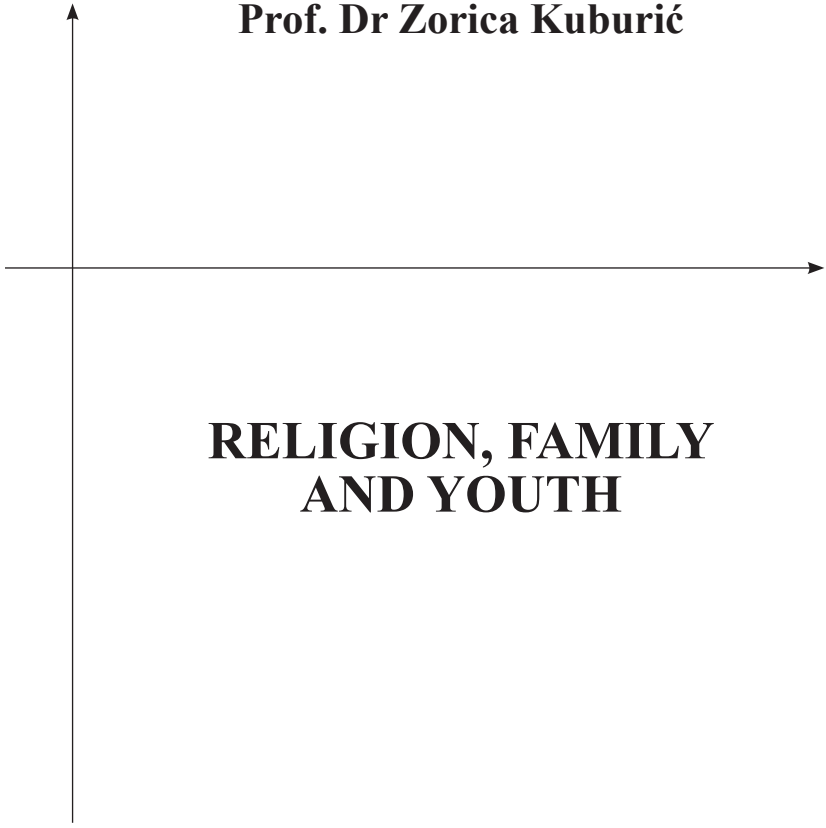
Prof. Dr Zorica Kuburić

RELIGION, FAMILY AND YOUTH

Prof. Dr Zorica Kuburić



RELIGION, FAMILY AND YOUTH

CEIR Novi Sad, 2023.

Prof. Dr Zorica Kuburić

Religion, Family and Youth - New Revised Edition

Reviewers:

Prof. Dr Đuro Šušnjić

Academician Dr Vladeta Jerotić

Prof. Dr Aleksandar Birviš

Translators:

Karolina Lorencin

Aleksandar Veljić

Ivan Dinić

Readers:

Prof. Dr George Wilkes

Technical editor:

Slobodan Blagojević

Published by:

CEIR, Novi Sad

Printed by:

Čigoja štampa

CIP - Каталогизација у публикацији
Библиотеке Матице српске, Нови Сад
316.356.2:2
316.346.32-053.6:2
274/278
KUBURIĆ, Zorica, 1954-
Religion, family and youth / Zorica Kuburić ; [translators Karolina Lorencin, Aleksandar Veljić, Ivan Dinić]. - New revised ed. - Novi Sad : CEIR [i. e.] Center for Empirical Research of Religion, 2023 (Beograd : Čigoja štampa). - XLII, 596 str. : ilustr. ; 21 cm
Tiraž 100. - Napomene i bibliografske reference uz tekst. - Bibliografija. - Registar.
ISBN 978-86-84111-49-6
а) Породица -- Религија б) Млади -- Религија в) Протестантизам
COBISS.SR-ID 113372425

CONTENTS

ABOUT THE BOOK

REVIEWS

Đuro Šunjić: Religion, Family and Youth i
Vladeta Jerotić: Youth and Religion xi
Aleksandar Birviš: Young People seen in a different Perspective vi
Zorica Kuburić: Preface to the First Edition xxi
Zorica Kuburić: Preface to the Second Edition xxv
Zorica Kuburić: Preface to the new Revised Edition xxxi

SUMMARY xxxv

I THEORETICAL PART

INTRODUCTION 1

THE FAMILY 7
Socialization of the Person 11
The Behavior of Parents toward their Children 19
The Parental Acceptance-Rejection Theory 24

RELIGION 41
Forms of Religion 41
Functions of Religion 44
Classification of Religions 48
Belonging to World Religions 52
Typology of Religiosity and Believers 57
Indicators of Religiosity 59
Belief of the Adventists 63
Ritual in the Adventist Church 81
Loyalty to the Church 90

Religion from the Sociological Perspective..... 91
Position of Adventism in Historical Perspective
of the Church..... 116
Protestantism and Schisms..... 120
Adventists 126
Ellen White and her Role in the Adventist Movement ... 135
Valuegenesis..... 179
About Small Religious Communities in Serbia 196
Religion, Education and Personality..... 205

YOUTH

The Self-Image of Adolescents..... 212
A Review of Earlier Research on Self-Image 232
Describing Different Variables of the self..... 241

II EMPIRICAL PART

METHODOLOGY OF EMPIRICAL RESEARCH..... 251
The Subject and Goal of the Research..... 251
The Method..... 253
Sample..... 253
The Instruments of the Research..... 263
Statistical Procedures in Use..... 273

RESULTS OF THE RESEARCH ON
THE ADVENTIST FAMILY 275
The Uniqueness of the Adventist Family..... 278
The Rearing of Children in the Adventist Family..... 290
The Attitude of the Adventist Family to the Social
Surroundings..... 322
The Effect of Religious Education
Self-Image of Young Adventists 338

THE DIFFERENCE BETWEEN ADVENTISTS AND THOSE AROUND THEM 343
The Difference between the Adventist Family and the Family in the General Population 349
Differences between Adolescents 349
The Difference between the Parents of Adolescents 354
Differences between Young Men and Young Women 359
The Differences between Children of Pastors and Children of Believers 365

FAMILIES OF ADOLESCENTS 371
Goal of Upbringing 371
Family Upbringing 376
Religious Upbringing 385
From Parents' Perspective 390
Family Atmosphere 397
About Significance of Family Union 410

RELIGIOSITY OF ADVENTISTS 435
Attitudes Towards God 436
Way of Salvation 446
Life style 456
Attitudes about the Church 464

SELF IMAGE OF ADOLESCENTS 471
Self-Image of Young from Religiously Mixed Families 502
Self-Image of Young from Adventist Families and Those Arriving from "This World" 506

PRACTICAL IMPLEMENTATION OF THE RESULTS
One Learns Love and Religiosity in a Family 516
Religion Flows into a Person through the Church, But It is also Frequently Deformed in It 520

Self-Image of a Religious Person
Torn between What is Allowed and What is Wanted 521
Christianity is a Religion of Love 524
Love toward Oneself and Love toward Others 528

CONCLUSION
In what Way is God revealed to Man in Christianity? 530
God in the Shadow of First Experiences 533

REFERENCES 537

APPENDIX 573

INDEX 589

ABOUT THE BOOK

Family is the original community, home is the original temple

All research related to religion and family has been basically conducted by males. Almost all the books on those two subjects are also authored by males. Almost all the institutions based on religion and family had been founded by men. And almost all experiences on the subjects that have been published were those of men. In sum, it is all about the discourse of males about male experience, and from the standpoint of men. As a result, male experience is identified with human and religious experience in general. Now that is very problematic. Why? Because men's experience has become the standard for all the experiences that may be encountered in both religion and family!

Throughout history, men have been forcing on women their definitions of realities as the sole truths out there. Thus, male-originated definitions excluded the importance of female experience. Had the female experience of reality been accepted rather than the male ones, we can only guess how reality would appear. The conclusion that Andjelka Milic comes to in her book *Women, politics and family* (Belgrade, 1994, page 165) turns out to be well established. That conclusion states, "Instead of defining themselves, women have allowed others to define them."

Let me remind you of certain facts: Among 12 disciples of Christ, there are no women; there were also no women among his 72 disciples following Christ's death and resurrection from

the dead. Christianity has witnessed much effort to promote equality of all humans, not only before God and the law, but also in the area of male-female relationships. That was a very novel idea compared to the Jewish and the Graeco-Roman worlds, which both rested on the principle of inequality.

A Christian thanks his God for making him a brother to all people, regardless of all the differences among them, including those of gender. On the other hand, an Orthodox Jewish man thanks God for not having made him a female. A Greek male, on the other hand, thanked his gods for not being a barbarian. Even though there is a principle of equality of males and females in Christian belief, yet no woman, or holy woman, has ever been declared a metropolitan, patriarch, episcope, deacon, or a priest, at least not in the Orthodox tradition. From that we draw a clear conclusion: the role of a mother is highly appreciated, while the female role as a religious figure has been greatly undervalued.

The mistakes and sins of men against women have not been yet adequately named. In any event, those names should be proportionate to the depth of mistakes and sins. Because a family in which the father is a god and the mother is a slave can by no means be called Christian. Why? Well, because the Christian faith not only advocates the equality of sexes (except when it comes to natural differences), but also their equality before the law and before God.

The purpose of female studies, or female scriptures, is not only to point out and demonstrate "structural injustices" against women, but also to form a methodological base for far more accurate and wholesome understanding of the entire human experience, since male experience is only half of the truth, while the other half is found in female experience.

We have in front us a book on religion and family. Actually, it is a doctorate dissertation written by a brave and educated woman, which proves that even though women are traditionally silent they can still become very vocal in public! And because they were unable to speak publicly, women developed a secret gossip. Men represent the history of the state, but women represent the history of family. Her nature that touches upon the public sphere is also valid privately!

Both religion and family are universal phenomenon. We find them in all societies and all cultures. That does not mean that they are inevitable, or to say that every man has to be a believer and every woman has to get married. Actually, we are aware of both individuals and groups that are not believers, as well as those that remain single.

The religious and family communities are certainly the oldest and the most sustainable human communities. Within those communities some important needs and wants are being satisfied! All the ideas, beliefs and institutions that do not meet human needs and wants are doomed to failure. Religion and family have not died out. Therefore, they do satisfy personal, collective and universal human needs and desires. Yes, they are old, but not obsolete! Yes, they are infested with old people's diseases, but they haven't died out! The meaning and significance of a particular phenomenon can also be assessed by its own resilience, as well as its own survival through the long periods of natural and societal storms. We could say that both phenomena, religion and family, have been there as long as man himself has existed. Because of that, every man can easily become convinced that there is something lasting, not to say eternal, in what is temporary.

Every single loose and/or irresponsible attitude toward marriage and family does undermine the foundations of a wider community. Strong family means a strong society. Likewise, when family is in the condition of disintegration, society itself is in decline! That is why all forms of authorities have always supported the institutions of marriage and family. As far as the church is concerned, adultery and divorce were regarded as sins ("what God has joined together, let man not separate"). As far as the state is concerned, the relations within family and marriage are regulated by the law. On one hand, marriage is the best way to praise God; on the other, a successful marriage is the best guarantee for a healthy society.

From a sociological standpoint, family is defined as a primary union of parents and their children. At times that definition includes their blood relatives as well. It is a unit within which basic biological, social, cultural and religious needs and desires are fulfilled. A family is a society in small, the first workshop of authoritarian awareness and conduct within which all the social processes and relations that we find in a big society are also seen. Family is a place where, from time immemorial, there are processes of production, exchange, distribution, spending, saving, character development, education, healing, power struggle, reputation, planning, loving, hating… That is why each family member cares about the opinions and actions of other family members – they are not indifferent one toward the other! Dead people have no disputes. It is only live people, who are not indifferent toward one another, that have mutual disputes and conflicts (one fourth of homicides happen within family units).

According to Christian understanding, family is not only a human community, it is also a divine community; marriage is a holy sacrament, not only a secular institution. Both have double

roots: in heaven and on earth! It stems from the Christian teaching that Christ was both God and man. He did not only preach the faith, He also lived in a community. Thus, the spirit of the family is *divine*, while its body is *human:* "the spirit is willing, but the body is weak" (we are Christians in spirit and pagans in our hearts). This double nature of marriage and family – sacred and secular – demands two approaches in research: to understand the inner meaning and to explain the outer forms of family life. A family is not only a natural and social community linked through blood or marriage connections of its members; it is also a spiritual community whose members are linked through common beliefs and family cults.

Family is primarily a *religiously founded community.* The easiest way to perceive that is to analyze marriage in a bit more detail. What is marriage? The myth says it is unification of two beings that were separated – a spiritual union. "And the two shall become one", "a small church within the big one". We are still two in the flesh, but spiritually we have found the missing part, our second "I". Marriage is not only a social institution, but also a spiritual experience: a soul cannot live on before it finds its own alienated part that is painfully lacking! Marriage is a quest for man's lost half: without the half we call "female experience" we are not wholesome individuals. Such experience any man will have who gets married. At the same time, such a man does what the hero of the holy story had done at the beginning of time. Family is the original community, home is the original temple.

There are enough reasons for us to say that religion is no longer the issue of society, but it has not yet become an individual matter. For now, it is a family matter. Family is a spiritual and so-

cial community in which the father is identified as God, mother as the Church, and children as a small believing flock.

Religion is adopted during the process of socialization, just as is the case with all other opinions, attitudes, beliefs and values. Children adopt their parents' religion, in the same way they adopt their parents' political orientations. In families whose parents are not significantly involved in religion and politics, children do not show much interest in these matters. The religious beliefs of children still depends more on parental beliefs than on what they learn in religious education courses.

A child tends to believe what the individuals in his surrounding believe. A child adopts the view of the world that it draws from its immediate environment. Children neglected or rejected by society and family tend to experience their god or spirits in which they believe as powers that bring illness and inflict pain; children who are loved and approved of tend to see a merciful and good being in a god or a spirit they believe in. It all depends on the image of God that children acquire in their family: is it a God who punishes and judges, or one who loves and understands?! The feeling of parental acceptance leads to feelings of trust toward God; feelings of parental rejection leads to feelings of fear from a God. On page 379, Zorica Kuburic underlines the following:

"All my research has brought me to one conclusion: in Christianity everything depends on the image of God that is present in the human mind".

Religion is adopted and acquired. It is not hereditary. It is inherited culturally, not biologically. The inceptions of religion are obvious in the very first year of child's life through the formation of the foundational trust between mother and child. Reli-

gion is a historical reality which, in the process of socialization, becomes a subjective reality as well. A child understands and accepts a religious teaching to the extent of its awareness, while adopting religious belief and experiences to the extent of being unaware of itself. It can adopt a specific belief without even questioning the reason to believe in such a thing. For example, it may know a prayer but not understand it, just as a group of people can partake in a religious rite but have no idea about its deeper meaning. "A child is a mirror in which parents can see themselves," observes Zorica Kuburic in her book.

The main guiding principle in Zorica Kuburic's research is this: if both parents share the same faith and values pertaining to a given faith, their children will tend to adopt the same faith and the same system of values. Among such children we can rarely encounter divided personalities. In those families where one parent is a believer and the other is not, children are, by and large, reluctant (un)believers: in such families divided personalities are frequent cases because they are crucified between two different systems of values and two models of identifying. On page 390 of this book, we read the following:

"In religiously mixed marriages the parents reject their children much more frequently than in homogenous marriages". That is why almost all religions do not recommend mixed marriages, even though they tolerate them in certain circumstances where certain rules apply.

The power of family to form personalities supersedes churches, schools and state: those are the four institutions, the four workshops that cherish and elevate the authoritarian spirit! That is the place where the original religious experience is translated into its institutional form, and in that process it gets changed to a

degree that instead of leading to salvation it actually leads away from it. That is the place where the original religious experience often becomes so staunch in its dogma and rite, while the feeling of love is experienced as obligation and the value of faith is expressed in a way that it becomes a set of norms that burden one's conscience. This research shows in its full light the fact that in a Protestant family (of Adventist persuasion) there is a lack of playing and joy for life. And why is that? Well, that is because religious formalism and discipline are in the first place and that makes children feel more rejected compared to their peers in the general population.

Family based on the principle of work, order and responsibility, pushes freedom, spontaneous attitude and emotions into second place. Religious families are more likely to raise their children in a manner to prevent, rather than to encourage! Control takes precedence over personal autonomy. The more family life is bridled by the norms and rules, the less is there understanding and love between its members. That is why we should not be surprised over the results of Zorica's research which say, "the attitudes and outlooks of the youth of Adventist families resemble their parents rather than their peers in the general population" (page 389).

I would like to conclude this analytical review by a comment or admonishment to all researchers. We can pass by the issue that the questions of what is religion and what is family can be pushed to the back burner; more important is the question of what they do to form young beings. Or to put it this way: it is more important what socio-psychological consequences those two factors produce in the attitudes and conduct of young people. However, to assume the theory of socialization and apply it to faith, that is to do so uncritically, would be erroneous and sin-

ful. Namely, the theory of socialization that claims that faith is being adopted in the same manner as any other belief and attitude suffers from serious limitations:

It cannot explain the differences in religious beliefs, in spite of the fact that within one and the same unique system of socialization there are differences. (In families that have more children not all them have adopted their parent's faith, or have not accepted it in the same way – one child may believe and other may not, even though their circumstances have been the same);

This theory does not point out motivational forces because one learns something only when it corresponds to personal needs or desires;

It does not perceive different ways to fulfill the same need;

The theory supposes that religion will remain the same, meaning it would not be changed over the time because socialization is always assumed to be the same process;

This theory is unable to explain or comprehend the rise of new religious movements, or the decline and disintegration of the older ones (M. Argyle, *The Social Psychology of Religion*, Routledge, London 1950, page 190). Had sons and daughters unquestionably obeyed their parents, the world would not have moved forward a single bit and we would still be living in caves! Everyone would think the same, would feel in a similar way, and everyone's conduct would be the same.

Parents have complained that their children do not obey them, while they keep forgetting that disobedience marked the beginning of human history. Behind every brave and wise NO, there was a new opportunity, a new truth to come. The obedient do not know how to create, they know how to imitate. Obedient in-

dividuals have not creative power, they only know how to imitate. Children create spontaneously and they are disobedient out of necessity. To be with children means to be at the sources of creativity, at the sources of life. I have seen how worlds were created through their dreams. Children hover in the air like laughter, like a smile, and they are able to see the ridiculous in this serious world, as well as in the serious worlds of their parents.

A child is an all-encompassing symbol of future development: it is a symbol of the world itself, a symbol of the origin of life. It represents innocence, purity, freshness, an uncalculated spontaneous attitude, that is, unity over any difference, where choice has not yet become responsibility and torment! The future is currently being developed. The shape of society tomorrow depends on the shape of our children today. Anyone who in some way belongs to this innocent people can be counted among the elect because he is a carrier of the future. The tree of life is contained in the seed. In children we find all that we ourselves are lacking and all we need as our daily bread: sincerity, a naïve attitude, and that optimistic outlook on the world. We remember all those values when we encounter children. In his work *Scientia sacra*, Bela Hamvash explains on page 175:

"When a new born baby in Meixco starts crying, the father goes out to solemnly announce that a new world has been born".

Prof Dr Đuro Šušnjić[1]
University of Belgrade, Faculty of Philosofy
October 1, 1996.

---

1 Šušnjić, Đ. (1996). Zorica Kuburić: Religija, porodica i mladi. *Zbornik Matice srpske*, 1996, str. 335-338.

Youth and Religion

Zorica Kuburić in her book uniquely chooses the Adventist family as the model for a Protestant religious family in Orthodox context, taking special interest in the creation of self-image in the young of these families. First of all, the study deals studiously and comprehensively with theoretical and empirical research, then examines the self-image of adolescents in five aspects of the self: psychological, social, sexual, familial and adaptive. It examines the religious self through four dimensions: attitude towards God, method of salvation, lifestyle and closeness to the Church. A survey was conducted in eight cities of Yugoslavia in period from November 1993 to May 1994 in Adventist churches. Answers were given by members, pastors, parents and adolescents. Over five hundred Adventists were involved in the survey, with a control sample conducted in elementary and high schools, and colleges.

The results of the survey indicated the great involvement of Adventist families in passing on their religious beliefs to their children. It also showed the differences that exist between Adventists and the general population. In other words, these results point out differences between the demands of contemporary society and the state of the young, as well as religious beliefs of the young in Adventist families.

In the conclusion of her study, which is based on extensive, present-day literature in the realm of sociology of the family, sociol-

ogy of religion and personality psychology, Zorica Kuburić asks several significant questions about the subject of religion and religious upbringing. She gives cautious answers based on her scientific work. These central questions that refer to religion in general, especially the Christian religion and, in this case, to the Protestant confession of Adventist evangelicals are as follows:

1. How does God reveal himself to people in the Christian religion?
2. What is the role of God in early family experiences?
3. What is the relation between a personal experience of God, especially among converts, and the traditional family belief of people?
4. Does man redeem himself by faith or by good works?

The revelation of God in the Christian religion depends on the level of spiritual progress in each person. According to Scot Peck, there are four levels in this kind of progress: 1) a state of confusion and disorientation, 2) then a state that lasts the longest and is the most frequent, which is the institutional and formal type of believing, 3) the individual, investigative (skeptical) state, and 4) the mystical state (inner peace and freedom, tolerance for all). Only the last two states in the spiritual progress of a person, in my opinion, offer room for creativity. It is characteristic for interpersonal relations in the different spiritual states to be interlaced with misunderstanding.

The author of the book replies to the second question with confidence: God, religion and love are introduced (or not) first of all in the family, through the identifiable figures of the father and mother. The attitude of parents towards religion will often determine the lifelong attitude of their children towards religion. This

approach can be theistic (the Orthodox Christian, Roman Catholic and Protestant theistic approach), atheistic, or agnostic.

