinen. The topic of the study is religious home education within the Seventh-day Adventist church; my special interest is in the transfer of Sabbath and values from parents to children. All the information you give is strictly confidential; the data will be processed statistically. Every answer is valuable, I hope that you answer carefully. Thank You!

Arniika Kuusisto
Student of Education

1 Age: under 15  f = 3  2.8%
         15-20
         21-30
         31-40
         over 40

2 Gender: male / female

3 How many successive Seventh-day Adventist generations are there in your family?
   a) One  (Neither of my parents are Adventists, but I am.)
   b) Two  (Besides me, at least one of my parents is / was an Adventist, but none of my grandparents were.)
   c) Three (Besides me, at least one of my parents and one of my grandparents is / was an Adventist, but their parents were not.)
   d) Four (Besides the ones above, also at least one of my great-grandparents is / was an Adventist.)
   e) Five or more: how many? ______________
4 How many Adventist relatives do you have?
   a) None
   b) 1-10
   c) 10-20
   d) More than 20

5 What is the level of your parents schooling?
   a) Lower elementary school
   b) Intermediate / upper elementary school
   c) Vocational school / high school
   d) University degree

6 What is the level of your schooling?
   a) (I study in) elementary school
   b) (I study in) vocational school
   c) (I study in) high school
   d) (I study toward a) university degree

7 What kind of schooling are you planning to get?
   ________________________________

8 I have lived most of my life in...
   a) A city
   b) A rural area

9 Have you lived on or adjacent to an Adventist campus?
   a) No
   b) Yes; Where? Toivonlinna / Hopeaniemi / Kirjatoimi / Newbold / Other
      When? As a child / in the school age (elementary - high school) / as an
      undergraduate / after graduating

10 I have moved ___ 0 - 3 ___ 4 - 10 ___ more than 10 ...times
11 My relationship with the Seventh-day Adventist church is mostly...
   a) Social, I participate because of my relationships with others.
   b) Economical, I work for the SDA church.
   c) Educational, I have studied in SDA schools.
   d) Spiritual.

12 Describe your relationship with the SDA Church.

_______________________________________________________________________

13 Relationships within and outside the church:
   a) Most or all my relatives are Adventists. True / False
   b) Most or all my friends are Adventists. True / False
   c) I have hardly any friends outside the church. True / False

14 Describe briefly, how much of your free time you spend with Adventists and
   how much with non-Adventists.

_______________________________________________________________________

15 Choose one number from each row.
   (1 = fully disagree, 2 = disagree, 3 = I don’t know, 4 = agree, 5 = fully agree)
   I watch TV a lot. 1 2 3 4 5
   I like pop-music (rock, heavy, etc.). 1 2 3 4 5
   I do not use any alcohol. 1 2 3 4 5
   Cohabitation without marriage is against the Bible. 1 2 3 4 5
   Watching TV and going to the cinema is a sin. 1 2 3 4 5
   I go to a pub or dancing at least once a month. 1 2 3 4 5
   Adventist friends are more reliable than other friends are. 1 2 3 4 5
   Drinking alcohol is a sin. 1 2 3 4 5
   All my childhood friends were Adventists. 1 2 3 4 5
   SDA ideas about sex before marriage are outdated. 1 2 3 4 5
   I consider going to the SDA church fun. 1 2 3 4 5
   In my everyday-life, I am constantly among non-Adventists. 1 2 3 4 5
The Sabbath is an important day for me.  1 2 3 4 5

16 How important do you consider the following issues:
(1 = unnecessary  - 5 = very important)
Observing the Sabbath  1 2 3 4 5
Refraining from sex before marriage  1 2 3 4 5
Reading the Bible regularly  1 2 3 4 5
The healthy way of living emphasized by the church  1 2 3 4 5
Daily prayer  1 2 3 4 5

17 How often do you attend church?
   a) Almost weekly
   b) Once a month
   c) Few times a year
   d) More seldom

18 I am more active going to  1 2 3 4 5 I’m more passive going to
the church than I used to be. the church than I used
to be.
Why?_________________________________________

19 Have there been times when you did not believe in God?
   a) No.
   b) Yes; when? Why do you think you were/are having that phase?
      _______________________________________
      _______________________________________

20 My childhood Sabbath included the following events:
(If neither of your parents was an Adventist, when you were a child, continue
with question 26.)
   a) On Friday evening, we had a family worship. Yes / No
   b) On Sabbath, we had to go to the church. Yes / No
c) Sabbath was a nice and positively expected day. Yes / No

d) The whole family was together for the day of rest. Yes / No

e) We often had visitors after the church. Yes / No

f) On Sabbath morning, we were in a hurry and parents were tense
   Yes/No

  g) I would not always have wanted to go to the church. Yes / No

h) I sometimes quarreled with my parents about going to church. Yes / No

21 In my childhood home the following actions were avoided on Sabbath:

  a) Watching TV Yes / No

  b) Playing with non-Adventist children Yes / No

  c) Going to the grocery store Yes / No

  d) Sports (competitions) Yes / No

  e) Playing games, e.g. Monopoly Yes / No

  f) Eating in a restaurant Yes / No

  g) Reading newspaper Yes / No

  h) Going to the cinema Yes / No

  i) Reading books, other than religious ones Yes / No

22 What else did your childhood Sabbath typically include? What was fun and what was unpleasant?

23 How old were you when you could decide for yourself, whether to go to the church or not? ___

24 What are the positive and negative features in the religious education you gained?

____________________________________________________________________________________

____________________________________________________________________________________
25 What would you do differently for your own children?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

26 Could you think / have thought of marrying a non-Adventist?
   a) Yes, even though he / she would not be a believer.
   b) Yes, if he / she would be a believer.
   c) No.

27 Would you wish to bring your children up as Adventists? Yes / Maybe / No

28 Would you wish that your own children would observe the Sabbath as adults? Yes / Maybe / No

29 Would you wish your children would follow the healthy way of living, emphasized by the SDA church, when they are adults? Yes / Maybe / No

30 Describe the development of your spiritual life briefly.

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

31 Which factors influence on your going / not going to the church?

____________________________________________________________________

____________________________________________________________________

32 What kind of effects do you think free and strict religious home education have on passing on the values to the children?

____________________________________________________________________

____________________________________________________________________

33 How important part of the Adventist home education is Sabbath? Why?

____________________________________________________________________

____________________________________________________________________
34 What would an ideal home education be like, if the goal was that the children would observe the Sabbath in their adult life?

If you have something else to say about Sabbath education or religious home education, please write it on the other side.

Thank you and have a nice Midsummernight!