As for the third question, religiosity that arises from a personal experience of God gives young people a certain advantage over those who inherit the traditional religiosity of the family. Nevertheless, to most young people, be they Orthodox Christian or Adventist, the religion that one grows up with seems like food without taste or smell. To those who have converted to a different confession, life seems to become more dynamic, first of all because they have a reason to feel remorse. The surveys done by Zorica Kuburić reveal an even greater emotional ambivalence among new believers (especially among those from mixed marriages) in comparison with traditional young Christians. However, when it comes to young Adventists, it seems like they are in a constant state of ambivalence. The dilemma is whether to remain permanently "under the glass dome" of the Adventist family and relatively separated from the rest of society or to expose themselves to the "storms of life" and taste "forbidden fruits". The former makes them discontent. The latter, such as premarital sexual relations, marriage to a non-Adventist, clubbing, and the consumption of alcohol, drugs, smoking, coffee and non-vegetarian foods, is not done in strict Adventist families.

Finally, the author's reply to perhaps the most interesting and complex question of how someone redeems himself, whether by faith or by good works, cannot be simple. The actual research of the protestant (Adventist) family has shown that this answer cannot be unequivocal. The conviction that originated with Martin Luther states that believing in God is sufficient for the salvation of man ("Only belief saves"). However, in numerous protestant denominations (and especially within the Adventist Church) it is derived from this conviction that legalism, rational-

ism and formalism prevail particularly in bringing up the young. Freedom of choice for every man, that is, the natural curiosity of the young about the new and the different, is neglected. Although discreetly inclined towards salvation by belief rather than by "works of the law", Zorica Kuburić believes that "legalism is intrinsic to man". Precisely due to that more frequent reforms are needed in the Church.

Believing in salvation by God's mercy alone can be learned "only in the warm and loving atmosphere of people, who are able to show mercy and loving acceptance... Vindication by belief includes God's unconditional love for a sinner. Such a believer does not try to earn God's acceptance because he believes that God accepts him as he really is". It is hard, unfortunately, to imagine that the number of people who believe in God this way is large. But how should we understand the words of Christ: *Be as perfect as your heavenly Father is!* Zorica Kuburić is in fact right when she writes, "I consider that belief in a loving and forgiving God is a dominant value of the religiosity that liberates one from the feeling of guilt. This belief helps in the development of love and forgiveness in the life of the believer."

To me personally, it seems that this apparent antinomy (belief – good works) is resolved by the help of *conjunctio oppositorum.* A firm belief in God's blessing and protection naturally includes good works whereby the believer confirms his love of God and people. On the other hand, the very thought of a believer that his personal efforts accompanied by "works of the law" are sufficient for his personal salvation without God's grace (mercy) is blasphemy. It distances man from God and slowly paves the way to Nietzschean arrogance of twentieth century man, who proclaimed long ago that "God is dead" and that man is superhuman.

Apparently, although it deals with an extraordinarily rare and specific subject Zorica Kuburić's book discusses, in the best possible interdisciplinary way, actual problems of the modern family in the world and here, in our country. It takes into consideration of the vulnerability of the patriarchal family as Christian moral values and religion slowly disintegrate, challenging the reader to ask himself this unusual question: *do only some small religious communities of Protestants and some strict Orthodox Christian believers maintain the patriarchal and dominant role of the father in the family today?*

Dr. Zorica Kuburić's research on the Adventist family once again illustrates all the complexity young people face in developing their own personal identity today. It shows the important role that Christian religion has in renewing faith, that is to say, for young people to create a lasting personal identity with the help of belief.

The author leaves some questions unanswered –those could be subjects for new studies: about the advantages and disadvantages of the protestant religious community (perhaps a new piece of research on Baptists or Pentecostals would answer that question) compared to the traditional family upbringing of Orthodox Christian believers. Otherwise, the author has prudently avoided getting into theological discussions – which are not in the least irrelevant – about the deeper distinctions between the theological teachings of the Orthodox and Protestant Churches.

Academician Dr Vladeta Jerotić,[2]
Member of the Serbian Academy
of Sciences and Arts.

2 Vladeta Jerotić (1996). Mladi i religija. *Gledišta*, Vol. XXXVII. No. 3-4. str. 239-241.

Young People Seen in a Different Perspective

The foremost characteristic of this book is that it has been written honestly. The results achieved have been verified, the samples correspond to the true state of affairs, and the limits have been clearly established, so that one knows what the real conclusion is and what remains to be studied. And, it is admirably straightforward.

Necessarily, the research had to include boundary areas. Given that religion is an unavoidable phenomenon, there was a need to take a glimpse at theology. That is why we encounter statements such as: “Man's attitude toward God is his religiosity”; “Religiosity is also when God answers man's call”; (p. 380 in the Serbian original) “If ritualisation is the characteristic of each of the eight levels of development, then it is also natural that man's religiosity since the beginning of time till today has been accompanied by ritualisation, and that ritual is a component of man's psychological being which accompanies living faith”; (p. 152) “If God exists for a man, then he tries to establish communication by prayer; he tries to understand God intellectually, that is why he reads holy books; he tries to show his feelings and so he brings Him offerings and sacrifices” (p. 303) and others, elsewhere.

These theological topics are also creditably elaborated and harmoniously woven into the material of the book. Besides these, there was pre-existing material that required exact research. It included statistical data processing, the presentation of graphs and calculations. That work was also done in a consistent manner.

Society, regardless of changes and the belief in changes, works on emulating itself. The new image is never identical because of the existence of gender differences and generation gaps. It has been creditably shown that this is the charm of the family, although the wish prevailing in most of us is an idyllic image of the family that has never existed. There are two aspirations in children: to imitate their parents and to tackle something their elders could not do, did not dare to do or did not know how to do. This prevents us from lulling ourselves into the melodramatic image of a harmonious and delightful family, but it is what drives society. Besides, this book shows that there can be no progress in science without a venture that others have not yet undertaken. Adventurism need not necessarily mean being on the brink of criminality, it is also to be found in the antechamber of progress.

The book continues some tests and verified models, but is not turned into Procrustean bed. Points of view were developed as the work progressed, some viewpoints were corrected, others were rounded off and – I must emphasize – took on a more profound meaning.

The second characteristic of this book is that my colleague, Professor Kuburić, loves her work, but she loves the Church, which impresses me even though I am not a member of the same religious community.

An interest in young people is also a proof of love. Of course, young people can be studied from the already old-fashioned point of view of "today's youth". That means young people who are "not like we were". A Babylonian inscription, written even before the time of our forefather Abraham, says, "Today's young people do not respect or obey their elders as we respected and obeyed ours, neither do they serve the gods as we did".

The same thing was said to my grandfather, then to my father, and to me, and most probably it will always be the same, whenever one talks about young people. Doctor Radmilo Vučić, the professor with whom I studied pedagogical science, said, "The term today's youth was devised by people who have no feeling for the beauty of the young soul".

This study reveals some bitter facts, such as formalism instead of excitement, hypocrisy instead of honesty, legalism instead of living faith and other aspects of religious life or, better said, religious practice. Anyhow, bitterness has not diminished love for the Church or the beauty of the young person's soul.

Another kind of love is shown here: a love for people in general and that is to say, for secularized Orthodox Christian society. Nowhere is there any indication of the passionate intolerance of that otherwise spiritually indifferent society.

The third characteristic of this book is competence. Religion, sociology, and psychology are not only balanced here, but every topic has been thoroughly studied, using plenty of appropriate literature, paying careful attention to avoiding mistakes and maintaining a critical attitude to all the material. Understandably, psychology would undoubtedly have more conclusions to add if the research were to extend beyond the family and transcend the age group under consideration.

Still, one segment of research has been left untouched: religious relations, the family and the phenomenon of disorders in the young personality, the family itself and broader communities, including the Church (as the one being studied, and others) and, of course, the general public.

In this study, a number of questions were raised (after p. 280), for instance, questions like the importance of family unity.

Questions of importance have been often neglected by others, although they direly need to be addressed.

We are still overwhelmed by superficial conclusions about society and religion. This is in part due to the work done by irresponsible journalists, and in part – unfortunately – by experts who are unwilling to become involved in unprofitable topics.

Professional people should really think about this book. It proves that it is possible to live without the unhappy bond of church and state and that spiritual life has far more quality where the Church is separate from the state. The book demonstrates this with so much evidence and clear insight into everyday family life and the Church that every religious community, and not only Christian, should ask itself: "Can we not do the same as the Adventists in the domain of family, religious upbringing, attitude towards work and property, and other such matters?"

The family and its relations towards adolescents are under a constant impact of secular and non-spiritual aspirations. The book treats these external influences as an opposing front, perhaps not always explicitly, but with a noticeable aloofness. On the other hand, outside influences are not immune to change. The Adventist family encounters intolerance, which also happens to other small religious communities that do not wish to be ignored. Those familiar with the subject will quickly notice that evangelical Christianity has been a protest against the residue of history since the time of Christ. In this book, the residue has been stirred up:

a) because Protestantism itself means stirring the residue of thousands of years;

b) because experts (theologians, sociologists and psychologists) know that even the most obedient among young people are rebels of a kind;

c) because my colleague, Professor Kuburić, did not wish to leave unsaid, nor could she do so as an expert, that which should be said, unequivocally.

Not only does the fact that this book is actually the elaboration of a doctoral dissertation speak in favor of its expertise, but also the courage with which it openly addresses problems and describes unpleasant circumstances, something that no family or religious community would be proud of.

In keeping with what has been mentioned in the book (pp. 204–208), a good portion of these problems exist in non-Adventist families although, perhaps, they are not perceived or defined as such, but they are indeed present. From the aspect of expertise, it is evident that some problems are not seen by the general public as a problem. For example – the tendency, when something is wrong – to present at all cost the image of a harmonious family. (For most families this is not a problem, it is considered a success!)

I feel obliged to mention two more facts:

1. This book is particularly useful for pedagogues. It would be good if some colleagues in the field of pedagogy would present this study in one of the professional magazines that deal with problems of bringing up the young.

2. This book is designed tastefully. The covers were designed by Marija Kuburić, the author's daughter. This is a nice example of family members complementing each other's work and it proves that young people do have a sense for creativity and cooperation.

Prof. Dr. Aleksandar Birviš[3]
Evangelical Theological Seminary, Osijek

3 Aleksandar Birviš (1996). Mladi viđeni na drugi način. *Sociološki pregled*, Vol. XXX, No. 4, str. 555-557.

Preface to the First Edition

In this study[1] I wanted to view the reality of life in a religious family and its influence on the young who grow up in those families. For that reason I gathered a large quantity of data which, of course, could not be encompassed in its entirety by this study, but which has been helpful to me in forming my personal view about this problem.

I have attempted to view religiosity psychologically as a part of self-image, and sociologically as a part of family ritual and organization of life. Little did I know what I was about to find while searching through the intimate areas of family life and personality, or what I could gain. Nevertheless, I boldly entered into the realm of religion, particularly religion in a certain type of family and its influence on the development of personality. I was warned that I might have problems with people who represent religion, but I also had enough support to continue the research because empirical study can help people understand their own truth. In other words, it is necessary to accept reality no matter what it is.

---

1 A good portion of this book is an adaptation of the author's doctoral dissertation, *The Self-image of Adolescents in the Protestant Family*, which was presented on June 13th, 1995 at the Faculty of Philosophy in Belgrade before a commission consisted of Prof. Dr. Anđelka Milić, Prof. Dr. Djuro Šušnjić, Prof. Dr. Sulejman Hrnjica and Dr. Snežana Joksimović.

I have organized the book into two sections. The first section deals with the issue of religious belonging in theological, psychological and sociological context. The second part is concerned with quantitative and qualitative empirical research.

I have been following the reality of life in Adventist families longitudinally for forty years[2]. I have directed my attention to two-parent families. I have conducted many interviews with other researchers, as well as with priests, preachers and believers. The empirical research has a character of a retrospective transversal study. The experimental sample of Adventist families was comparatively observed through equalization with their counterparts from the general Orthodox population. I paid my special attention to religiously homogeneous families and to looking for their differences in relation to religiously mixed families. I tested family dynamics though its effects on the self-concept of adolescents. In the third section of the book, I have tried to point to practical implications of the results.

If it is true that a writer always writes the same book, then this is the central part of that book; all that came before was a preparation; all books that came after are just fragments of its completion.

I was not alone in this work. Here, first of all, I would like to thank my mentor *Prof. Dr. Anđelka Milić* who supported me from the very beginning of the research. I also owe gratitude to *Prof. Dr. Djuro Šušnjić* because he always found a way to demonstrate his enthusiasm for what I achieved in scientific work. I am grateful to *Prof. Dr. Sulejman Hrnjica*, who provided me with many useful suggestions and support during my work

2 Published papers are listed in the Bibliography section under Kuburić from 1988.

and gave me expert advice, which helped me in my research. I am also grateful to *Dr. Snežana Joksimović*, who thoroughly reviewed this work while it was still in manuscript form and emphasized the importance of publishing the results that I have obtained. I am grateful to *Lazar Tenjović* for his useful suggestions in connection with some of the data processing.

Besides the gratitude I owe to capable experts of family sociology, sociology of religion and psychology of personality, my gratitude is due primarily to all the *young people* who patiently and honestly answered all of my questions and eagerly waited with me for the results of this research to arrive. I am also grateful to the *parents* who answered the questionnaire, as well as to the *boy* who asked me to give his questionnaire to his parents feeling that the questions could set in motion very important thoughts about mutual life in the family.

I also want to thank all the believers who participated in this research, and there were over five hundred people involved, for being willing to openly speak about the advantages and also the disadvantages, thereby contributing to an objective view of religiosity and its influence on the family and youth.

I am grateful to my family, husband and children for showing understanding and braving my dedication to this work. I am happy to have had such an opportunity to cooperate with all of them.

Prof. Dr Zorica Kuburić
Belgrade, May 14, 1996.

Preface
to the Second Edition

My first thoughts about the joy felt by those who are different according to given or ascribed identity began in my schooldays. I became familiar at an early age with children who had different beliefs from me and worshiped a different God.

In our first grade there was only one girl (most probably the only one in the town) who would not attend the school on Saturdays and would not eat meals at school because they were made with lard. Since her parents belonged to »another faith« she was not welcome to the company of other children. Her religious identity made her life a nightmare because on Saturdays – starting from Friday night she attended her place of worship, while on Sundays she visited school friends asking for help with homework. On Mondays she was humiliated by teachers before other pupils. None of the children would help her with homework. That practice was done either in collaboration with teachers, or perhaps by personal decisions on the part of the pupils. Be that as it may, she would come to school unprepared for classes. Since her parents were not able to get Saturdays off work and due to a problematic and hard life, several years later they emigrated to the United States.

At the end of my elementary schooling I again encountered children from another faith. Their family came from Kosovo. Hoping for more religious freedom, they moved to the town where I

spent my childhood years. Soon, all of townspeople would recognize them on the street. They were spoken of as Jews or »people with a new religion«. They had the same problems as the family I described above. Thus, not being accepted in the school and at work, they soon emigrated to the United States.

From this story it seems that even as a young child I had begun to work on my doctorate dissertation, albeit totally unaware. I pondered over questions such as: How happy were those children? How was it possible to be happy, whilst at the same time you were rejected by your peers? Why did not they have the right to be different? Why was the majority population so callous to the suffering of children who innocently belonged to a religious minority? Why were they forced to leave? Was it better to leave, or stay and live persistently according to one's conscience? Or should they have given up and become like everyone else, if that was possible?

My intellectual curiosity increased against an emotional background and an energetic desire to research directed me to do this scientific work. I have met a great number of religious communities, but none of them was so recognizable and »minor« as the Adventists. They are similar in many ways to Judaism since they believe they are due to have »prophetic gift« in their community. Sabbath is embedded in their name and there is expectation of the coming of the Messiah. The Seventh Day Adventists were not especially welcome in any area. It can be compared to those whose example they followed and whose religion they accepted almost in its entirety. It was so because they accepted the One who »came to His own and they received him not«. Adventists chose professions which allowed them greater independence and subsequent »separation from the world«, yet they were well situated in the world. They worked hard in order to

keep the Sabbath as the seventh day of rest, but also to preserve their work for six other days. They were very selective about their social interaction as well as their specific life style, outward expressions, nutrition, dressing code and credo (which forbids swearing, alcohol and pork). For these reasons they formed social groupings of there own based on the Word. The more their surrounding was antagonistic to them, the more they kept themselves within their communities.

The dominant Orthodox Church in Serbia and Montenegro was prone to conservatism. Thus, it identified Adventism with Jewishness or communism in a period when political upheaval introduced an atheistic view of the world. When prescribed and desired, atheism was no longer the rule and rivalism of beliefs came onto the stage. Traditional churches were elevated to the level of traditional and national, which put minority religious communities in a less influential position with tendency to be outlawed by legal and other means.

In order to find out what it is like to belong to a minority faith, I did a comparative study on family life in an Orthodox and an Adventist family. The research included over 500 Adventists who told me about being a member of minority faith. The results of the study have shown that a religious life that differs from the dominant community makes for a strong internal force. Since they are so interconnected and sent to the world for missionary activities that include spreading »three-fold angelic message«, stress on the Sabbath and moderate living, they find themselves in conflict between personal drives and moral law. On the top of such a psychological suffering that comes from discrepancy between high moral standards and human nature, there is a sociological problem that involves intrapersonal relations on the lev-

el of religious institutions, relations between the church and a cult, correct and heretical beliefs and label such as »traitor« etc.

The issues that attracted my interest to study religion came from an atheist context, orthodox and patriarchal mysteries. I wondered why people enter into a religious community that would control and supervise them, as opposed to enjoying freedom and relaxed responsibilities before God.

Those quests which motivated me to write this book ended when I met Lydia, the girl I described at the beginning of the story. Forty years had passed from 1961, when we were first grade pupils, to the year 2001. That year I visited the United States and numerous Yugoslav churches there and preached about my memories. I also mentioned my desire to meet Lydia again, but also those other children whose names I remembered: Dragica, Mitra, and Vlada. Since believers do know each other quite well, the message got to Lydia. Soon she showed up at one of my lectures in California. Again she told me about her childhood and faith. Then I decided not to change anything in the second edition. My longitudinal research that lasted for 40 years was sensible. Actually, it allowed and confirmed the transversal study about the life of believing people as being related to their surroundings.

Lydia worked as an English professor at a Californian college. Unlike her teacher in elementary school, she taught students of different racial, national and religious origin. She respected them equally. I attended some of her classes and immersed myself in that atmosphere. It was a precious experience indeed to get acquainted with her class methods because I also teach methodology and philosophy.

Finally, I want to underline another important detail. That year, 2001, in October we landed at Washington airport and there they told me that America was not what it used to be. Namely, the lady who searched my luggage at customs apologized for having to take everything out of my suitcase. However, unlike my traveling experiences in Europe, she then put all the stuff back in an orderly fashion. She explained that they had to be more cautious now because America was no longer the same country that it used to be prior to September 11th.

At the Conference organized by the Society for the Scientific Study of Religion and Religious Research Association held in Columbus, Ohio, I spoke about the differences between Protestant, Orthodox and atheist families in the Balkans, which is the topic of this book. I noticed that religious liberties brought about certain changes, but there was also a need to do some scientific research on religion. I attended lectures by Professor Roger Dudley from Andrews University, who researched the topic "Why Do Our Young People Leave the Church?" He talked about his experiences, resistance that he encountered, unwillingness on the part of people to read his writings and numerous other problems with church leadership. However, ten years after his book was published, the Church assigned him a project, so he had to undertake another piece of research on the same topic.

It seems that no matter which religious community is in question, the process is always the same. Occasionally a religious community orders a piece of research under the assumption that it would help it understand the problem and contribute to its correction and progress. However, the state has the same need to order a piece of research in order to control and follow up on the process that takes place in a religious system. The third kind of research is ordered by the researcher himself or herself. In such

a case the primary goal is to get familiar with the topic. In that kind of research I have invested a great deal of my life, strength and finances. That research was not related to the Church in any way, neither with the one into which I was born and baptized, nor with the one that I researched. Also, I did not appeal to an institution for financial aid. I had full freedom to research any other topic. For example, since I completed my Master of Arts degree on the topic of family influence on psychological well being of the children and I worked in education, I was fully able to research within the education system. My professor Đuro Šušnjić noted that „this book is a proof that a traditionally quiet person can speak out in the public arena!"

The research portrayed in this book has its historical development: it covers the period from the atheization of the society to transgenerational passing on of the value system to revitalization of religion. The book contains detailed opinions of believers and non-believers, those of majority and minority religions in the society during most turbulent period (1989-2009). I am satisfied with the fact that in that very period I was both a witness and writer. I wrote about a generation of parents, their children and children of their children.

Just as we are witnesses today, the coming of a new generation and system changes are happening in our country in the field of religiosity. If we are going to see the next 40 years, I am certain that religion will grow in importance and this book will be of use to future researchers.

Prof. Dr Zorica Kuburić
Belgrade, December 7, 2007.

Preface to the new Revised Edition

Considering the fact that this book represents a comparative empirical research which presents an abundance of material whose purpose is to better understand the influence of religion on families and adolescent self-image, its outcome forms a basis for understanding religiosity within monotheistic faiths. From that focused example of relations between the social environment dominated by the majority Orthodox population and a minor Protestant religious organization which cherishes its confession basis on Judaism, one can clearly perceive and discern the power of religion and the power of society. Both affect individual personality. This book analyses the dynamics in family relations, as well as children's inner personalities in comparative analyses of entire families that confess Orthodox and Adventist faiths, and their relations to religiously mixed families and the atheist ones.

The value of this book, which has secured its new editions in both Serbian and English, finds its basis in empirical action which, if repeated, would provide the same outcome. Even though society undergoes changes, the psychological dynamism and human nature remain the same. Just as cross-cultural examinations show that children who feel rejected have significantly greater number of psychological problems compared to accepted children, thus it might be concluded that rejected religious groups, regardless of the culture and country in which they operate, have significantly larger number of problems compared to religious communities that are accepted by society. Nevertheless, there

are resilient individual cases, both children and individual religious believers. They are strong personalities. In spite of being rejected they rely on God in whom they believe. Such individuals tend to create an oasis for survival out of their families and their religious groups.

If it is true that each author writes only one title, in spite of the number of new books he or she may publish, it reflects the extent to which those new titles return to the one and the same idea the author is searching for. Thus, my "story" continues in this new edition, in which I point to new books I have written in the meantime. In those new works I have been expanding the analyses of society and state, as well as the global trends in social development.

My doctoral dissertation, this very book, is motivated by my early childhood experiences and my personal perception about the empathy and wonder prompted in me by the rejection experienced by one of my peers. She belonged to another religion. The second powerful incentive for further research was my first visit to the American Holocaust Memorial Museum, where I encountered the legacy of violence against the Jewish people. That was a unique experience for me.

In order to have a broader perspective on religious communities in Serbia, I have written a book about registered religious groups in our country. In this book, I make a comparative presentation not only of beliefs and customs observed in those communities, but also of their historical and sociological settings. In addition to the map of religious groups given in the book, I have also researched religious distance between these groups in my work Religious communities in Serbia and religious distance between them. The present book focuses on religious communities in

Serbia, and this preface serves as an introduction to religious life in that country. I have written this book as a sequel to the chapter about religious communities in Serbia published in the United States (Worldmark Encyclopedia of Religious Practices).

I want also to make reference to another book which also reflects the continuity between my recent work and my previous research endeavors. It is a work that sums up the issue of the position of religious communities in a given society. That book is entitled Religion and the Psychological Health of Believers. Again, I was involved in comparative research of believers' individual psychological personalities. I investigated the experience of individuals of different religious communities in relation to their mental health. On one hand, I have taken a sample from the general population we always take as a standard of normalcy. On the other hand, I examined a comparative group of hospitalized psychiatric patients who were receiving medical treatments at the psychiatric hospital "Laza Lazarevic" in Belgrade. Based on this comparative analysis, we have been able to add to the overall understanding of the scholarly community in relation the mental health of believers at a global level. And so, the picture is now complete. And so, the picture is now complete of the thread that goes through my work in which I involved my need for knowledge of truth about religion.

Thus, we now have a solid basis for reflection on the relationship between belief and the experience of mental health and illness. In short, from the standpoint of mental health, there are no differences between various believers, be they adolescents or adult members of different religious communities. Religion has not affected any aspect of their personalities. Even when they belong to a rejected religious minority, their religious convictions amortize rejection from society and make them see themselves

in relation to another exclusive group, and that in turn strengthens their individuality.

All Christian religious communities have in common their undivided dedication to the values of their faith. That in turn upholds the sensitivity of their moral thinking process and their conscience. For that reason, the guilt trips and awareness of personal sinfulness create a constant need for forgiveness and work on oneself (as psychologists would put it). Those two factors operate as a need to look to Christ. That path we might call the way to becoming more like the qualities we associate with God based on love. That way is not easy by any means. It is a narrow path. At first, it is a feeling of excited enthusiasm akin to first love. Then it gets harder as it brings falls and new experiences along with ascendance and the pressure to keep going. The believer's eyes are set upon the perfection that is difficult to attain, yet one does not give up on it.

Prof. Dr Zorica Kuburić
Belgrade, November 11, 2022.

SUMMARY

The Self-Image of Adolescents in the Protestant family

The subject of this research is the analysis of the Protestant family life in Serbia, in a period when religion in general, especially the Protestant one, was socially undesirable and doubly condemned: first, as religion in general, and secondly, as sectarianism.

The introductory part contains the fundamental questions to be answered by means of the research. The main question is: what part does religion play in the life of a young person and his family? Religion is thus observed in the light of its social and psychological consequences, and not in regard to its very essence.

The **theoretical part** demonstrates theoretical and empiric researches in the field related to the subject of the research. The *first part* analyses research in the field of family psychodynamics and explains Rohner's parental acceptance - rejection theory, as well as the transmission of religion in the socialization process. The main conception is as follows: if both parents share the same belief and create a warm family atmosphere, their children will be inclined to accept their religion and their system of values.

The *second part* presents research in the field of religion with a special view on Protestantism, Adventism, and Ellen White's theory of education. In the doctrine and organisation of the church, as well as in one's personal religiosity, we see how one's

image of God (*imago Dei*), good or severe finds its place in family education and the self-concept of a young person. The child is the best mirror of its parents' faith and behavior.

The *third part* contains a research of the self-concept, which presents a general experience of self in various fields of life and activities, placing particular emphasis on Offer's research. There are 11 scales that constitute selves grouped into five separate aspects of the self-system. These selves are: the psychological self, the social self, the family self, the sexual self and the coping self. We observe religious self through 4 dimensions: attitude about God, way of salvation, life style, and loyalty to the church.

In the **empirical part** the methodology of research is presented, as well as the results of the survey and the discussion. The research was planned according to the conception of retrospective-transversal study. Here, we find qualitative and quantitative analyses of answers. The research was done in several towns of Serbia, in Adventist churches and public schools. Answers were given by Adventist members, pastors, parents, teachers, and teenagers.

The main goal of this research was to examine the effects that the permanent religiosity of family has on teenagers and to examine whether there is a difference between adolescents from Protestant families and the general population, as far as the family variables, the religiosity level and self-image of the adolescents are concerned.

The sample of believers numbered 230. The sample of adolescents comprised the experimental and the control groups. The experimental sample consisted of 130 adolescents who were born in Adventist family, where both parents are Adventists, 23 adolescents live in the families where one parent is an Adventist

(they come from mixed-religion marriages), and 36 adolescents have parents who are not members of the Adventist church. The experimental sample of parents consisted of 37 fathers and 40 mothers. There are 500 Adventists included in the research. The control sample was formed of high school students coming from the general population.

The instruments used in this research were: questionnaires about mother and father, a version of Rohner's questionnaire PARQ, questionnaires about parents and education methods, which is a part of Value genesis questionnaire, and the Offer's scale OSIQ.

The main results of the research showed that the Adventist family is a strong agent of religions socialization. The results of the survey have been presented in five parts. Part I shows the results of a qualitative analysis of the study contents of the Protestant family whose members and church members of all age-groups give their views on the differences between their own family and the general population. The results demonstrate that the fundamental characteristic of Protestant families is religiosity affecting all aspects of life, which tends to isolate these families from the society which they live in. Their attempts to transcend the gap between society and religion, to respond to the requirements of both state and church, often give rise to an internal tension that manifests itself in formalism and lack of joy in life.

Part II contains the results of the quantitative analysis pointing to the differences between the polled groups in the total system of variables. According to the results of discriminant analysis for adolescents in the whole system of variables and 382 adolescents, we might conclude that there are differences between experimental and control groups. Those differences are provoked by family worship and religions education. These are followed

by the differences in life style and faith in God. Adolescents from Adventist families have more religions education, and this influences their life style which is in harmony with the demands of the church to which they belong. Adventist parents are also different from the general population in the same variable. Differences between father and mother are not found. Differences between male and female persons are revealed through their attitude to sexuality where girls are more conservative, emotional fluctuating and more discontented about body changes taking place in adolescence. There is no difference between pastors' children and believers' children. Differences between the teenagers coming from Orthodox families and those from atheist families are only to be found on the religion variable.

Part III deals with the family in terms of the goal of education, educational methods, frequency of family worship and family atmosphere regarding feelings of parental acceptance.

The aim of education in the Protestant family is to help children acquire trust in God; the second place is reserved for parental aim to teach children to love people, then to develop one's personality and to be active in the church. High education, financial welfare and fame are in the last position. Parents in the general population would like for their own children, in the first place, to develop their personality, show love to other people and acquire high education. After that they want more money, but God and church are in the last place.

The family fellowship and togetherness in the Adventist family is influenced by denominational solidarity, which is transmitted to children by family worship and personal communication. Children from Adventist families like very much this religious occasions in the family. But the emphasis is on the child-behav-

ior control and on the system of prohibitions and punishments, on frequent family worship and going to church. Parents in Adventist families are less satisfied with their children than parents in the general population, which is a sign of perfectionism. Mothers are less satisfied than fathers. In the Adventist family there are many problems because of the attitude of the school to religion and of cognitive understanding of the world.

In the variables of parental acceptance – rejection, the difference between the two groups is insignificant. Though family relationships are equally harmonious, the atmosphere in the Protestant family is found to be a little colder because of authoritarianism. The little colder family atmosphere is necessary in order to develop high standards in child-behavior. This is easily achieved by discipline. The Protestant family is organized on the principle of work, order and responsibility: therefore, rationalism dominates, while emotions, as a changeable category, are pushed aside.

Families that the parents themselves come from are strict especially with female children. Parents coming from Adventist families are less satisfied with their own primary family. The feelings of acceptance or rejection have powerful repercussions on the functioning of an adult person.

The feelings of love and acceptance are to be learned in family. The children who feel less loved and accepted in family ask for more love and than seek a kind of individualist religion. Faith in God and his unconditioned love are first learned in family, where child receives the first parental love. Child conceives God through the image it has of its parents. A warm family atmosphere is very important for all aspects of life, from personal feelings of happiness to a religion.

Socio-demographic results show that Adventist parents have less formal education, but this influence neither the self-concept that their children have, nor the attitude of their children to religion inside the groups. In the Adventist family there are more unemployed women, which can be explained by the church attitude to women's role in the family.

Part IV presents results pointing to the religiosity level of adolescents and their parents. The religiosity of the Protestant family is expressed through faith in God, Bible reading, prayers and participation in worship. Adventists believe that a man achieves or receives his salvation by faith in Jesus Christ, obedience, leading a healthy life and loyalty to the church.

Part V presents results indicating the kind of self-concept that adolescents born in Protestant families have, and the way they differ from the general population.

The results show, furthermore, that there is a difference between adolescents from Protestant families and the general population in self-image variables such as: body image, moral and sexual attitudes, the adolescents from Adventist families being more religious, with strict moral standards, more conservative and insecure in relations with the opposite sex, more discontented with their own bodies. The differences are not statistically significant in the following variables: impulse control, emotional tone, social relationships, vocational and educational goals, family attitudes, coping with frustrations, mental health and superior adjustment. In each art we compared homogeneous and heterogeneous families and the results show the importance of family unity.

After the first phase of the research, I was not certain about the possibility of generalisation from the Adventist to the Protestant

or even Christian families in general. However, after the second phase I realised that what we are dealing with here is intensive religiosity. This is because the self-concept of Adventist adolescents and theology students is similar. Therefore, it seems that the Protestant idea of the "priesthood of all believers" has found its place in the Adventist way of life. It is my opinion that in regard to this, there are more similarities than differences between Adventist and other Protestant families, so that we might conclude the same about the Protestant family in general. Besides, another research is necessary in order to verify these conclusions in various Protestant organisations. Moreover, it should be examined whether Christian religion in general creates the same family atmosphere and self-image, or these differ from one church or organisation to another.

Key words: Family, Religion, Protestantism, Adventism, Adolescence and Self–image.

INTRODUCTION

We are closer to God when we are asking questions
than when we think we have the answers.

Abraham Joshua Heschel

From his very conception, a child is "submerged" in a certain invisible social environment which is gradually revealed to him. From the viewpoint of development, a child's social world is first of all his family, and then gradually, this world expands into geographical, social and religious aspects. An individual's identity is continuously molded by his social setting and the groups that he belongs to. As he grows up, a child discovers and gets to know himself. Self-image starts to form in early childhood and manifests itself when one recognizes his image in the mirror. The development of self-image proceeds from recognition of the physical self towards the psychological and the social self. A growing child discovers and differentiates the world that surrounds him. His family is the first concentric circle that expands around him, and by means of its "membrane," it breathes socially in place of the child and for the child.

One part of identity has been long neglected or underestimated in our society and scientific research. The domain of religiosity as a part of child's world was for some children a taboo, whereas for others it was a topic that was imposed day after day, around which the family formed its lifestyle. Do differences in religious

affiliation influence the self-image of young people? Does belief in the existence of God as a being, which influences the life of man, make the believer sure or unsure of himself? Does knowledge of the existence of an invisible world, which is very interested in the life of every individual, make that individual happier and healthier, or does it rather cause fear, the feeling of guilt and lead to illness? How is the religious self formed and does it correlate with the religious self of the parents?

In what way does a child get to know his social surroundings and integrate himself into them? When and how does a child get to know the religion of his parents, by what mechanisms and by the help of which agents? Why do some children respect and accept the religion of their parents, while others reject it? Does a child's acceptance of the religion of his parents depend first of all on his relationship with his parents?

The field of religiosity has otherwise been neglected in scientific studies, and especially in our society. Even when some of our authors have used questionnaires that contained a sub-scale of religiosity, they have excluded those from their research–not counting those who have devoted themselves to studying religiosity.

The reason why religiosity, as an area of theory and life practice, is a rare subject of research on almost all the continents, probably lies in the complexity of the problem, in the different religious approaches and understandings, or religious and national intolerance. Perhaps one of the reasons lies in the self-confinement of religious groups and the secrecy that gives religion a mystical character. There may also be a fear of "the wrath of God" if institutionalized religion is revealed to the public.

In the last twenty years, questions have accumulated in my mind, questions that I myself am not able to fully answer, but this does not absolve me from the need to pose them because that is the first step toward finding the answers.

First of all, I was curious to find out what religion does in the life of a young person, an adolescent, and in his or her family. In what areas of personality is religion particularly reflected, and how does it change a person's life? Is it normal or sick, is it an escape from reality, or is it reality, or an attempt by some people to manipulate the lives of others? Is religion a need of the individual and which needs does it satisfy? What does God mean for the happiness of an individual? Why is there so much abuse of the religious man who wants to please God? How much is this connected with the first forms of authority and how big is the role of the father in all of this? Finally, why are there so many religions and why is it difficult for them to tolerate each other? Is it possible that there is only one God, given so many interpretations of him? Who are all those people who speak in the name of God, and who should an individual follow in this multi-dimensional world of religious ideas? Who, if not "the family God" or the God of "one's fathers"?

Most people traditionally remain in the church of their parents. However, with the process of secularization, as well as atheization, religion has been pushed into the background by everything from the education system to means of public information. It has been left to the family, the agent of socialization, to decide whether to nurture religion in the traditional manner, atheism or some new truth discovered by one's self.

With this study, my intention has been to compare all three possibilities as they are reflected, in this historical moment of weak-

ened ideologies, in the self-image of adolescents, who come from the protestant family. These adolescents come with newly accepted ideas of one's own religion in contrast to the traditional religious system on the one hand, and the opposing atheistic conviction on the other. This study is about opposition on the religious, national and ideological planes, the protest against "traditionally twisted" and atheistic convictions, about the persistent nurture of the "new" in the opinion of people who perceive Protestants, or the "old" in the opinion of Protestants because they are returning to original Christianity.

Why have I chosen a small religious community in an atheistic-traditional environment? Relatively small in number but large in terms of distribution, the Seventh-day, Adventist Church in all the cultures of the world "is gaining" believers who change their life style relatively quickly and become "typical" believers, recognizable to each other and to wider public.

The number of Adventists has grown and grown into a movement for announcing the hope of Christ's imminent advent, and has become a Church with a complete organization, the task of which is to announce and spread the threefold angelic message from the book of Revelation, with an emphasis on the second advent of Christ. People who accept this news try to pass it on to their relatives and friends as well as their children. Some of them are parents and grandparents of the adolescents who joined in the experimental sample of this research.

I observed the degree of religiosity, although difficult to measure, through the frequency of church attendance and religious ceremonies within the family. That is the frequency with which it transmitted religious beliefs to its children and its attitude toward religious values.

A believer of the Seventh-day Adventist Church cannot be a person who has not previously undergone a "reorganization" of his life and conversion that is publicly confirmed before witnesses by baptism (total immersion). Believers do not smoke cigarettes, do not drink alcohol and coffee, do not wear jewelry, do not use profanity, and do not work on Saturday, etc. These are totally measurable forms of behavior. In addition to this, one can be a believer only if he upholds the Ten Commandments and attends church services. By way of contrast, a member of the Church who publicly violates any of the commandments can be excommunicated. For example, a person can be excommunicated for working on Saturday, committing adultery, or not attending Church for two years with no justifiable reason. Members are mainly authentic believers, who make an effort to live in accordance with the demands of religion and believe that they are: "a spectacle unto the world, and to angels, and to men"[3]. That is one of the reasons why I chose precisely this religious organization, because it seemed to me that I could work with concrete and measurable variables of religiosity.

The question about the method of salvation is very important and that is the reason why it is included in this research. Two ideas are interwoven in the ideology of the church – justification (redemption) by faith and by works. Whether those ideas oppose or complement each other all depends on how the individual comprehends them in his consciousness.

What is characteristic of the Adventist family is the strong religious influence that is present every day in the family, from saying grace before every meal, to family liturgies and church attendance at least once a week. Besides the influence of the Church

3 1 Corinthians 4:9

and family on adolescents, the influence of peers is present as well. Children are mainly friends with other religious children, which parents support because they do not want their child to fall under "godless" or "secular" influence (that is, for the child to lose faith or doubt the truthfulness of his parent's religion).

Research in the United States shows that almost every other teenager abandons the family religion[4]. This is manifested by not going to church and not upholding "all the commandments". The reasons for this lies in the great demands, family atmosphere, lack of friends in church, self-disappointment ("I cannot do all this") and disappointment in others ("they do not live the way they say they do").

The other half of young people continue to follow the family's religious path and remain actively involved in the Church. What kind of self-image do those who persevere in their religion have? What are they like those who expect and demand a great deal of themselves? With this research I have attempted to gauge how powerful parental influence or religious upbringing is, and how much parents are in a position to influence the formation of their children's self–concept by their convictions. As far as I know, this is the first study that sheds light on the self-image of adolescents who have decided to be members of their parents' Church, not only by heritage but by a personal choice.

4 Roozen D. (1980) Church Dropouts: Changing Patterns of Disengagement and Re–entry, *Review of Religious Research* 21, pp. 427–450

THE FAMILY

Our life begins in conversation, for God created male and female as two principles that complement and expand each other, produce offspring and multiply. The need for conversation is so strong that "a man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (Gen 2:24). From this little community come all generations.

Đuro Šušnjić

Family and education are what all people have in common, in every historical era, regardless of tradition, power and influence. Both family and education represent, in a way, the origin of the very process of life and the way it is lived out. The family is the place of every birth. It is the place of the beginning of individual consciousness. Children who grow up and leave different families carry with them the entire wealth of their influence and organize their lives in a similar way.

The family mediates between two totalities, one interpersonal and the other extra-personal. The self-image, carried by every person, comes into being and is formed in this first social mirror, in the parent's mind, in family and mutual interaction.

Although it is the smallest social unit, the family is a very complex phenomenon that unites the different aspects of human life. The term **family** is defined differently and is variously understood in different historical periods and environments. Besides

this, every person experiences the family in his own way, depending on the particular family in which he grew up.

Various different terms were used instead of the term *family* up to the eighteenth century. The focus of some was on the community of everyday life, regardless of blood relations (house, home, domestic community). The focus of others was on blood relations, i.e., origin, regardless of actually belonging to a household or, more precisely, a domestic community (branch, kinship, descent, relation)[5].

Today, the term refers to the living community of parents and their descendants. The Social Lexicon[6] emphasizes that the family is the oldest and most enduring but also changeable primary social group. It is based on the bio-reproductive, bio-sexual, bio-social, social-protective and social-economical liaisons of a man and woman and their natural or adopted children. Members of a family are mutually connected by marriage and kinship and are associated for the sake of more easily satisfying the diverse needs of the personality, society, and family.

Since the family is a subject of interdisciplinary interest, there are diverse approaches to the family as well as different definitions of the family, and numerous difficulties in defining the concept itself[7]. Besides this, sociology has not given a general

5 Milić A. (1988) *Rađanje moderne porodice*, Zavod za udžbenike i nastavna sredstva, Beograd, p. 10.

6 Jakšić S. (1982). Porodica. *Sociološki leksikon,* Beograd: Savremena administracija.

7 Delibašić R. (1993) *Porodica u ostvarivanju vaspitne funkcije*, Institut za socijalnu politiku, Beograd.

theory of the family, but a whole string of theoretical approaches that have produced fruitful theories in relative abundance [8].

Discussing the development of theoretical thought about the family from ancient times to the appearance of modern sociological theories, Mladenović [9] classifies sociological theories about the family in the following groups: traditional, Utopian, reformative, and revolutionary. The majority of them represent theories of the nineteenth century, but they derive their roots from ancient times. Of contemporary sociological theories about the family, Mladenović cites the most important civil sociological theories: positivism, contemporary psychological theories, contemporary functionalistic theory and Marxist sociological theory.

The modern family undergoes big changes and transformations [10]. In order to show the way the modern family withstands social changes or how it harmonizes with them, Martin Segelan analyzed the modern family and contemporary problems: domestic violence, motherhood and employment, homosexual community, increased divorce rates [11]. However, in this book a special attention is given to two-parent family with adolescents and to the ways of preserving traditional values by such a family.

Typology of the Family

Depending on the aims of research and aspects of family life, diverse typologies of family forms are possible. According to

8 Milić A. (1988) *Rađanje moderne porodice*, Zavod za udžbenike i nastavna sredstva, Beograd.

9 Mladenović M. (1987) *Osnovi sociologije porodice*, peto izdanje, Savremena administracija, Beograd.

10 Milić, Anđelka, (2010). *Vreme porodica: sociološka studija o porodičnoj transformaciji u savremenoj Srbiji*, Beograd: Čigoja štampa.

11 Martin Segalan (2009). *Sociologija porodice*, Belgrade: Clio. 2009

Anđelka Milić[12], the following typologies are used most frequently: 1. historical, 2. structural, 3. the environment as a factor, and 4. the type of family relationships, or to be more precise, the dominant family value system.

Structural typology takes into account the marital structure of families. It is used to differentiate between polygamous and monogamous families. This typology is significant for this research because it refers only to monogamous families.

By taking into account only generational structure, we distinguish four family forms: 1. the kinship family, 2. extended family, 3. nuclear family, and 4. dysfunctional family. For this research, only the nuclear family is important as a prevailing form in contemporary society. In this case, the makeup of the family is reduced to the biologically necessary minimum of reproduction: the parents and their children.

It is possible to classify family forms according to the dominant system of values which defines the character of relationships between family members. For this research, the religious system of values is the most important. The subject of this research is the religious family and its Protestant form. In these families, religion is the dominant value that defines lifestyle, the children's education, and the organization and spending of time and material goods.

12 Milić A. (1989) Tipovi porodice, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad; Anđelka Milić, Sociologija porodice: kritika i izazovi, Belgrade: Čigoja štampa, 2001

Socialization of the Person

The family has always had numerous *functions* which, at different times and places in life, had greater or lesser importance. Historically, the functions of the family have also changed. Some functions have been reduced, others have come back again in the course of the current social crisis, and some functions have remained universal and overcome historical borders, social systems, and organizations of the family. For example, the kinship family has concentrated in itself all the social functions and in this sense, it has been "society" for its members. The patriarchal family, as the basic economic unit of society, has retained its numerous functions. Characteristic of the modern family is a reduction of its functions, primarily economic functions, and the focus has been transferred to the psychosocial sphere, which is in harmony with the state of the family in modern society. [13]

The universalism of certain functions of the family is understood if we accept the family as a universal social group. The universal function of the family solely helps the biological organism of a child become a member of the social community. The process achieved by introducing a child into the social life of a community is the process of socialization. The important aspect for this research is how parents transfer their religious values to their children in the process of socialization and how this is reflected in their children's self-image.

Socialization is a theoretical concept introduced into sociology and psychology in the early '40s. It is used in the study of personal development when the significance, strength and scope of in-

13 Golubović Z. (1981) *Porodica kao ljudska zajednica, alternativa autoritarnom shvatanju porodice kao sistema prilagođenog ponašanja*, Naprijed, Zagreb

fluence of the social environment on a child's personal development are to be emphasized[14]. The term 'socialization' can be expressed in different ways and one may discover many different definitions in the literature. The process of socialization is studied in anthropology, ethnology, sociology, and social psychology.

Anthropologists have encouraged studies on the problem of socialization. In their research, they have pointed out the existence of significant differences in the attitudes and behavior of people. These differences depend on the society and culture which they belong to. The process of transmitting culture to an individual is designated by the term 'socialization' or 'enculturation'. Empirical research by Bronislaw Malinovski, Margaret Mead, and Ruth Benedict was directed towards monitoring and studying ways of bringing up children in different cultures and how specific cultural patterns are expressed in one's personality[15].

In sociological studies about the process of socialization, special attention is paid to the influence of social environment on the formation of personality. Thus, Rudi Supek[16] defines socialization as the process of shaping human behavior under the influence of the social environment. Zagorka Golubović[17] says that it is the process by which a child is introduced to the rules of so-

14 Havelka N. (1980) *Psihološke osnove grupnog rada*, Naučna knjiga, Belgrade, p. 3.

15 Malinovski B. (1971) *Magija i religija*, Prosveta, Belgrade; Mead M, (1968) Spol i temperament u tri primitivna društva, Zagreb (translated from English: *Sex and Temperament in Three Primitive Societies*); Mid M. (1978) *Sazrevanje na Samoi*, Belgrade (translated from English: *Coming of Age in Samoa*); Benedikt R. (1976). *Obrasci kulture*, Prosveta, Belgrade

16 Supek R. (1982) *Sociologija*, XII dopunjeno izdanje, Zagreb

17 Golubović Z. (1981) *Porodica kao ljudska zajednica, alternativa autoritarnom shvatanju porodice kao sistema prilagođenog ponašanja*, Naprijed, Zagreb

cial life and learns to understand behavior of his society through the roles and norms he encounters, meanwhile creating his own standards and criteria of behavior.

Socialization, therefore, is a process of transmitting values to the internal world of the individual. However, it is not a one-way and passive, uncritical transmission of social norms to the individual. Broćić [18] says that socialization is a process of critically adopting current social norms about interpersonal relations that develop under the influence of social factors and personal socio-psychological characteristics of the individual.

Burić [19] emphasizes that this is a permanent process, because man, during the course of his entire life cycle, passes through situations where he acquires knowledge, develops certain traits, identifies his personality, and builds his character. In this lively exchange between the individual and society, a person passes through a constant process of socialization. Thus, socialization itself should not be understood statically or bound only to a certain, usually earliest period of human development, but as a permanent process through a person's entire existence.

A behavioristic theoretical approach to socialization pays special attention to social learning [20]. It considers how one learns by creating connections between stimulation and response that develop by way of associations. However, in research based on cognitive social theory of socialization, the significance of maturation and development is emphasized. They highlight the im-

18 Broćić, M. (1970). Društveni činioci socijalizacije mladih u knjizi „*Porodica i socijalizacija mladih*", Belgrade, p. 135

19 Burić, O. (1969). Uloga porodice u vaspitanju i socijalizaciji mladih, *Gledišta*, No. 5. p. 819

20 Đorđević S. (1991) Tradicionalni oblici dečje zaštite, *Deca i društvena kriza*, Institut za socijalnu politiku, Belgrade

portance of genetic factors, which are considered to have the exclusive or dominant role in development.

In certain psychological definitions, socialization is often defined as a process which helps transform a human individual from a biological being into a person. Thus Rot[21] says that socialization is a process of social learning that helps an individual acquire socially relevant forms of behavior and forms him as a person with special characteristics. A human being is born as the most helpless of all living creatures, without any knowledge or habits of manipulating things or behaving towards humans, without the ability of speech or communication, without any culture or morality, with impulses that even make social life and social contact difficult. However, at the same time, a human being is born with incomparably greater potential for development than any other creature. This potential will be realized only by learning under the influence of social factors. Gradually, year by year, living and learning in a human environment, that is to say by socialization, the human being acquires an enormous amount of knowledge, habits and skills that prepare him to live in society and make him into a personality with many characteristics common to all people, but with his own special characteristics as well. According to Rot[22], *personality* is a unique organization of characteristics that is formed by the mutual activities of an organism and its social environment, and determines the general characteristic way of behavior of an individual.

21 Rot N. (1980) Osnovi socijalne psihologije, Socijalizacija, Fifth edition, Zavod za udžbenike i nastavna sredstva, Belgrade

22 Rot N. (1980) Psihologija ličnosti, jedanaesto izdanje, Zavod za udžbenike i nastavna sredstva, Belgrade

The process of socialization, according to Mladenović[23], is a process of continuous creation by man and mankind in every new individual and every new generation. All factors that influence the socialization of personality are conditionally divided into primary and secondary. The following belong to the category of primary factors: family, kinship structures, the neighborhood, institutions specialized in socialization (preschool institutions for children, schools and other educational institutions) and unorganized (spontaneous) factors of socialization (peer groups, press, radio, television, films, etc.).

Secondary factors of socialization are represented by those social structures that are more or less distant from the everyday life of individuals and families and have an indirect influence, mainly through the family. Among the secondary structures of socialization, Mladenović includes class structures, stratified socioeconomic, political, national and religious structures, structures in the labor process, etc.

Among the numerous sources of socialization, the family represents one of the most important[24], considering the fact that primary socialization develops during the period of earliest childhood. The family has almost exclusive control over the child in his earliest and most important years of formation. In the family, a child learns language, the first patterns of behavior, acquires its first habits of work and adopts the current sexual stereotypes of a given society. Besides this, in the family he learns that he must submit to accepted customs and that social life is based on rules. In addition to this primary role of socialization, the tradition-

23 Mladenović, 1987

24 Đorđević S. (1991) Tradicionalni oblici dečje zaštite, *Deca i društvena kriza*, Institut za socijalnu politiku, Belgrade

al patriarchal family has characteristically had a very important role in the child's education and protection.

According to Popadić[25], a review of professional literature shows that whatever segment of the entire process of socialization is singled out, researchers always consider the family the main agent of socialization. It is easy to find many reasons for so much emphasis on the significance of the family. First, the family represents the child's entire social world for a long time. The family fulfills all the child's needs, teaches him, and interprets reality for him. The family intentionally or unintentionally exerts a daily influence on the child, and because of the strong emotional connections that are established within the family, it exercises the strongest rewards and punishments in forming the child's behavior. Furthermore, the period when the family has a monopoly role over the child is precisely its formative period when basic and very stable dispositions are formed. Through the influence of the family, a child also moves into a certain position within the social structure; the family provides the material and hierarchical prerequisites for the child's development and social role.

Since the family is "a mini-world", it is regular practice, says Popadić[26], for theoreticians to seek and find within it the seeds of all later extra-familial phenomena and social relations. Furthermore, they see in them, by generalization, the basic elements from which later attitudes and beliefs will be formed. The dominant systems in psychology, primarily psychoanalysis place an

25 Popadić D. (1992) *Socijalnopsihološka struktura pravne socijalizovanosti na adolescentom uzrastu*, Doktorska disertacija, Filozofski fakultet, Belgrade

26 Ibid.

even greater emphasis on the crucial role of the family and the earliest years in the formation of personality.

As a factor of socialization, the family plays the most significant role in forming a young personality and is the strongest transmission between society and man. There is also a complex network of reciprocal educational, ethical and other influences within the family. They develop in several directions: from parents to children, in the interpersonal influences of brothers and sisters, and from young generations to older ones, although this influence is of lesser intensity and encounters significant resistance.

The family, therefore, mediates between two totalities society and the person. On the one hand, the family is adapted to and organized around social demands and values, and its organization enables the transmission of dominant social values, patterns and relations to new-born members, who accept and adopt them as they grow up in the family and then transmit them to their offspring. The fundamental values cultivated in the Adventist family are faith in God's word and the promises written in the Bible, hope in the imminent coming of Christ and eternal life, and love for one's neighbor that is reflected in the ethical behavior laid out in God's Ten Commandments.

The transmission of religious values within the process of socialization is the central issue in this research. On one hand, we have a religion of the Protestant type with the family as its mediator for transmitting a religious system of values and knowledge, as well as customs and religious rituals to its offspring, while on the other we have the environment. Therefore, the development of religiosity takes place in the cognitive, emotional, and conative area. How does this reflect on family life and the

self-image of adolescents who belong to a religious family of the Protestant type, in a culture where the process of secularization and atheism has prevailed? Is the family really the most important agent of socialization and the guardian of religious identity? The results of this research confirm the power of the homogeneous family to select and transmit the cultural values of its own choice to its offspring. How does man accept religion? Dr. Šušnjić affirms that religion is not inherited biologically but socially, which means that it is adopted in society and is a social product. God satisfies the needs of those who believe in Him and the needs of those who do not believe in Him without God we cannot believe in God, but without God there is no sense in battling against God.[27].

Every system of ideas, beliefs and values that does not satisfy personal desires and collective needs is doomed to die out. Religion has not died out. Therefore, religion satisfies personal desires and collective needs. All that needs to be done is to show which desires and needs religion satisfies, and in what way it does so[28].

When speaking of the theory of socialization, Šušnjić[29] says that theories about what sustains religion most often boil down to religious belief, experience, and behavior that are part of a culture. Religion is transmitted from one generation to the next just as other parts of culture are transmitted. It is learned and acquired, not inherited. It is inherited culturally, not biologically.

---

27 Šušnjić Đ. (1992) *Oblici postojanja religije*, Filozofski fakultet, Novi Sad, p. 196

28 Šušnjić Đ. (1982) *Znati i verovati*, Teorijske orijentacije u proučavanju religije i ateizma, Kršćanska sadašnjost i Stvarnost, Zagreb, p. 199

29 Šušnjić Đ. (1982) *Znati i verovati*, Teorijske orijentacije u proučavanju religije i ateizma, Kršćanska sadašnjost i Stvarnost, Zagreb

The proof is that children raised and educated in different cultures acquire different views of the world. Religion is adopted in the process of socialization like other attitudes, beliefs, and values. Children accept their parents' religion just as they adopt their political views[30]. In families where parents are not much involved in religion, children do not demonstrate much interest in the faith or the Church.

The Behavior of Parents toward their Children

Within family psychodynamics, the behavior of parents towards their children is of special importance for this research. Shaffer[31] cites research on family behavior that proves the existence of three independent dimensions:

– Parental acceptance-rejection
– Possessiveness-neglect
– Democracy-authoritarianism

Mussen[32] arrives at two basic dimensions of family relations: acceptance-rejection and control-autonomy. *Acceptance* as a dimension of parental behavior is defined by the following characteristics: acceptance, emotional warmth, approval, understanding, interest in the child, frequent use of explanations when discipline is required, and rare use of corporal punishment. Rejection is defined by the opposite characteristics. The *dimension of control* is defined by the parents' endeavor to have their children abide by rules of behavior; by their actions parents control their

30 Argyle, M. *The Social Psychology of Religion*, Routledge, London, 1975,

31 Shaffer L.F. & Shoben E;J; (1956) *The psychology of adjustment*, Honghton Mifflin Company, Boston

32 Mussen P.H., Conger J.J., Kagan J. (1974) *Child Development and Personality*, Harper, New York

children's behavior and in this way prevent the development of their children's individuality and autonomy.

Lacković-Grgin[33] considers that authors have operationalized the variables of parents' behavior in different ways. Some were more interested in dimensions such as the acceptance-rejection of the child, domination-submissiveness, autonomy-control, and love-hostility. Other authors were more interested in syndromes of behavior such as democracy, authoritativeness and lenience. She stressed that the most frequently studied dimension was acceptance-rejection as an indicator of the parental emotional relation towards a child, and the continuum of autonomy-control as an indicator of disciplinary behavior.

The parents' behavior towards children is under the influence of the society where the family forms its identity and style of behavior. Kurt Lewin[34]underlined the connection of the general political climate and ideology with the relation towards children at different levels of education. According to him, a democratic relation implies the introduction of rational discussion and argumentation into the relationship with a child, while an authoritative relation implies inequality, commanding and obedience. At the same time, a democratic relation accents a child's self-reliance and expects him to master certain activities at an early age. This author also speaks about the importance of the homogeneity of the child's living space.

For the child from an Adventist family, living space is not quite homogeneous. Different ways of life and education have over-

33 Lacković–Grgin K. (1982) Porodica i socijalizacija mladih – s posebnim obzirom na utjecaj otvorenih oblika roditeljskog ponašanja na dijete. Proceedings: *Dani psihologije u Zadru* 1980/81, Zadar

34 Lewin K. (1948) *Resolving Social Conflicts*, New York, Harper and Row

lapped in the child's mind, who has had to choose between different and opposing ideas. In order to educate a child in their own spirit, parents have had to resort to an authoritative style of education and segregation from the social environment, which is discussed in greater detail in the empirical part of this book. If we think about the *power* and the *powerlessness* of education, we can ask ourselves whether this is in praise of family power. Most certainly it is, for the family, with its invisible filter, has the power to create a world in miniature that is quite different from the outside world. If the outside world is ugly, the family is a powerful shield for its small inhabitants, which is capable of making its small world beautiful. If the family's small world is ugly, who will make life beautiful?

Many times I have heard the family defined as the basic cell of society. In this view, I see the healthy family functioning both for itself and the society of which it is an integral part. I wonder whether society's attitude towards the religious family has always been correct. I also wonder whether the attitude of the religious family has likewise been correct towards society. Both institutions are powerful from their own points of view. But children who grow up amidst conflict or cooperation can tell us how much society and family have cooperated. How have these antagonisms overlapped and who pays the price of it all?

We can observe certain consequences of parents' attitudes in different dimensions. On the basis of research children brought up in a more democratic way show greater self-reliance and initiative. A caring, warm, democratic atmosphere, unconditional acceptance and an empathetic understanding of a child, acceptance of his internal psychic freedom and individuality are conducive to the development of creativity.

Eržebet Kek[35] was involved with the study of how parents' attitudes toward child-rearing influence children's creativity. She cites data from a large quantity of research that shows how the influence of culture is greater in the sense of attitudes toward child-rearing, environmental norms and the emotional atmosphere of child-rearing, but less in the sense of educational level. It was also found that environments which strictly maintain norms and conventions impede creative expression. The results of research show that a higher level of creativity goes with a more democratic and warmer parental attitude toward children and vice versa. On the other hand, a more authoritarian and less accepting parental attitude results in less creative behavior from children. The results of this research, and the fact that children in Adventist families are exposed to a more authoritarian attitude and strict love, suggest a lower level of creativity, which should be verified in some future research.

Cota[36] gathered data from literature about what types of parental behavior authors consider to be desirable and undesirable. She found that acceptance and warmth from parents were often mentioned as a desirable form of behavior, and that rejection by parents was an undesirable form.

Olga Arežina[37] cites research about parental attitudes in Belgrade families with early age children. This research shows that parents were aware of their children's need for a tranquil,

35 Kek E. (1979). Uticaj vaspitnih stavova roditelja na kreativnost dece, *Psihologija*, Nr. 3/4

36 Cota M. (1982) *Mišljenje roditelja o nekim poželjnim i nepoželjnim oblicima ponašanja idealne majke i idealnog oca*, Graduation thesis, Faculty of Philosophy, Zagreb

37 Arežina O. (1991). Psihološki aspekti socijalno–zaštitne funkcije dečje zaštite. *Deca i društvena kriza*, Belgrade: Institute for Social Politics

warm, emotional atmosphere as crucial for their favorable development. However, in a research sample of children from socio-culturally deprived families or socially vulnerable families, it was just such a favorable "good" atmosphere in the family that children lacked. Meanwhile, it appeared that social workers, and to some extent other children, were aware of this fact and tried to compensate in a certain way for what their families had not given them. Children who come from families with disturbed relations, from impoverished families, who seek more attention from an adult and attract a teacher's attention to themselves by their behavior, seek contact in a psychological sense. Teachers themselves stress that more individual work is needed with those children.

The problem is that in contemporary society in conditions of crisis, there are more and more children whose families cannot provide them with either material or emotional security. Who and how long will someone work with children whose families have not fulfilled their function? Hrnjica[38] says that about 25% of young people live in such social conditions that without social assistance they are unable to obtain even the minimum resources for survival. At the same time, he poses the question about professional apparatus. What kind and size of it would make it possible for users of various forms of social assistance (most often material assistance) to obtain higher forms of aid? These forms of aid should break the cycle which reproduces material, social and cultural misery.

Children accept their family environment, adjust to it and experience it as their natural environment of origin. Adaptability is a typical characteristic of children. However, are parents ready

38 Hrnjica S. (1991) Socijalne potrebe »riziko« dece i omladine i njihovih porodica, *Društvena kriza i deca*, Institute for Social Politics, Belgrade

to accept their own child? In what ways do parents show their child that it is accepted or rejected? What are the consequences of not accepting the child and undesirable parental behavior? We shall look for the answers in Rohner's theory of parental acceptance-rejection.

The Parental Acceptance-Rejection Theory[39]

Rohner is one of the authors who claim that parental acceptance or rejection has a very large influence on the development of children's personalities and their function in adulthood as well.

Rohner's parental acceptance and rejection theory of socialization (PART) is a theory that tries to explain and predict the consequences of parental behavior on a scale of parental warmth, where acceptance of a child lies on one end of the scale, and rejection on the opposite end.

Parents who accept their children are described as those who show their love and feelings toward their children physically and or/verbally. Physical affection can be shown by kissing, hugging, making affirmative statements about the child, etc. All these different ways of showing love, separate or together, make a child feel loved and accepted.

Parents who reject their children are described as those who do not love and approve of their child's behavior, show resentment, criticize their child about many things, and are embittered. In many cases they see their children as a burden and in comparison with other children they experience their own as useless and incapable.

---

39 This chapter is from Rohner's book *Handbook for the Study of Parental Acceptance and Rejection*, published by the Center for the Study of Parental Acceptance and Rejection, 1984.

Rejection, according to Rohner's theory, is manifested in two basic ways: in the form of parental hostility and aggression on one hand, and neglect and indifference on the other. And there are many ways in which parents develop a feeling of rejection in their children. Aggressive parents express their hostility physically, e.g., by striking a child. They may kick, push, pinch, bite, choke, scratch or burn it. They express it verbally by senseless, unfriendly or cruel details to their children or about them. They may curse, swear, or be sarcastic to their children. Indifferent and negligent parents pay no attention to their children's needs. They are physically and psychologically distant, ignore the child's call for attention and are inclined to be irresponsible toward the child's physical and emotional needs. They may also show restrictive care for the benefit of their children. Indifferent parents are inclined to pay little attention to their child and to spend minimal time with him. They often forget the promises they make to their children, and don't perceive other details and needs important for the happiness and development of their children. Rohner considers that both of these forms of behavior can be treated as open expressions of rejection for both contain the absence of the parental touch and connection and induce children to feel unloved and rejected.

Parental acceptance-rejection can be observed from two perspectives: first, as subjective experience of parents and children, and second, as a quantity obtained by outside observation. This is why Rohner developed a string of techniques for estimating the latter perspective. There are questionnaires about parental acceptance-rejection which can be filled out by mothers, children, child-adults, then the interview and methods for objective observance of behavior in the family. However, Rohner gives priority to the child's experience. He claims that parental rejec-

tion has the most consistent and predictable influence on children, especially if the child perceives parental behavior as rejecting.

At the end of this part about the family, I would like to emphasize – and this is very important for this research – that there are many causes which induce parents to behave in different ways toward their children, including rejecting them[40]. One possible cause for rejecting behavior can also be religion. I do not know of any research that has dealt directly with this problem. Namely, the atmosphere in a family can be colder under the influence of strict religious requirements. Religion makes additional requirements of family members and the parental duty to pass on those requirements to their children burdens the family. How families find solutions for their own unresolved conflicts, how they pass on their religious beliefs to their children, and how this reflects the self-image of the adolescent, will be presented in detail in the empirical part of this research.

The Consequences of Rejection

Rohner's parental acceptance and rejection theory (PART) is interested in the consequences of parental behavior defined as acceptance and rejection. It tries to explain why some children more easily cope with the harmful consequences of parental rejection and emotional deception. It also researches the psychological and environmental variables that precede parental acceptance and rejection.

According to this theory, parental acceptance or rejection has mighty consequences on the behavior and personality of chil-

40 Kuburić, Z. (2009) *Porodica i psihičko zdravlje dece.* Belgrade. Čigoja štampa.

dren. But it also has consequences on the function of the personality of an adult who claims to be a "rejected child"[41].

Research and clinical observations in America support the expectation that rejection can be involved in an entire series of psychiatric illnesses and behavioral disturbances, including neurosis, perhaps schizophrenia, delinquency, psychosomatic reactions such as allergies, school problems, stuttering, perverted images of one's own body, etc[42]..

Taking into account these consequences, Rohner directed his research to dispositions of personality, to features that can be expected as consequences of parental aggression or neglect in all cultures. Rejected or emotionally molested and injured children are significantly more inclined to be hostile and aggressive or to have problems with controlling hostility and aggression. Furthermore, they are inclined to be dependent or "defensively independent", which is connected with the level of rejection; to have weakened self-respect and self-adequacy; to be emotionally unstable, indifferent, and to have a negative attitude toward the world. Each of these dispositions is the result of rejection. Following Mead's conclusions[43], which are taken up by PART theory, we are all inclined to perceive ourselves as "significant others" have seen us. Thus, if our parents as "significant others"

---

41 Rohner R.P. (1984) *Handbook for the Study of Parental Acceptance and Rejection, Measurement of Parental Acceptance–Rejection and Its Social–Emotional Consequences*, Center for the Study of Parental Acceptance and Rejection, The University of Connecticut Stories, CT., 06268 USA

42 Rohner R.P., & Nielsen C. (1978) Parental Acceptance and Rejection: *A Review and Annotated Bibliography of Research and Theory*. 2 vols. HRAF Press, New Haven

43 Mead G. (1934) *Mind, Self and Society*, University of Chicago Press, Chicago

rejected us as children, we are keen to define ourselves as unworthy of love, even worthless, inadequate human beings.

Furthermore, the rejected child, compared to the accepted one, is much more dependent, very possessive, and demands a lot of attention, care and physical contact from its parents. From this it follows that the more a child is rejected by "significant others," the more its needs for warmth and tenderness are unsatisfied, and the more it will increase its efforts to get love and attention. Similarly, the child that gets intrusive attention and "blind love" from parents has increased dependent needs and is therefore more dependent than children who get "moderate attention." It appears that the basic idea of "blind love" includes not only an abundance of sensitivity but intrusive control over someone's behavior. So, it seems that dependence is in a nonlinear relationship with the dimension of warmth.

Besides, it is emphasized in the theory of parental rejection and acceptance that the child responds to rejecting behavior with dependent behavior. In time this behavior can be lost or transformed. The seriously rejected child has never learned how to give love for it has never known parents who offer love, who could provide a model for its own behavior. Although it longed and "prayed eagerly" for love, it never received it. In order to protect itself from further emotional injuries, the rejected child is inclined to close itself emotionally. Finally, the child can stop seeking tenderness from the persons who are important for him. Thus the dependent behavior disappears that was the response to parental rejection.

Furthermore, following PART, the rejected child becomes emotionally isolated, incapable of freely and openly continuing close relationships with others. In extreme cases, the rejected child be-

comes apathetic or emotionally blind, less tolerant of stress, and less emotionally stable than persons accepted as children.

The child who feels rejected becomes insulted, irritated and angry at his parents and full of fear about new rejection. That's why it develops defensive independence or withdraws emotionally. So the child starts the process of contra-rejection. It isn't often recognized that defensive independence and emotional withdrawal conceal a longing for reestablishment of warm and close relations with parents. Many of these processes recall what Bowlby[44] names the anxious loyalty of small children. The more a child becomes emotionally unstable, cold and hostile, the more it increases the probability and possibility that his parents will increase and prolong their rejection. In this way, parents who reject and children who are rejected can easily enter the enchanted circle of mutual rejection from which it is ever harder to exit.

According to the theory of parental acceptance – rejection, if parental rejection is in the form of hostility and aggression, the child becomes unfriendly, aggressive or passively aggressive. In such circumstances it is equipped with one aggressive model that it supports. In a situation where a person is not allowed to express its aggression, its controlled and withheld aggression is expressed in a disguised and symbolic way. Examples of this are an exaggerated concern and preoccupation with aggression, aggressive fantasies and dreams, or an exaggerated preoccupation with the real or imaginative aggression of others, into which they project their own aggression.

Finally, the rejected child that is anxious and insecure underestimates its qualities and capabilities. He or she is inclined to gen-

44 Bowlby J. (1973). *Attachment and Loss. Vol II. Separation*: Anxiety and Anger. N.Y., Basic Books

eralize such feelings toward the very nature of the world as an unfriendly, unpleasing and undesirable place to live. The child that has experienced a lot of psychological injuries from parents has no strength to expect something better from life itself. Life is for him threatening, dangerous and unhappy. So the child develops a negative attitude towards the world. This process develops from the fact that children interpret their world based on their personal experience with it and they believe that what they experience as individuals others know and experience too. Seeing the world through the eyes of individual experience extends to interpretation of the nature of the world as a whole. Taking into account the experience the child had with those who are the most important to him, he cannot help forming judgments on the basis of these first and most important experiences. The child's world in miniature is his family. This world expands with new experiences and knowledge, but these experiences always remain in the shadow of first experiences.

Because of such characteristics, rejected children are not able to realize satisfying social relations with the persons of the same age. This weakens their feeling of self-respect more, so they withdraw more and more. Thus hurt and withdrawn, separated from positive experiences with persons of the same age, rejected children mature into grown-ups who are unpleasant, insecure and dependent, emotionally unstable, with a negative self-image and negative view of the world. However, grown-ups who were rejected as children have a strong need for love, but their ability to respond with love is often damaged. This is because many of them have become more or less emotionally lonely and incapable of responding to potentially close human relations.

According to PART, we can expect that parents who were rejected as children would reject their own children significantly more

than parents who felt accepted as children. In that way the circle of rejection tends to become petrified in the constellation of dispositions described. Empirical research shows that such parents themselves were neglected and deprived of love and warmth in their childhood[45].

From everything that has been said so far, we can conclude that the central postulate of parental acceptance-rejection theory is that hostility, dependent behavior, lack of self-respect, feeling of personal inability, emotional instability, emotional coldness, and a negative view of the world, will appear to a significantly greater degree in rejected children than in accepted children. This happens regardless of where they live, what psychological profile they belong to, or what language they speak. Similar predictions apply to grown-ups wherever they live. Those who were "rejected" as children will have these dispositions to a significantly higher degree than those who were accepted as children.

The list of possible consequences of parental rejection isn't final. It seems that consequences of rejection spread in concentric circles around the individual and penetrate all spheres of his life. In addition to the cited emotional problems that lead through childhood to the psychopathology of grown-ups, the effects of rejection penetrate into abstract spheres such as one's view of the world and life, religious beliefs, their art[46], music, and other forms of expressive behavior.

---

45 Rohner R.P. & Rohner E.C. (1980) Antecedents and Consequences of Parental Rejection: A Theory of Emotional Abuse. Child Abuse and Neglect, *The International Journal*, 4, 189–198

46 Rohner R.P. & Frampton S. (1982) Perceived Parental Acceptance–rejection and Artistic Preference: an Unexplained Contradiction, *Journal of Cross–Cultural Psychology*, 13, 250–259

The Child's Ability to Struggle against the Bad Influence of Parental Rejection

Researches have shown, both in America[47] and other cultures[48], that rejected children are inclined to see God, gods or any other form of the supernatural they believe in, as a being capable of inflicting unhappiness, illness and even death. On the other hand, children who grow up with love are inclined to see God as a gracious and good being who knows how to love.

It seems absolutely clear that family love and warmth, as well as a lack of love, have the power to shape all aspects of human behavior. In spite of this, some children seem more capable of successfully avoiding or, to a certain degree, overcoming the damaging effects of parental rejection and emotional wounding. Who are these children? What's in them that decreases the very damaging effects of parental rejection?

The answer to this question is not completely clear, but according to the phylogenetic model of Rohner's theory[49], we can presume that the level of a child's resistance depends on some social-situational factors as well as the cognitive skills of a "fighter" to "adept" and make less painful what is perceived. Fighters can avoid the consequences of parental rejection by their conscious and subconscious mental activities.

---

47 Potvin R.H. (1977) Adolescent God images, *Review of Religious Research*, 19, 43–53

48 Rohner R.P. (1975) *They Love Me, They Love Me Not: A Worldwide Study of the Effects of Parental Acceptance and Rejection*, HRAF press, Hew Haven

49 Rohner R.P. (1978) Parental Acceptance–rejection Theory and the Phylogenetic Model, Ann Arbor, ERIC Clearinghouse on *Counseling and Personnel Services*, Document ED 151918

One form of social understanding, in which we accept that fighters differ from non-fighters, is the level of children's ability to depersonalize events, to avoid the automatic linking of life's events with themselves. For example, it's completely different for a child with an aggressive or indifferent mother, if he is able to conclude that his mother's aggression doesn't refer to him personally, if he can understand why his mother feels and behaves like that. This reaction is completely different from that of a child who directly aims all his mother's aggression and hostility at himself. Persons who are incapable of depersonalizing events interpret all interpersonal events and even chance occurrences as those that refer directly to them and have direct meaning for them. In contrast to them are persons who are capable of depersonalization, of not interpreting all the events personally, who don't have a feeling that outside events refer directly to them. This capability of depersonalization makes it possible for the child to distinguish events referring to him from those which are not connected with him, and to see the things or to try to see them as others do.

The second aspect of social cognition connected with the child's capability to cope with perceived parental rejection is self-consciousness. It is defined as the child's relative consciousness of its individuality, uniqueness and importance. Clearly differentiated self-consciousness equips children with the possibility of relying on inner resources of psychic functioning. Children who have a developed positive self-image and the feeling of uniqueness and significance will be more capable of a greater degree of separation. Self-consciousness is one of the factors that allows a child to rely on itself as the first resource in psychological functioning. Therefore, it might be that children with a clearly differentiated self are less subject to the negative messages of par-

ents who reject them than children with a less differentiated feeling of self[50].

The third sphere of the social understanding is the feeling of self-determination. Children differ in the degree that they believe they have some influence on their lives[51]. Some children believe that what is happening to them is defined by a power beyond them: faith, chance, luck, or persons of influence. Other children believe that they ultimately have some control over things that are happening to them through their own behavior or their personal characteristics. In accordance with the PART theory, we say that these children have a strong feeling of self-determination.

The child's ability to struggle against the bad influence of parental rejection can also depend on some social and situational factors. For example, it is certain that the rejected child finds it significantly more difficult to establish warm, substantial and harmonious relationships with peers. But if the rejected child has one or more close friends, then the emotional support of friends can help him cope with perceived rejection. Similarly, if the child is capable of establishing warm and confidential relations with one adult person, this emotional shelter will help him get over rejection. Some children try to spend a minimal time with rejecting parents. This helps them experience, to a significantly lesser degree, the influence of rejection than children who remain for a long time in such a negative emotional atmosphere.

In the end, we can conclude that children who perceive that they are accepted are much more capable of depersonalizing events

50 Flavell J.H. (1974) The development of inferences about others. T. Mischel (ed), *Understanding other persons*, Basil Blackwell, Oxford

51 Lefcourt H.M. (1972) Recent Developments in the Study of Locus of Control. B.A. Maher (ed.), *Progress in Experimental Personality Research*, Vol. 6, N.Y., Academic Press

and have a clearer sense of self than children who see themselves as rejected. In general, it's expected that "fighters" will be more similar to accepted children.

Differences between Accepted and Rejected Children in Comparative Studies

A great number of studies in the USA and other countries, as well as a comparison of obtained results, confirms Rohner's theory about the significance of parental behavior for a child's development. The first voluminous study is composed of intercultural research that had a varied sample from 101 societies[52]. The results of this research show that rejected children all over the world are much more hostile, aggressive or passively aggressive than accepted children. Rejected children are inclined to judge themselves negatively and are much more dependent than accepted children. This data from various cultures shows that adults from societies where children feel rejected show the same personality characteristics as children in that same society. These adults are more emotionally unstable and have a more negative view towards the world than adults in societies where children feel accepted.

Remaining studies with different samples of children and adults, which take into account the experience of growing up in the family, in the same as well as different cultures, confirm the universality of this approach. Saavedra[53] directed his research to-

52 Rohner R.P. (1975) *They Love Me, They Love Me Not: A Worldwide Study of the Effects of Parental Acceptance and Rejection*, HRAF press, Hew Haven

53 Saavedra J.M. (1980) Effects of Perceived Parental Warmth and Control on the Self–evaluation of Puerto Rican Adolescent Males. *Behavior Science Research*, 15, 41–53

ward the relation of perceived parental acceptance-rejection, parental control and self-respect. Self-respect is an emotional evaluation of self. Positive feelings towards one's self mean that the individual loves himself, accepts himself, and sees himself as a person worthy of respect. Self-adequacy is a self-estimation of one's abilities to perform daily duties and tasks, and to satisfy his own needs. In a sample of 208 Puerto Rican adolescents, Saavedra discovered that the self-respect of individuals is in direct relation with the perceived warmth of the mother and father. He also discovered that the joint effects of high parental warmth in interaction with moderate parental control (in contrast to extreme permissiveness or restrictive control) increase the level of adolescent self-respect.

Parallel results were obtained in a similar study[54] between working and middle class Korean immigrants to the USA. The sample contained 25 families and the PAQ and PARQ tests were applied to them. The results showed that children from ages 7 to 12 years from the working class perceive themselves as more rejected than children from the middle class. They also have a significantly lower feeling of self-respect and self-adequacy compared to children from the middle class.

The research of Rohner and his assistants[55] included 174 boys and girls from Mexico and 316 boys and girls from America age 8 to 15. Approximately half of those children originate from the working class and the other half from the middle class. The instruments applied were again the PARQ and PAQ tests original-

54 Rohner R.P., Hahn B.C & Rohner E.C. (1980) Social–class Differences in Perceived Parental Acceptance–rejection and Self–evaluation among Korean–American Children, *Behavior Science Research*, 15, 55–66

55 Rohner E.C. Rohner R.P. Roll S. 1980.

ly created in England[56]. The results of this research point out the existence of a link between parental behavior and personal characteristics of their children. Perceived parental rejection by the American and Mexican groups of children has a much higher influence on dispositions of behavior than cultural differences. As PART predicts, children from both countries who perceive that their parents reject them show much more similar behavior compared to the behavior of accepted children from the same culture.

Starkey[57] researched the relation between parental warmth and children's success at school. In a sample of 220 school children in America, he found that results for achievement tests vary directly according to the perception of parental warmth: the warmer the parents are in the eyes of their children, the better the children's achievements are on instruments that measure academic success. The correlation between achievement tests and perceived parental warmth is higher for boys than for girls. Besides, girls experience their mothers as warmer than sons do.

Research in Czechoslovakia[58] on a sample of 116 boys and 112 girls shows similar results. The answers provided by Czechoslo-

---

56 Rohner R.P., Saavedra J. & Granum E.O. (1978a) Development and Validation of the Parental Acceptance Rejection Questionnaire: Test Manual. JSAS Catalogue of Selected Documents in Psychology &: 7–8. (Manuscript 1635); Rohner R.P., Saavedra J. & Granum E.O. (1978b) Development and Validation of the Personality Assessment Questionnaire: Test Manual. Ann Arbor, M1: ERIC/CAPS. Document ED 159502

57 Starkey, S. L. 1980. *The relationship between parental acceptance-rejection and the academic performance of fourth and fifth grades*. Behavior Science

58 Matejček Z. i Kadubcova B. (1983) Perceived Parental Acceptance–Rejection and Personality Organization among Czech Elementary School Children, *Behavior Science Research*, Vol. 18, No. 4. pp. 259–268

vakian children to the PARQ and PAQ tests are similar to the answers of American children.

Gielen and his assistants [59] conducted a couple of correlated studies on 106 high school students from an urban area and 97 college students. They examined the connection of moral judgment and perceived parental behavior. The variables of perceived parental behavior were: warmth, aggression, indifference, acceptance, autonomy, the degree of democracy and conflicts. The results show that boys are much more accepted by mothers than by fathers, mothers offer more warmth than fathers, and that sons are more neglected by fathers. The difference between parents is not significant in expressing aggression and rejection toward sons. Girls get more warmth and aggression from their mother than their father. Boys and girls agree that mothers are warmer than fathers. On the sample of high school students, the authors got the highest correlation of negative direction between negative forms of parental behavior and moral reasoning. The degree of parental democracy, followed by a mother's acceptance and warmth, correlates positively with moral development, while the correlation with a father's acceptance and warmth is in the same direction, but is statistically on the border of significance.

In my book *The Family and the Psychological Health of Children*, I researched the influence of the family on the mental health of children [60]. The basic results showed that mental disorders are connected with perceived parental behavior. This research confirmed the expectation that a feeling of rejection is more frequent among students who have some psychic disturbances. Male and female examinees agree that the mother gives

59 Gielen U.P., Swanzey B.A., Avellani J. & Kramer J. (1986) *Moral Judgment*, St. Francis College, New York

60 Kuburić Z. 1994. Porodica i psihičko zdravlje dece, Belgrade: Preporod.

more warmth and love than the father, and that the father is the one who neglects them more. The results also show that psychiatric patients are also distinguished by the frequency of family conflicts. Conflicts among parents in the homes of psychiatric patients are more frequent in relation to the general population.

In respect to self-image, statistically important differences were discovered in all dimensions of the tested groups except the dimension of attitudes toward sexuality. The highest differences were expressed in the dimensions of emotive tone, social relationships, family relationships and psychic health. The self-image of adolescents who have psychic disturbances is significantly lower in relation to the general population of adolescents. Such results provide a basis for concluding that there is a link between the acceptance of children in the family, self-image and psychic disturbances in adolescent years.

It is evident that the cited studies support the hypothesis that parental acceptance is closely connected with the psychosocial functioning of a human being regardless of where he lives. In all periods of life, there is no doubt about the primary role that parents play in the development of a child's personality.

However, there are still many questions with no answers in connection to the causes and consequences of parental acceptance and rejection. Some of those are connected with the particular mechanisms that enable some children to cope much more effectively than others with perceived parental rejection. The second important question refers to gender differences in behavior. Does the father's behavior have different consequences on sons and daughters than the mother's? Which consequences do boys experience in perception of parental warmth compared to girls? The third question that needs answering in future studies

refers to the consequences that children experience from different forms of rejection, for example, hostility in relation to rejection. Besides that, is there a difference between children who temporarily experienced a feeling of rejection and those who chronically carry a feeling of rejection within themselves? Finally, what part does the child play in provoking its own rejection? Do some particular characteristics of a child or parent, or some particular behavior, contribute to the rejecting behavior of parents and their children's feeling of rejection?

RELIGION

"Can one cup catch the water of the great sea?"
"With one cup you can't hold the whole sea,
but what it holds is a part of the sea."

Meša Selimović

Forms of Religion

According to Đuro Šušnjić, any speech about the reality of religion must consider the ways or forms in which religion exists. Religion has three forms of existence: a) religion in itself; b) historical forms of religion; c) religion as a personal fact. This division covers all forms or ways of religion's existence either objective or subjective: as God's message, as its historical life, or the believer's experience. In other words, we must differentiate between the ideal value system, its social-historical existence and the believer's personal experience.

Šušnjić says that there are at the same time three pictures, three ways or three dimensions of man's self-understanding. The first picture shows how man could be, the second how man is in the network of social relations, and the third speaks of man as a unique unrepeatable individual. These three pictures are expressed in three different languages: that of faith, that of social science and that of individual psychology[61].

---

61 Šušnjić Đ. (1992) *Oblici postojanja religije*, Filozofski fakultet, Novi Sad

In this research, I am interested in all three forms of religion's existence. Certainly, it isn't possible to cover in one's whole life, let alone in one's work, the entirety of a single phenomenon, for everything is infinitely deep and evades man's learning. On these pages, religion in its ideal and perfect forms, as well as phenomenal and personally experienced religion, will find its place. It will be expressed in the doctrines of Protestantism, the church organization of Adventism, personal religiosity and the believers' way of life. By means of this research, I want to perceive one part of reality. This includes the incarnation of an idea about God, good or strict, in family education, and the self-image of a young human being who searches again for this incarnate God within himself.

Religion in itself is an ideal form of existence. An abstract religious message, different from the historical and personal, doesn't exclude and deny the validity of historical and personal values. Moreover, it gives them their sense, serving as their measurement. Faith is a revealed offer and a man can, according to his will, accept or reject it: the relationship of God's mercy and human freedom. Furthermore, Šušnjić says that religion in itself doesn't mean anything. Its meaning appears only when a collective or individual believer experiences and explains it in harmony with his experience, needs and wishes, that is to say as his reality. It has to move into temporal spacial images where it exists, limited and often forgotten, in its total meaning. Historical and particular forms are always more meager in content. This is, however, necessary to preserve the difference between pure possibility and its limited form in which it momentarily exists.

As faith enters social-historical life from faith in itself, it becomes faith for believers, and at the same time assumes some characteristics of the social-historical world and its norms.

Therefore, every believer belongs to two worlds: one ideal and eternal, and the other real and temporary, which is historical and changeable [62].

Observing man as a believer, who in a particular historical moment carries these two worlds within himself, I ask myself whether he is happier because he is richer for carrying two worlds instead of one? Or is he crucified between the desire for the ideal world and the inevitability of remaining in the phenomenal? The "religious polestars" are more distant than other stars for they are hidden far away in space, or deep inside the soul of every believer who differs from every other unique believer. I think that the divine and human merge in the life of the true believer and we can never see God outside of man. I think it is very difficult and only appropriate, when man balances the ideal with the real in him, when he doesn't want to be God, and at the same time, doesn't give up his humanity.

Đuro Šušnjić [63], observing religion as the personal experience of believers, says that a particular soul can't accept what can't be measured: it accepts what saves it, without its own merit, i.e. unconsciously. The believer's reply to God's invitation follows in an unrepeatable form: the believer follows his own internal voice. Then he can say: God has occurred in me. And the path to words everyone chooses for himself. The Word moves into communities and individuals in order to act and escape being forgotten: the play on words continues. For their birth in one community or another believers are neither deserving nor guilty. The very fact that a difference exists means that something is happening to them.

62 Ibid.

63 Ibid.

Functions of Religion

Religion is an active element in human life on all levels of humanity, for it is directly linked with basic human needs. These needs are not only biological, for life is never only practical. Man's instinctual need for wholeness is the basis of religion. Man desires God, although his comprehension of God varies from time to time, and from thinker to thinker[64].

Religion appears inside of human history as an attempt to provide an ultimate answer for man's basic aspiration to reach the Infinite from the foundation of humanity's own finiteness. It grows from the human need for a man to overcome himself, to discover meaning, and as a created and innocent being, to offer himself to a Being whom he believes to be the creator. For the believer, religion is the question on which his entire life depends[65].

Many philosophers of religion try to prove the entire particularity and specificity of religion by comparing it to other forms of human cultural creativity, like philosophy, science, art, etc. In particular, the representatives of the phenomenological approach to the philosophy of religion have endeavored to cite many arguments that would confirm this particularity of religion. Vuko Pavićević says that it is possible to accept the thesis of the complete particularity of religion and its irreducibility to any other form of experiencing the world. But even then religion undoubtedly includes within itself the answer to some questions posed by philosophy as well, and tends to direct the behavior of man, to define morality.[66]

---

64 Bronštejn–Kos I. (1975). Uticaj religije na čoveka, *Psihologija* 1–2. Belgrade

65 Ćimić E. (1993) Religija, u: *Enciklopedija političke kulture*, Savremena administracija, Belgrade

66 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

As a matter of fact, it could be said that religion strives to universally cover man's being and existence, and thus it has a series of functions in common with other forms of human cultural creation.

Weber[67] sees the function of religion first of all in the so-called 'making sense' of the world and human existence. According to Vuko Pavićević[68], religion has the function of a "world view." Religion, with its basic concept of "being from the other side," includes within itself a view of "this side," of created being and nature. A religious world view starts from the idea of two worlds and can be characterized as dualistic but also spiritual, for it places a spiritual principle at the basis of the world.

The psycho-emotional or "compensatory" function of religion is joined to the philosophical function. This function refers to the existential negativity in human life, first of all to the mortality of man, then to evil, suffering, pain, and many other frustrations and thwarted desires. Religion is one of the ways for man to overcome mortality – by influencing the very emotions that accompany consciousness of death. One overcomes fear with teachings about the "justification" of death, e.g., according to the Bible the "fall into sin" is the cause of human mortality. Religion endeavors to answer all existential inevitabilities and to overcome man's feelings of insecurity, weakness and endangerment.

Weber also considers religion a kind of "rationalization" for suffering, or "justification" for suffering which originates in man's

67 130. Weber M. (1997) *Sabrani spisi o sociologiji religije*, tom I. Sremski Karlovici I Novi Sad: Izdavačka knjižarnica Zorana Stojanovića.

68 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

need to "come to terms with" many brutal facts of life that can't be undone[69]. These facts are suffering, misfortune and death, to name a few. Many people simply can't accept these facts as unavoidable and meaningless. Therefore, they have to ascribe to them some meaning and "justification" in order to more easily bear and overcome them. The rationalization of suffering often includes ideas of "compensation" either in this world or "the next," especially when the issue is the status of the rich and the poor.

Đuro Šušnjić gives an answer to the question: Why is the idea of an absolute and mystical power so necessary to man in difficult times?[70] Because reality and the knowledge of it are relative, there is clearly nothing in it that is firm and of enduring and eternal value. That's why it's necessary to discover support in some system of beliefs that contains absolute values. In exceptionally difficult circumstances any relative power could break down and fail, so one trusts solely in an absolute power which, from a psychological viewpoint, is another word for the psychological need for absolute security.

The next function of religion is the ethical function, or the role of religion in forming basic moral rules and principles as well as observing these principles. According to many researchers of the history of religion, says Pavićević, religion hasn't had this ethical function from time immemorial[71]. From the history of Greek and Roman mythology it is known that the gods weren't conceived of as morally perfect beings, but as beings with human vices and weaknesses. However, in monotheistic religions God is revealed as man's moral legislator and judge.

69 Weber, M. (1963). *The Sociology of Religion.* Boston: Beacon Press

70 Šušnjić Đ. (1982) *Znati i verovati*, Teorijske orijentacije u proučavanju religije i ateizma, Kršćanska sadašnjost i Stvarnost, Zagreb

71 Ibid.

The consequences of connecting religion and morality lead the individual to constantly control his behavior and to endeavor to act in harmony with those elementary norms that religion presents as the expression of God's will. Believing that God will finally "pay everyone according to works" can be interpreted as an expression of man's discomfort with the definitive victory of evil. In other words, it is an expression of striving for the final victory of good. However, the connection of morality and religion resulted in the combative spirit of the inquisitors and the persecutors of witches and heretics. They desired destruction in this world or damnation in the next to all who didn't share their dogmatic views. In order to preserve its particular faith, every religion finds itself in the situation of declaring itself to be the "only correct" faith. Therefore there is a possibility of religious elitism and the belief in "being chosen". This results in the understanding that other religions are not "right" or that they are somewhat inferior.

Religion can have a social-integrative function as well. Many theorists of religion, especially those of the functionalist approach, consider that religion fills an essential role in the integration, linkage, and ideological unification of global society itself. Religion fills this role by offering one system of values and one view of "recent events" and basic purposes that can spiritually- ideologically unite different groups and levels inside of one global society. However, religion can have not only an integrative role but a disintegrative role in a certain global society.

Đuro Šušnjić, in his book *To Know and Believe*, cites the functions that religion performs in personal and social life[72]. I'll finish my consideration of the functions of religion with a concise

72 Šušnjić Đ. (1982) *Znati i verovati*, Teorijske orijentacije u proučavanju religije i ateizma, Kršćanska sadašnjost i Stvarnost, Zagreb

review of that book. First of all, religion is a *teaching* (about the creation of the world and the place of man, society and nature in it, etc.) or cognitive doctrine, so it has an intellectual or cognitive function. Second, religion has a *compensatory* function (it offers a means of compensation for real privations, consolation of the soul). Third, religion has a *communicative* function (it makes communication possible between believers and God and amongst the believers themselves). Fourth, religion has a *regulative* function (it regulates behavior by a system of values, norms and rules of behavior). Fifth, religion has an *integrative* role (symbolically linking the members of a community). Sixth, it satisfies *emotional* needs (for security, spiritual peace, etc). Seventh, it has a *prophetic* function (it offers ethical ideals and initiates criticism from the standpoint of those ideals, thus the possibility of unrest). Eighth, religion has a *legitimizing* function (it justifies the social order and certain behaviors), and finally, it provides personal identity and identification with a group (the strongest group and group consciousness with the nation)[73].

Classification of Religions

Religion is a complex human phenomenon. According to Pavićević, it represents a particular view of the world, particular feelings and actions from which arise a particular religious organization.[74] Religion is both a subjective and objective, and an individual and collective phenomenon. It is always placed in a certain physical and social environment and a certain time, so we need to speak about particular types of religion.

73 Šušnjić, Đuro (1998). *Religija I, Pojam, struktura, funkcije*. Belgrade: Čigoja štampa

74 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, drugo, izmenjeno izdanje, Beogradski izdavačko–grafički zavod, Belgrade

Experts who deal with the phenomenon of religion, the study of religion (science of religions) and religiosity, endeavor to make the approach to religions easier by trying to classify and place them in different categories. For example, the well-known Swiss psychologist K.G. Jung divided religions into Eastern and Western. According to his division, Eastern religions are introverted, that is, turned inward toward the self; Western religions are extroverted, that is, turned outward (toward others). According to Jung, there are religions that, in their own way, deny life: Hinduism and Buddhism, and others that affirm it: Judaism, Christianity and Islam.

According to their manner of origin, religions are divided into "natural" and "revealed" religions. Natural religions are natural precisely because they do not recognize any "proclaimed" religious truth. In them, the path to God is directed "from below to above". That is, man, by his knowledge, his understanding of nature and created world, is stirred to wonder (amazement) and meditation. But proclaimed religions are "religions of the book," for to them a view of faith is present in holy books. They claim that they do not own their origin to man, but they are proclaimed by God, given to people, not by force but as an offer[75]. However, completed theologies have never and nowhere been revealed[76]. This has made possible so many different teachings within the scope of the same "revealed" religion.

From a sociological standpoint, the division of religions into the socio-ethical groups at their respective foundations is particularly significant. By applying this criterion of division or typology, we get tribal, folk (popular) and universal religions.

75 Ćimić E. (1993) Religija, u: *Enciklopedija političke kulture*, Savremena administracija, Belgrade

76 James W. 1990. *Raznolikosti religioznog iskustva*, Naprijed, Zagreb.

For establishing types of religion, Pavićević uses constitutive elements of religions and starts from the question of which element is especially emphasized in a given concrete religion. Applying this principle of classification, religions are divided into: dogmatic, emotional-ethical, and ritualistic (traditionalistic) types. Furthermore, there is a strictly organized and institutionalized type in contrast to a minimally organized type. By the dogmatic type, one understands a religion that has strongly developed and detailed religious instruction. It proceeds from knowledge and the assimilation of learning by believers, and results in the existence of a numerous and theologically educated clergy. As an example, Pavićević cites the Catholic confession. The emotional type is one in which religious-moral feelings are emphasized and favored as the basic sign of religiosity. This type would encompass, for example, the Buddhist religion, early Christianity and some religious sects. In the ritualistic type, the practice of rituals and rites is especially emphasized. If many elements of old folk religions and customs are preserved in the rites, than this type of religion can be called traditional. Such is, for example, the Serbian Orthodox religion. It is understood, adds Pavićević, that the Orthodox Church has a developed theology. But here he speaks about the kind of Orthodox religion that predominates in the practice of its believers, and not about the Church. The domination of one element is only relative. Moreover, the same religion can, in different phases of its development and in different environments, acquire the characteristics of one type or another.

Many other forms of religious typology are possible. For example, an important moment in theological-ethical teaching can be taken as a principle of division. According to Pavićević, the most important of these moments is probably the given attitude

of religion toward the "profane world," or "life in this world". This includes society, its values and institutions such as the state, marriage, property, sensory needs, etc. This attitude is mainly threefold: attitudes of "affirming the world" and "denying the world," which are two extremes, and "overcoming the world," which is a kind of mediating attitude.

The attitude of "accepting the world" is present in many religions where ritual is directed primarily toward attaining the help of a "higher power" in order to get a better life in this world. The attitude of "denying the world" is present in the Buddhist religion, which sets, as the basic task of believers, overcoming the "thirst for existence," i.e., various sensual desires, in order to achieve serenity and passage into "nirvana." To this type belong some sects and monastic orders. The attitude of "overcoming the world" is characteristic of Islam, which has endeavored, from its very beginning, on the basis of its religious principles, to direct the entire personal and social life, as well as the state[77].

Christianity cannot be defined in one way. It has manifested, in different stages of its development, as well as in its different parts, all types of relations toward secular values, especially toward the state. This extends from rejecting it by means of compromise to aspiring to completely overcome both state and culture. Thus in its first phase, it was indifferent towards "the things of this world" and its institutions, for it believed in the imminent return of the Savior and the end of "this world." Such an attitude is characteristic for Adventists as well. For a time, medieval Catholicism even aspired to take over and govern the state, not only to direct personal and social life from the standpoint of its ethics and system of values. The radical reformation rose up against

77 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

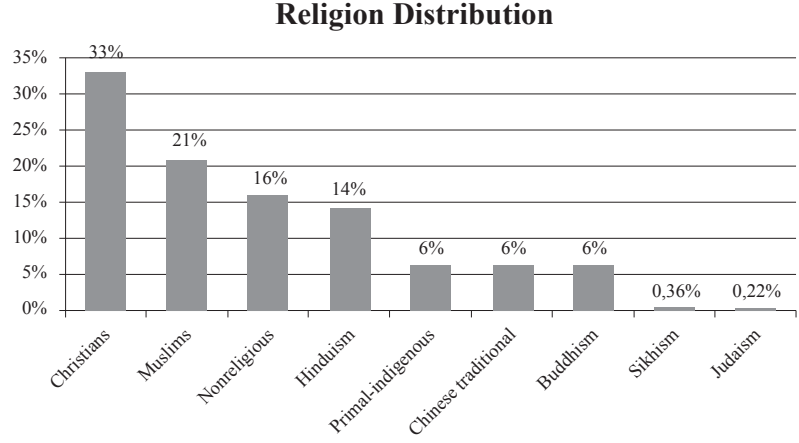
the Church's aspirations to govern the state and demanded strict separation of church and state. Pavićević considers that Orthodoxy has had no aspirations for secular power either; it has been subject to the secular ruler.

For this research it is important to define the place of Adventism in the structure of religions. I will try to do this according to the preceding classifications and my knowledge of Adventism. If we start from Jung's typology, Adventism belongs to the type of Western religion that affirms life. It belongs to the type of proclaimed religions, for Adventists believe that God proclaimed his will to people through prophets both in the Bible and in the works of Ellen White. In respect to socio-ethical group, it has the character of a universal religion, for it has believers in almost all countries of the world, regardless of their national or religious origin. If we pay attention to the constitutive elements of religion, we can notice that Adventism belongs to the dogmatic type in the sense that a lot proceeds from knowledge and the assimilation of teaching by believers and from institutionalized religion. The attitude of Adventists toward secular values and life in this world is that of "denying the world" because they believe in the imminent return of Jesus Christ and the end of the world. As a matter of fact, this attitude is a basic characteristic that was incorporated in the very name "Adventists" (lat. adventus = arrival). It is also present in the history of its genesis, when defining the date of Chris's return gathered many who experienced "the great disappointment,"on October 22, 1844. This will be discussed in the chapter about Adventists.

Belonging to World Religions

The growth of the number of Christians from the beginning of the new era, compared to the world's population, has gradually

increased. In the 30's of new era, Christianity was in its beginning. At the end of the first century, there were 0.6% of Christians, and at the end of the fifth century they already made up 22% of the world population. According to estimates[78], Christians represent the largest number (33%) in the world today, then come Muslims (21%). Nonreligious people (16%) are in third place, which is shown in graphic below. It is interesting to observe that the percentage of nonreligious people in the world population was 0.2% in 1900, 15.8% in 1975, and it was estimated that 17.1% of the world population would be nonreligious in 2000. Religiosity and secularization, of course, display different trends in different countries.



Major Religions of the World ranked by Number of Adherents

Today Christianity is the widest spread world religion and present almost in all parts of the world[79]. Within the Christian do-

78 Barrett (1990). *International Bulletin of Missionary Research*, Vol 14, No. 1

79 Barrett's encyclopedia sought to count each person in each religion and religious subcategory in each country as of 1900, 1970, 1990, 1995 and 2000,

main there is the greater number of church organizations. The three main branches of Christianity are Roman Catholicism, Orthodoxy and Protestantism. In 1988, there were 872 million Catholics in 220 countries. Protestants are located in 212 countries, and in 1985 the number of believers was about 278 million. In 1985, the number of Orthodox Christians was about 169.6 million in 107 countries. It is interesting to observe that in 1980, the total number of Christians whose mother tongues were either Serbian or Croatian was 12.6 million [80].

Jan Kerkhofs, in the study *How is Europe Religious*, which originated in a large project of the European Value Systems Study Group (EVSSG), gives concise information about the religious sphere [81]. The place of religion in the system of values of European citizens is given in Table 1.

Table 1.
System of Values of European Citizens

	Europe	Belgium	Spain	Poland	Sweden
Family	96	95	98	99	97
Friends	90	90	91	79	97
Job	87	89	92	95	96
Leisure	82	85	82	82	95
Religion	49	45	53	87	27
Politics	43	25	20	34	45

with projections to 2025. The 2001 edition identifies 10,000 distinct religions, of which 150 have 1 million or more followers. Within Christianity, there are more than 33,000 denominations**.**

80 Barrett (1990). *International Bulletin of Missionary Research*, Vol 14, No. 1, pp. 10-14

81 Kerkhofs J (1994). Kako je pobožna Evropa?, In: Đorđević D. ed. *Povratak svetog*?, Collection, Gradina, Niš

Kerkhofs says that more than three out of four inhabitants in West Europe claim to belong to one of the confessions (76.9%); 72.6% say that they had religious education. The percentages of those who belong to one of the confessions are the following: 72.6% Catholics, 16.5% Protestants and 5% members of other communities. Among those who today do not belong to any religion, 36.9% are former Catholics, 16.5% former Protestants, 5% former members of other confessions, and 32% are those who never belonged to any confession. In the former Yugoslavia, according to Kerkhofs[82], 35% of the inhabitants declared themselves to be Orthodox, 25% Catholics, and 10% Muslims.

For sociology of religion, one of the indicators of religiosity is the frequency of church attendance. In Western Europe 23% go to church once a week, 11% once a month, 10% less than once a month, and 32% never attend religious services in church. Kerkhofs says that women attend Sunday religious services in larger numbers than men, and those who are of politically right-wing orientation more often than those of left-wing orientation. Attendance at Sunday religious services decreases among the young (according to these data, 60% of young people in Great Britain and France never go to Sunday services). Other indicators of religiosity could be the prayer of believers outside religious rituals. In Western Europe, 23.4% pray often, 24.7% sometimes, 21% when they need to, and 28% never. This points to a differentiation of believers according to degree of their religiosity.

Comprehension of God is also different among people. According to research in America from 1981, 83% of people understood God as a person. How European inhabitants experience God can be seen in Table 2[83].

82 Ibid p. 198

83 Ibid., p. 201

Table 2.
Comprehension of God

	Europe	Belgium	Spain	Poland	Sweden
As a person	38%	29%	50%	78%	15%
As a living Force	33%	20%	27%	5%	44%
I don't know	15%	29%	13%	13%	17%
I don't think there is a God, spirit or any kind of force	10	14%	7%	2%	69%
No answer	4%	8%	3%	2%	4%

According to data from this research, it is evident that not all Christians are religious, and that everyone who is religious is not a Christian. The picture of religiosity in Europe is nuanced by similarities and differences visible in the answers of believers. Kerkhofs concludes that the answers point out clear strivings towards traditional faith. He also says that the religiosity of people differs from one area to another, which creates its own history for local churches [84].

On the territory of Yugoslavia, according to data from the publication *Religious Communities in Yugoslavia*, there are more than 30 religious communities [85]. This review covers those that are most widespread according to number of believers, professional staff and religious institutions. The following confessions are included: the Serbian Orthodox Church, the Catholic Church, the Islamic community, the Macedonian Orthodox Church, the Evangelical Church, the Reformed church, the Baptist Church, the Christian Adventist Church, the Methodist Church, Jewish

84 Ibid.

85 Ceranić I. (1970). Konfesionalne zajednice u SFRJ Jugoslaviji, u: *Vjerske zajednice u Jugoslaviji*, NIP »BINOZA«, Zagreb

community, the Christian Pentecostal Church and the Christian Nazarene community.

According to the 1991 census by the Federal Bureau of Statistics, the population by confession on the territory of Serbia and Montenegro looked as follows: out of a total number of inhabitants of 10.394.026, the Orthodox confession was the most represented – 6.988.901, followed by the Catholics at 533.369, the Muslims at 468.713, and the Protestants at 89.369. It is interesting to observe that 170.528 declared themselves as non-believers.

The largest Protestant community in Serbia and Montenegro not organized according to ethnicity is the Seventh-day Adventist Church. This church first arrived in Vojvodina in 1890. It has built over 200 churches, and by the twenty-first century the Seventh-day Adventist Church reported 20,000 members [86]. For more information about religious communities in Serbia, especially Orthodox and Seventh-day Adventist, see my book *Religious communities in Serbia and religious distance*[87].

Typology of Religiosity and Believers

Religion, as a complex phenomenon of believing, feelings and rituals, is primarily a social phenomenon which is revealed outside an individual. On the other hand, religiosity is manifested subjectively as an individual aspect of religious phenomenon. That is why religiosity can be defined as a subjective system of attitudes. It includes particular forms of believing, think-

86 Kuburić Z. (2006). Serbia and Montenegro, In: Thomas Riggs, Ed. *Worldmark Encyclopedia of Religious Practices*. Vol. 3. SAD: Thomson Gale. (pp. 307-312).

87 Kuburić, Z. (2010). *Verske zajednice u Srbiji i verska distanca*. CEIR, Novi Sad

ing, feelings and tendencies of reacting. It is a system of internal permanent dispositions which are expressed either verbally or nonverbally in a believer's behavior. Religiosity is a complex phenomenon that contains a collection of beliefs with a particular view of the world, particular emotions, particular acts and particular rituals [88].

Thus the religiosity of a man is an attitude that develops in a social context. By a process of socialization that begins in early childhood, a child adopts the value system of its environment, and religious values if it is being raised in a religious environment.

According to research on the condition of religiosity in certain environments, it is necessary to designate general types of religiosity among believers. Ćimić [89] and Pavićević [90] derive types of believers according to the predominance or stronger emphasis on one of several constitutive elements or components of religiosity. The theologically convinced believer is the one who emphasizes the element of knowledge which he proves and defends. If such a believer expresses intolerance toward other religions or nonreligious people, he can be called the militant (combatant) believer. If the element of religious sensibility predominates, one can speak about the emotional believer who is defined in the literature as a mystical type. Pavićević introduces the ritualistic type as a particular type of religiosity. By this he

88 Bahtijarević Š. (1988). Psihička struktura i razvoj religioznosti. *Religija i društvo*, Zbornik radova, Zavod za udžbenike i nastavna sredstva, Belgrade. str. 98–107

89 Čimić E. (1993) Religija, u: Enciklopedija političke kulture, Savremena administracija, Belgrade

90 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

means believers whose religiosity is expressed especially in the performance of traditional established religious activities and who possess little knowledge of religious teaching itself. In their case, religious sensitivity does not have to be religious in essence, but is often simply traditional. This type could be called traditional. Its spread is caused not only by the individual features of a believer, but sometimes by the social role of religion in the environment where it appears. This is probably the most frequent type of religiosity within the Serbian Orthodox religion, because traditional ritualistic acts have long been the symbols and forms of national particularity[91].

When evaluated according to this typology, the Adventist is a theologically convinced believer who studies the Bible regularly, beginning with morning verses all the way to a Saturday school lesson which is studied everyday. This study is uniform for all believers worldwide. The Adventist gladly proves and defends his faith before others because that belongs to his missionary activity. This emphasis on knowledge of religious teaching that is proven and defended, does not exclude the possibility that among Adventists one can find emotional believers and those who lean toward traditionalism and formalism.

Indicators of Religiosity

In this theoretical work and attempt to conceptually define the subject of research and its place in religious phenomena, I will now direct my attention to indicators of religiosity.

Đuro Šušnjić thinks that the sociologist of religion avoids getting into philosophical and theological discussions and directs

91 Ibid.

his interest towards the empirical research of religion[92]. The real subject of the sociology of religion is not religion as such, but the religious behavior of people. For the sociologist, God exists as long as man believes in him.

In sociological research it is essential to pay attention to indicators of religiosity. These are the constituent elements of religion by which the quality as well as the intensity of religiosity can be measured. Indicators appear in a series of individual concrete moments or forms, so by their number and degree of presence among believers, the intensity and the type of religiosity can be defined.

Dragomir Pantić says that religiosity, like other value orientations, can be operationally stated in the sense of a dimension. For example, the dimension of religiosity can be compared to non-religiosity, with many gradations (intensities). These intensities can be of a particular quality. It can be also compared to one neutral zone in between the two dimensions, which Pantić calls the *mixed type*[93].

According to Pantić, every component of religiosity can be expressed as a dimension in a similar way. The cognitive component appears through beliefs in a supernatural being. It varies from the lack of such beliefs to the acceptance of the complete beliefs of a certain doctrine. The emotional component is measured by the strength of veneration, admiration, humility and gratitude in relation to a divine being. The connotative component is manifested in the degree of readiness to act in conformity

92 Šušnjić, Đuro 1998. *Religija I i II*. Belgrade: Čigoja štampa

93 Pantić D. (1993) Promene religioznosti građana Srbije, *Sociološki pregled*, Vol XXVII, No. 1-4, Journal of the Sociological Association of Serbia, Belgrade; 101; Pantić D. (1981) *Vrednosne orijentacije mladih u Srbiji*, IIC SSO Srbije, Beograd.

with convictions and emotions. The action component relates to religious behavior, to performance of religious rituals, and varies from their absence to the maximal observation of regulated rites. The particular component of religiosity refers to relationships of believers and unbelievers to religious organizations and priests. They can vary from perceiving and equating priests with God to totally denying them and identifying them with manipulators. The importance of the moral component stands out and extends from total moral reliance on the faith to moral autonomy in relation to the church and God.

Within the cited components of religiosity, there is a wide range of indicators, which shows that it is possible to talk about a hierarchy of indicators through which a stratification of religiosity and its components can be established. The problem of indicators becomes more complex because the same indicator can have a different meaning depending on the culture and the nature of religion. Besides, even within the same type of indicators, the results partly differ depending on the method of research [94].

Therefore, religiosity is a multi-dimensional phenomenon. We can observe it as a general dimension with different sub-dimensions which are mutually intertwined. Indicators and their classification can be organized in different ways. I will begin from a system of beliefs that an individual adopts intellectually and emotionally by participation in religious rituals. These beliefs are in some way manifested, visible religiosity, but they can also be a mere form. The third indicator of religiosity is the communication or transmission of one's attitudes or missionary activity. The fourth indicator is loyalty to a church as a form of religious belonging.

94 Ibid.

Mirko Blagojević in his paper *Statistical Indicators of Religiosity and Revitalization of Christian Orthodoxy: Reality or Myth* compares changes that occurred in Russia and Serbia after the '90s[95]. Aleksandra Pavićević notices that New religiosity most commonly assumes selective and formal expressions of religious emotions and belonging (e.g. christening, marriage, Orthodox observation of *Slava*, celebration important Christian holidays). On the other hand, it does not seem to significantly affect the everyday life of "believers" and their ethical system. The fact is that even the so called "traditional" religiosity of the Serbian people has not been necessarily and always characterized by ecclesiasticism, i.e. participation in liturgical life and knowing the Church dogmas[96].

In Serbia and the surrounding countries, religion has been revitalized since the fall of Communism. This process lasts still. Religion is important for private lives of people. However, the dominant model is declarative religiosity, which assumes religious belonging. Religious belief is present to a somewhat smaller extent, whereas religious practice is least present[97]. It is important to mention that even listening to music is a significant indicator of religiosity of the Adventists[98]. In this research, I have conducted much deeper analysis of the indicators of religiosity. These indicators are related not only to belonging, be-

95 Mirko Blagojević, O sociološkim kriterijumima religioznosti - koliko ima (pravoslavnih) vernika danas? Filozofija i društvo 2009, Vol. 20, No. 1, pp. 9-36

96 Pavićević, Aleksandra. 2009. „Da li su antropolozi dužni da budu (ne) religiozni ". *Teme,* No. 4. Niš

97 Kuburić, Zorica i Gavrilović, Danijela (2012). Revitalizacija religije u savremenoj Srbiji, Religija i tolerancija, Vol. 10. No 18, 201-214

98 Kuburić-Borović, Marija, Crkvena i duhova muzika u adventizmu, Religija i tolerancija Vol. 10. No 18. 299-317

lieving, and religious practice, but also to personal characteristics which are entangled in a life style and self-concept.

Clearly, it is insufficient to look only at those indicators of religiosity which refer to believing. This is because these are attitudes with both emotional and behavioral components, especially if these attitudes are moral or concerning the relation towards others. Discrepancy between the teaching and practice is present in all religions. Therefore, my attention in this research is focused on specific issues of the Adventist religious system which also directs their practice.

Belief of the Adventists

A component part of religion or its indicator is belief in a system of religious knowledge about basic religious entities and theses. The intensity of belief is defined by the scope of adopted religious teaching. A system of beliefs, which consists of 27 truths, is characteristic of Adventists. Every believer has to study those truths with the pastor as an individual or group activity. He does this before he makes a "covenant with the God", that is to say, before he is baptized and becomes a member of the church. Those 27 truths are presented in the book "Seventh-day Adventists believe"[99], written by a group of authors, and in the book "The Basic Truths of the Holy Scripture". I will mention briefly what Adventists believe according to the themes and short summaries that are provided with every topic.

---

99 Seventh–Day Adventists Believe… A Biblical Exposition of 27 Fundamental Doctrines, Ministerial Association, General Conference of Seventh–day Adventists, Washington, 1988,

Doctrine of God

1. God's Word

Holy Scriptures of the Old and New Testament is the written word of God by divine inspiration through God's holy people who spoke and wrote as the Holy Spirit moved them. In this Word, God entrusted to man the knowledge necessary for salvation. Holy Scriptures are infallible revelation of His will. It is the standard of character, test of experience, authoritative interpreter of doctrines, and reliable record of God's acts in history [100].

Forty writers took part in the writing of Holy Scriptures, and it was written over a period of 1600 years, from 1500 years before Christ to 100 years after Christ. Its writers were people from different regions, centuries, classes and education - emperors, statesmen, priests, shepherds, fishermen, customs officials. Yet this book is a unique totality for it was inspired by the same Spirit, and that is proof of its divine origin [101].

2. Deity

There is one God: Father, Son and the Holy Spirit, a community of three persons from eternity. They are one in aim and intention, in love and action, and in thought and character, but every one of them is a particular person [102].

---

100 Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994). *Adventistički hrišćani veruju…* Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Belgrade

101 Golubić M. (1963) *Osnovne istine Svetoga pisma*, Hrišćanska adventistička crkva, Belgrade

102 Ibid.

3. God the Father

God the eternal Father is the Creator and Ruler of the entire creation. He is just and holy, full of grace and mercy, slow to anger and full of steadfast love and fidelity. The God of the Old Testament is not different from the God of the New. God is love. The nature of the Father's love is revealed by Jesus' words and acts. Holy Scripture is the most complete revelation about God. God, through the prophets, reveals his will, character, plan of salvation, and his prophesies about future events, the fulfillment of which testifies to the existence of a supreme being who announces in advance what is going to happen. God also reveals himself through the conscience and nature, for God is the cause and beginning of the visible and invisible world[103].

4. God the Son

God the eternal Son was incarnated Jesus Christ. Through him, everything was created, God's character is revealed, and the salvation of the mankind and judgment of the world are carried out. The living God also became the man Jesus Christ for all eternity. He was conceived by the Holy Spirit and born by the girl Mary. He lived and experienced human temptations as a human being, but by his perfect example he demonstrated God's righteousness and love. He revealed God's power by his miracles, died on the cross for the sins of man, rose from the dead and ascended to Heaven into the heavenly holy place in order carry out a ministry for man. He will come again in glory in order to finally set free his people.

103 Ibid.

5. God the Holy Spirit

God the eternal Spirit was active with the Father and Son during creation, the incarnation, and redemption. He inspired the writers of Holy Scripture. He filled Jesus' life with power. He attracts and convinces human beings, renews those who respond, and transforms them into the likeness of God.

Doctrine of Man

6. Creation

God is the creator of everything. He created the *heavens* and the *earth* in six days, all the beings on the earth, and rested on the seventh day. In this way, he established Saturday as an eternal memorial to his completed work of creation. He especially blessed this day and sanctified it so that we would never forget that, besides work, life should include fellowship with the Creator and rest. The Creator gave an order for us to remember this holy memorial of His creative power in the center of the moral law as an eternal sign and symbol of Creation [104]. The passages about creation reveal that man was not created by purposeless evolution. Everything was created with a purpose, and this is the remedy for pessimism, loneliness, and meaninglessness.

It is interesting to cite what Koralić [105] writes about Saturday and Sunday, for the difference between Adventists and other Christians is most noticeable in the Adventists' celebration of Saturday. Speaking about the doctrine of Adventists, he poses the question: *Why do Catholics Celebrate Sunday?* The Jews called the cycle of seven days Sabbath, according to the name of the

104 Genesis 20:8-11; 31:13-17; Ezekiel 20:20

105 Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb

seventh or the last day. Sabbath means to not work, to rest. Kolarić says that Seventh-day Adventists accept all the citations in the Old Testament referring to the celebration of Saturday. However, he claims that Jesus canceled the ritual (and not the moral law) of the Old Testament and that the Old Testament is a picture of the New Testament. The most important event for Christians is Christ's resurrection, which took place on Sunday. Christians consider that by this act, creation was really completed in the proper sense of the term. That's why the first day of the week is great and holy for all Christians, and they call it "the Lord's day". This is the day when one doesn't work, in order to show honor and respect to God. In addition to that, the Holy Spirit descended on the apostles on Sunday, so the Church is justified in celebrating its birthday on that day. And finally, by celebrating Sunday, Christians have not only demonstrated an awareness that they are now the chosen people of the New Testament, but they have also separated themselves completely from the Jews [106].

Alexander Schmemann [107] says that Constantine's legislation introduced Sunday as a compulsory seventh day of rest. This made Sunday a substitute for the Jewish Saturday. In the Jewish religious experience, Saturday, as the seventh day, has enormous importance: it's the participation of man in the goodness of God's creation, and his affirmation of its goodness. *And God saw every thing that he had made, and, behold, it was very good… And God blessed the seventh day, and sanctified it: because that in it*

106 Ibid.

107 Šmeman A. (1994) *Za život sveta, Svetotajinska filosofija života* (translated from the original: Alexander Schmemann, *For the Life of the World: Sacraments and Orthodoxy)*, 2nd edition, Belgrade - Nikšić

he had rested from all his work which God created and made.[108]. Thus the seventh day is the joyful acceptance of *the goodness* of the world that God created. The rest that was ordered for that day has nothing to do with our modern idea of relaxation as the *absence of work*. This rest is active participation in the joy of Saturday, in the holiness and perfection of divine peace as a fruit of all work and the crown of all time. Thus established, rest has a cosmic and eschatological meaning[109]. What has been occurring on Saturday and Sunday throughout history in Christianity is presented in detail in the book *From Sabbath to Sunday*[110].

7. Human Nature

Man and woman were created with individuality according to the image of God, with the possibility and freedom of thoughts and actions. Although they were created as independent beings, every man was an indivisible totality of body, soul and spirit, which depended on God for life, breath, and everything else. When they became disobedient to the God, our ancestors renounced their dependence on God, separated from him and fell from their high position. God's image in them was corrupted and they became subject to sin. Their descendants participate in this fallen nature and its consequences. They are born with weaknesses and inclinations to evil. However, God in Christ recon-

108 Genesis 1:31; 2:3

109 Šmeman A. (1994) *Za život sveta, Svetotajinska filosofija života* (translated from the original: Alexander Schmemann, *For the Life of the World: Sacraments and Orthodoxy)*, 2nd edition, Belgrade - Nikšić

110 Bacchiocchi S. (1977). *From Sabbath to Sunday, A Historical Investigation of the Rise of Sunday Observance in Early Christianity*. Rome: The Pontifical Gregorian University Press

ciled the world with himself, and by his Spirit restores mortals who repent to the image of their Creator.

Doctrine of Salvation

8. The Great Struggle

The entire human race is included in the great struggle between Jesus Christ and Satan in relationship to God's character, His Law and rule over the universe. This conflict arose in heaven when one created being, endowed with freedom of choice, in self-exaltation introduced a spirit of rebellion into the world and seduced Adam and Eve to sin. From the viewpoint of all created beings, this world has become the place of a general conflict from which God, in the end, will emerge justified.

9. Christ's Life, Death and Resurrection

In Christ's life of perfect obedience to God's will, in His suffering, death and the resurrection, God gave the sole means of atonement for human sin, so that those who by faith accept this atonement can have eternal life.

10. The Experience of Salvation

Out of endless love and mercy, God made Christ, who didn't know any sin, sin for us, so that in Him we can be made God's righteousness. Through Jesus we are justified, accepted as the God's sons and daughters, and set free of the rule of sin. By abiding in Him, we become participants in the divine nature and have a guarantee of salvation now and at judgment.

Neither character attributes similar to Christ nor is perfect behavior the basis for God accepting us. Salvation comes from the Righteous One, Jesus, and is transferred to us by the Holy Spirit. We can't contribute anything to Christ's gift of righteousness; we can only accept it. No one else but Christ is righteous [111]; an independent man's righteousnesses are as filthy rags [112].

Sinfulness is a feature of human nature. All people are sinful and will be justified freely by the redemption of Jesus Chris [113].

Doctrine of the Church

11. The Church

The church is the community of believers who acknowledge Jesus Christ as God and Savior. Continuing with God's people from the period of the Old Testament, we are called out of the world. We gather for religious services, fraternal community, studying God's Word, celebrating the Lord's Supper, serving the whole of mankind and proclaiming the gospel to the whole world.

12. The Remnant and its Mission

The ecumenical church is composed of those who truly believe in Jesus. But in the last days of widespread apostasy, one remnant has been called out to keep God's commands and Jesus' faith. This remnant proclaims the coming hour of judgment, preaches salvation in Christ and announces the approach of his second coming.

111 Romans 3:10

112 Isaiah 64:6

113 Romans 3:23-24

13. The Unity of Christ's Body

The church is one body with many members who are called from every nation, tribe, and language. In Christ we are new creatures. The differences between us must not be based on race, culture, education and nationality. There are also no differences between the sublime and simple, rich and poor, male and female. We are all equal in Christ, who bound us together by one Spirit, into one community with himself and with each other.

14. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ and prove our death to sin and intention to walk in a new life. Baptism is undertaken by immersion in water and is possible on the basis of confessing faith in Jesus. It is proof of repentance for sins.

15. The Lord's Supper

The Lord's Supper is participation in the signs of Jesus' body and blood. It is an expression of the faith in Him, our Lord and Savior. Preparation for the Lord's Supper includes self-examination, repentance and confession. The teacher established the ritual of foot-washing to mark repeated cleansing. This is an expression of the willingness to serve each other in Christ's humility and unite our hearts in love.

16. Spiritual Gifts and Ministries

God gives spiritual gifts to all believers of his church in all times. Every believer has to use these gifts in a ministry of love for the general good of the Church and the human race. On the basis of Holy Scripture, for the help and encouragement of people, these

gifts include such ministries as believing, healing, prophesying, teaching, managing, reconciling, compassion, self-sacrificial activity and mercy. Some believers are called by God and gifted by the Spirit for duties which the church recognizes in the pastoral, evangelistic, apostolic and teaching ministries. These are especially necessary in order to prepare believers for ministry, for building up the Church to spiritual maturity, in order to preserve the unity of faith and knowledge of God.

17. The Gift of Prophesy

Prophecy is one of the Holy Spirit's gifts. This gift is the sign for recognizing the Remnant Church and appeared in the ministry of Ellen White. As God's herald, her texts are a continuous and authoritative source of truth which provides the Church with consolation, leadership, teaching and correction.

Doctrine of the Christian Life

18. God's Law

The supreme principles of God's law are formed in the Ten Commandments and confirmed by Christ's life. They express God's love, will and goals in connection with human behavior and relations and are compulsory for all people in all times. These norms are the foundation of God's covenant with His people and the standard of God's judgment. By means of the Holy Spirit, they point out sin and awaken the need for the Savior. Salvation is by mercy alone, and not by works, but its fruit is obedience to the Commandments. This obedience develops Christian character and brings the feeling of happiness. It is the proof of our love for God and of our care for our neighbors.

19. Saturday

The fourth Commandment of God's unchanging Law demands the celebration of the seventh day, Saturday, as a day of rest, worship and ministry in harmony with the teaching and life of Jesus, the Lord of the Sabbath. The joyful celebration of this holy time from sunset to sunset, is the celebration of God's creative and redemptive work.

20. The Ministry of Stewardship

People are God's stewards, to whom God entrusted time and opportunities, abilities and possessions and blessings of the Earth, and her resources. We are accountable to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our neighbors, by returning a tenth, by giving gifts for proclamation of His Gospel and supporting His Church and its growth. The ministry of stewardship is a priority given to us by God for fostering love and victory over selfishness and greed.

21. Christian Behavior

Christian behavior, the way of life for God's follower, must be different from that of the world. Christians must adopt a different way of life, not in order to be different, but because God has called them to live according to principle. The fact that they are different promotes their task: to serve the world - to be its salt, its light. Of what value would salt be without taste, or light if it were not different from darkness?

In defining what appropriate behavior is, two extremes must be avoided. First, accepting rules and applying principles in such a way that they become a means for salvation. The Apostle Paul summarizes this extreme with the words: "Christ is become of no

effect unto you, whosoever of you are justified by the law; ye are fallen from grace"[114].

The opposite extreme is the belief that works are not important because they do not save – that what a person does is of no importance. The Apostle Paul also talks about this extreme: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another"[115].

While our behavior and spirituality are closely connected, we can never merit salvation by correct behavior. Christian behavior is first of all the natural fruit of salvation, based on what Christ has already done for us on Golgotha.

Not only the Church, but the individual Christian, is the temple in whom the Holy Spirit lives: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"[116]

Christians then apply habits of good health to life in order to maintain the command center of their body – the temple, mind, and dwelling place of the Holly Spirit. This is why Seventh Day Adventists, in the course of the last 100 years, have emphasized the importance of correct health habits. This emphasis has paid off - researchers in the '80s showed that Adventists, compared to the rest of the population, get sick less often in respect to almost every major illness[117].

---

114 Galatians 5:4

115 Galatians 5:13

116 1 Corinthians 6:19

117 Walton R.L., Walton E.J. and Scharffenberg A.J. (1981) How You Can Live Six Extra Years, Santa Barbara, CA: Woodbridge Press, p.4; Nieman D.C. and Stanton J.H. (1988) The Adventist Lifestyle – A Better Way to Live, *Vibrant Life*, March/April, pp.1–18

The way of life of a person has an influence on his spiritual experience and testimony. Therefore, as a church organization, they have set some standards for a way of life, such as minimal requirements for becoming a believer. These rules include restraining one's self from tobacco, alcohol, chemicals that change one's spiritual condition, impure foods, and proof that one's Christian experience is growing in respect to questions of wardrobe and the use of free time. These minimal standards do not connote God's general ideal for a believer. They simply represent the basic, first steps in the development of progressive, radiant Christian experience. Principles like these also represent the basis for unity within the fellowship of believers.

22. Marriage and Family

God established marriage in Eden, and Jesus confirmed it again as the lifelong community of man and woman in a friendship full of love. For a Christian, marital duty is given to God and one's marital partner as well, and must be between partners of the same faith. Mutual love, esteem, respect and responsibility are the tissue of this relationship, which needs to shine with the love, holiness, intimacy and stability of the relationship between Christ and his Church.

Holy Scripture considers every sexual relationship outside marriage to be sin. The seventh commandment remains in force, and unchanged: "Thou shalt not commit adultery"[118]. Sin is not only an external act; it is also an issue of the heart that penetrates deeply into one's form of thought. If the spring is polluted, the rivers will probably not be clean. Jesus saw that the internal reservoir of the mind sets in motion human behavior, "For out

118 Exodus 20:14

of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"[119].

As for divorce, Jesus taught that the person who divorces except for adultery, and marries another, commits adultery. Holy Scripture explicitly condemns homosexuality with negative terms[120]. Such an inclination causes a serious degeneration of God's image in men and women.

Some parents cross the boundaries that mark a healthy expression of love for their children by becoming close to them physically and emotionally. This often happens when the normal husband-wife relationship is neglected and one of the children is chosen to play the role of a spouse. This confusion of boundaries can also happen between relatives and more distant family members. Incest is forbidden in the Old Testament[121] and condemned in the New Testament[122]. This sort of abuse damages a child who is in development. It creates in him an unbearable burden of shame and guilt which he will later bring into marriage. When parents destroy these boundaries they hurt a child's developing emotion of trust, which is so important for faith in God.

Parental love must be unconditional and sacrificial. Even if it will never be returned, children must have it in order to develop a good self-image and emotional health over the course of their entire life. Children who are certain of their parents' love will offer it to others as well. Parents must raise their children to love God and be obedient to him. By their example and words they must teach them that Jesus is an instructor who loves, who is al-

119 Matthew 15:19; see also 5:27-28

120 Genesis 19:4-10; Leviticus 18:22; 20:13; Romans 1:26-28; 1 Timothy 1:8-10

121 Leviticus 18:6-29; Deuteronomy 27:20-23

122 1 Corinthians 5:1-5

ways tender and caring. He wants them to become members of His body, God's family.

Holy Scripture has delegated to the husband and father the responsibility of being head and priest of the home[123]. As a priest of his family, the father, like Abraham, will gather his family every morning and entrust them to God's care. In the evening he will lead them in praising and thanking God for the blessings he has given them. This family worship service will be a tie that binds – a time when God is given priority in the family. The wise father spends time with his children. A child can learn many lessons from his father - such as respect and love for his mother, love for God, the importance of prayer, love for other people, the way of work, love for nature and everything created by God. However, if the father's love is absent, the child will be deprived of this priority and joy.

Bringing up a child cannot be entrusted to chance or others, for nobody feels for a child what his parents feel. God created the mother with the ability to carry a child in her body, to nurse a child, and to raise and love him. Except in circumstances when a financial burden must be eased, or when there is only one parent, the mother has the exceptional priority of staying with her child all day. She can enjoy working with the Creator in forming a child's character for eternity. The mother is queen of her home.

Increasing intimacy in the family is one of the signs of the final announcement of the Gospel. Since the family is the heart of the church and society, the Christian family will be a means for winning and preserving its members for God. The final verses of the Old Testament[124] preserve a prophecy of what will happen

123 Colossians 3:18-21; 1 Peter 3:1-8

124 Malachi 4:5-6

before God returns. Today, while many forces try to draw away members from their families, God calls for reunion, reestablishment, conversion and restoration. Families that answer His call will receive a power that reveals true Christianity. Churches composed of such families will make progress; their youth will not go away; they will reflect God's image to the world.

Doctrine of the Last Days

23. Christ's Ministry in the Heavenly Sanctuary

Christ's ministry in the Heavenly sanctuary is a mediatorial ministry. In the year 1844, at the end of the prophesied time interval of 2300 days, He entered the second and final phase of his ministry of reconciliation. This is the work of the court of inquiry. It is part of the final removal of every sin, which is picturesquely portrayed in the purification of the old Jewish sanctuary on the Day of Atonement. In this prototypical ministry, the sanctuary was cleansed by the blood of sacrificed animals, but the heavenly things are cleansed by the perfect sacrifice of Jesus' blood. The court of inquiry reveals to heavenly rational beings which of those, among the dead, have fallen asleep in Christ, and why they are considered worthy to take part in the first resurrection. It also makes it possible to see who, among the living in Christ, are keeping God's commands, have Jesus' faith, and are ready in Him for the transition into His eternal kingdom.

24. Christ's Second Coming

Christ's second coming represents the blessed hope of the Church, the magnificent climax of the Gospel. The Savior's coming will be literal, personal and visible for whole world.

When he comes back, the righteous dead will rise and together with the living righteous will be glorified and taken to Heaven, and the unrighteous will die. The time of this event has not been revealed, so it is necessary for believers to be ready all the time.

25. Death and Resurrection

The wages of sin is death. God, who alone is immortal, will bestow the gift of eternal life on those whom he has redeemed. Until that day, death is an unconscious state of all people. When Jesus appears, the resurrected righteous and the living righteous will be glorified and taken to heaven to meet their Lord. The second resurrection, the resurrection of the unrighteous, will occur 1000 years later.

26. The Millennium and the End of Sins

The millennium is the thousand year reign of Christ with his saints in Heaven between the first and second resurrection. During this period, the unrepentant will be judged; the Earth will be devastated, without inhabitant, occupied by Satan and his angels. At the end of this period, Christ and His angels and the Holy City will descend from Heaven to Earth. The unrighteous dead will then be raised, and with Satan and his angels, will besiege the city; but fire from God will destroy them and purify the Earth. The universe will be forever liberated from sins and sinners.

27. The New Earth

On the new Earth, where the righteous dwell, God will provide an eternal home for the saved. It is a perfect living environment for eternal life, love, joy and instruction in His presence. Here

God will dwell with his people, and suffering and death will vanish. The great struggle will end and there will be no sin. Everything alive and dead will declare that God is love. He will also rule forever[125].

By taking a look at all 27 points of Adventist belief, it can be observed that some of them cover the dimension of visible behavior in the life of the believer, which is the subject of this research. For me, what is particularly important is the belief in the way of salvation that is repeated from topic to topic. On the level of doctrine, it clearly indicates the role of Christ's sacrifice and the role of the law. I also consider it very important to pay attention to positions about marriage and family. Namely, what is known on a theoretical level should be tested in practical life, in order to see to what extent some ideas can be lived out. One might wonder to what extent believers are willing to accept the salvation offered and keep the prescribed commands, and how they pass this on to their descendants. I will cover all this in the empirical section of this work.

The self-image of adolescents who come from Protestant families surely depends on the system of values which is actually incorporated into their self-image. What Adventists believe and what they require believers to do is reflected in personality traits. It is especially seen in young people, who get religious values indirectly through their parents, who have the task of showing them what God is like by their personal example.

125 Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994). *Adventistički hrišćani veruju*…: Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Belgrade

Ritual in the Adventist Church

Ritual as an indicator of religiosity is defined by examining the participation of believers in rituals. Ritual is actually the symbolic activity connected with religion. It is the dramatization of the purpose of religion itself. It expresses the psychological, social and religious world of its participants, calling them to think through the cosmic significance of the known and ordered structures of existence [126].

The purpose of a ritual is expressed in a range of performed actions which often compose a process of transition from one condition of existence to another. It actually expresses a process of growth and maturity in general, especially of religious conscience. Life cycle rituals often include: rituals of separation in order to insure the correct abandonment of the previous status; rituals of transition in order to insure security during risky borderline states; rituals of inclusion in order to insure correct identification with a new status and its acknowledgment. These rituals are not always strictly separated, but they often overlap and are performed at the same time. Almost all societies have a few different statuses connected with one's coming of age, and they mark the transition from one status to another. They mark birth, the transition to adulthood, marriage and death.

In the Adventist church, there is a cherished ceremony connected with birth, which is called child dedication. Children have ceremonies of transition from one grade to another in Saturday schools. The ritual of marriage is performed in church at the request of the bride and groom. The funeral is the last ritual connected with a transition in the life cycle. Almost all rituals and

126 Clothey F.W. (1992). Ritul, priroda i teorije, *Enciklopedija živih religija*, Nolit, Belgrade (translated from English)

rites, as Adventists say among themselves, are enveloped by a suitable song, prayer and preaching from the Bible.

A religious ritual of transition such as baptism does not belong to the life cycle rituals of the Adventists. The rite of baptism is performed only on adult persons who are capable of independently deciding about it. This transition can be characterized as a "new birth," "making a covenant," "death to the old man," "birth for eternal life." Baptism is connected with conversion and is accompanied by a religious experience of encountering divine being.

For the purpose of this research it is important to pay attention to two types of encounters with God. First, there is the possibility of a gradual encounter with God which develops within the religious family. The second one is the sudden experience of an encounter with God, which is a fairly typical kind of experience in Protestant Christianity through which many people have "accepted Christ." In the empirical part of this research the formation of religiosity in the Protestant family will be observed through the personal conversations of parents and children, family worship services and the influence of the Church through children's Saturday school and religious education. Here I wish to cite the example of one conversion which illustrates the process that leads adult persons to baptism. A beautiful young lady talked about her experience of conversion in one of the Adventist churches during a regular worship service (November 1994), which I present in abbreviated form.

This person stated that she lived a hard life. When she was five years old she lost her mother. She lived with her father, stepmother and half-brother. Later she moved to the city to live with her grandmother and blind uncle, whom she loved and still

mourns today. Afterwards she was taken to a boarding school for neglected children, where she finished high school and then got married. She lived in marriage four years, but her husband died and she and her son lived nine years with her husband's brother and sister. Her husband's brother was an alcoholic, so she had a hard life. The day came when she could not bear that life any longer. She took her son by the hand and set off not knowing where she was going, telling everyone in the house: "Until God begins to act, I will act." In the firm where she worked, her husband's firm, and her municipality, they promised her emergency shelter but everything remained empty words. She cried day and night, smoked three packs of cigarettes a day, and could not eat. Everyone, she says, thought she would die because she looked so bad.

She says that she always believed in God's existence and had never reprimanded him. She studied astrology, transcendental meditation and autosuggestion, but she couldn't find what she was looking for. One time while she was at her girlfriend's, she bought a booklet in the Orthodox Church entitled "The dream of the Mother of God." There were various prayers in it which she often read. One night about 3 AM, she broke down, cried out bitterly and helplessly, and said, "Oh Lord, help me, I don't see a way out anymore, I don't know where to turn. Father, I beg you to help me." After this cry, it was like someone cut the Gordian knot, everything started working out for her. The next day a friend told her about a vacant apartment which she immediately moved into. Then she went to an earlier place of residence to bring over some books, but she took only the Bible thinking, "Keep it in the house, times are chaotic, it may turn out to be useful. Something was drawing me to read it all the time; I myself don't know why. When somebody would ring the door bell,

I would quickly hide it under the pillow so nobody would accuse me of reading it in the 20th century."

This getting to know the Bible lasted for six months. One day, while she was reading the Bible, she felt "an overflow of love and a huge need to do something for her wonderful Lord." She said, "God, I love you so much that I'd like to do something that would make you happy, whatever you might like me to do for You." Then it came to her to quit smoking. She gave up smoking, happy that she was able to do something for her God. The crisis lasted for seven days, and afterwards she felt like she had never been a smoker. She read that Saturday is the seventh day and that she had to not work on that day. She wondered why she should do that now when she had celebrated Sundays her whole life. But she said, "If the Lord says so, who am I to deny it? If He says that the seventh day is the Sabbath, then that's the way it is." Thus she began to celebrate Saturdays. When she read that it is a sin to eat pork, she immediately decided to stop eating it.

In the Bible she noticed that people used to offer sacrifices. She began to desire to offer a sacrifice as a sign of gratitude. She wondered how to offer a sacrifice since it wasn't being done in our churches, and how to do it without being seen by a priest. But she decided to go once a week to the church and buy the biggest candle to light as a sign of gratitude to God. As the candle burned, she prayed that if what she was doing was not correct, God would show her what to do. This ceremony lasted for two months, and then she noticed Christ's picture on posters around the city with information about lectures on the subject "Let's meet Christ."

This person continues, "I came, brothers and sisters, met Jesus and have stayed with you until this day. And only death can sep-

arate me from the Lord who sacrificed himself for me, so why wouldn't I sacrifice myself for him? After studying with the pastor, which lasted for about two months, I decided to get baptized and make a covenant with the Lord. Some have rejected me, stopped spending time with me, and stopped visiting me, but the Lord gave you to me, dear brothers and sisters, and I am grateful to him for this… Among many things, the most important thing the Lord has taught me is that the world does not revolve around me, that in my selfishness I should not expect everything to be subordinated to me, but that I should revolve my life around those closest to me, to make them happy, to laugh and cry with them, that their needs should become as important as mine. To serve them, and that every one of my words, thoughts and actions should be a blessing to them for the glory of God…"

The description in this case contains elements such as a hard life, a feeling of loneliness, rejection and helplessness. This person was searching for years for the meaning of everything that was happening to her. In the Bible she found out about rituals that were being performed. She tried, as an individual, to establish a connection with God, if perhaps God might have mercy on her and help her. There was present here the desire itself to do something for God, to sacrifice something, to renounce something. Finally, she did not remain alone, but found a group which, by reading the Bible, tried to keep and respect almost everything written in it. Faith and understanding God became a constituent part of her life. She approached rituals such as baptism as a way of making a covenant with God. There are numerous similar examples of conversions like this in the Protestant world. Protestantism actually arose by individual reading and understanding of the Bible. Influential individuals became church planters who based their faith on what they read in the Bible.

It is important to perceive the difference between "internal" and "external" conversion. While the former is the experience of achieving internal tranquility and the meaning of life, the latter is the process of accepting an explicit religion and joining a social group. According to this, baptism simultaneously represents a social and a psychological event.

The rite of baptism is essentially the introductory ritual to a process of religious maturation which has its own temporal pace. At the beginning, a person is minimally conscious that he lives in an atmosphere where religious experiences take place. After that comes a moment of perception, when a person consciously focuses on religious experience. The individual decides to make possible for himself an encounter in which he experiences conversion. The process of maturation develops before and after conversion. The person, together with others, manifestly enters into a community of learning, training and discipline. Afterwards comes the moment of confirmation when the convert passes through a "ritual of conversion". This indicates that he is a full-fledged member of the religious body and is in a condition to experience religion in its depths. This ritual of transition is performed in the Adventist church by total immersion in water, which represents the "death of the old man," "sin," and "resurrection to new life." Finally, there is a period of maturity during the course of which a person develops and grows within the framework of the life of the religious community. In this period, religious experience gains a more stylized, ritualized and traditional character[127].

On the one hand, religious experience offers the participant a reliable identity, on the other a feeling of transformation and a new

127 Malony H.N. (1992) Religijsko iskustvo, *Enciklopedija živih religija*, Nolit, Belgrade

identity. When speaking about identity, it is important to emphasize that the role of ritual in the affirmation of social identity is a part of a definite community. Ritual also offers psychological identity to the degree to which the ritual is in a condition to make the participant aware of the values, beliefs and needs, as well as the tensions, within the wider social order. In addition to a social and psychological identity, ritual affirms for man a historical identity, for by practicing the rituals "of his fathers" an individual occupies his place in the spiritual family tree.

However, one can also look at the ritual process from the perspective of the future. The ritual process helps resolving internal conflicts and family and social tensions. Confession, baptism, or the very experience of the presence of divine being offers meaning and perspective for all the things of this world of which an individual is a part. This transforming effect of community with God through one of the rituals overcomes all other relationships and influences the formation of a new identity. The Apostle John described this present and future identity, this quiet maturation or transformation, which the believing man fosters: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" [128].

In some moments, therefore, ritual becomes a form of resolving crises. A crisis arises when a man becomes aware of committing a violation (transgression of social, cosmic laws). The crisis causes tension, a feeling of guilt and fear, which brings a man, through ritual, i.e., an act of resolution (surrogate sacrifice, purification), to experience an end of the crisis. This is often ex-

128 1 John 3:2-3

pressed by the symbolism of reconciliation, peace, and celebration[129]. The purpose of ritual acts is "satisfaction of God," expression of gratitude, and reconciliation with God. This sort of ritual is present in prayers of thanksgiving, different gifts and offerings, as well as in sacrifices of thanksgiving.

The language of rituals and the numerous symbols used in religious rituals are directed to all of man's senses. Recall the scent of incense and candles, the taste of bread and wine during the Eucharist, the sound of bells and spiritual songs. Protestantism, by its return to original Christianity, has extinguished the candles, stopped the bells, covered the icons, and thrown out the statues. In an Adventist Church, there are empty walls but the scent of flowers and the sound of music. There is less mysticism and more insistence on arguments and prophesying.

There are many rituals in the life of a man who believes. Their meaning is essentially found in establishing community with God and personal religious or spiritual maturation, as well in the gratitude that comes from it. For the sake of easier empirical investigation of the behavior of believers, I will classify rituals into *common, family and personal*.

Common rituals are based on the community of believers and serve as a means for affirming a communal spirit. They are performed in public, in harmony with organized worship services, at specially defined and consecrated places, at a fixed time. Rituals which belong to this category are the Orthodox liturgy, the Catholic Mass, and Protestant worship services. In the Adventist Church there are many types of worship services such as a

129 Turner, V. 1969. *The Forest of Symbols*, Cornell University Press, Ithaca, New York.

prayer service, youth service, Saturday school service, and also rites of the Eucharist, foot-washing, and baptism.

The second group of rituals takes place at home and can be called domestic rituals or *family rituals*. Believers are advised to have a special place or family altar where they keep the Bible, devotional literature, and a hymnal. The father takes the role of a mediator who fulfills the role of a priest. Or the individual himself does so, for in Protestantism he himself has the freedom to "come boldly unto the throne of grace"[130]. Most believers hold family worship services which are similar to public worship services, where they pray, read the Bible and sing. Among the goals of domestic rituals are the instruction and inclusion of the children in the tradition which gives the family its religious identity. In the empirical portion of this work, special attention will be given to family worship services which are the mediator for transmitting religiosity to individuals.

The third group of rituals is performed in solitude and is called *personal rituals*. Such rituals are usually performed in places and at times which have meaning for a man's personal history and express his identity and personal religious needs. In a personal ritual, a man is a priest for himself and uses techniques such as prayer, contemplation, dreaming, visioning, and ascetic self-discipline or fasting[131].

The degree of religiosity can be estimated by examining the participation or non-participation in a greater or lesser number of individual forms of religious rituals. How much a believer participates in common, family and personal rituals is reflected in his self-im-

130 Hebrews 4:16

131 Clothey F.W. (1992). Ritul, priroda i teorije, *Enciklopedija živih religija*, Nolit, Belgrade (translated from English)

age, religiosity and family atmosphere, as well as in the style of instructing children and lifestyle in general. For the purpose of rituals is to encompass the entire man to whom they are given, in order to prepare him for an encounter with God. According to Lorenz, the religious impulse is an impulse to pray[132]. Where it is alive in man, religion is always a prayer. Prayer is part of common, family and personal rituals. Nevertheless, rituals by themselves can be empty forms, and it can happen that they do not fulfill their goals if they are not connected with other indicators of religiosity.

Loyalty to the Church

Among indicators of religiosity is believers' attitude towards the church and the believers' participation in the activities of the church as an organization. Nevertheless, it is possible for an individual to be religious independently of a church model of religiosity. However, for this research it is important to examine the particular type of religiosity which has its support in the church as an organization. This is why we emphasize the indicator of loyalty to a church. Bahtjarević says that the ecclesiastical institutionalism of personal religiosity is the connection of feelings, beliefs and behavior with ecclesiastical norms[133]. It is at the same time religious identification and participation, but in a way that has been fixed by the church as an official religious organization.

The believer can demonstrate his loyalty to a church by his various activities in the church and for the church. First of all, the Adventist Church emphasizes missionary activity, so loyalty to the church can be expressed through participation in campaigns for establishing and spreading religion. Here we can include var-

132 Lorenc B. (1937, 1940) *Psihologija i filozofija religije*, Geca Kon A.D. Belgrade

133 Bahtjarević (cited according to Pavićević, 1980)

ious commitments to public lectures as well as "personal testimonies about Christ" - as believers call this missionary activity.

Within the framework of this indicator, giving donations to the church can be cited. Since the Adventist church, in almost all countries, is separated from the state, it uses the resources that it gets from the gifts of believers for its activities and existence. It is interesting to observe that giving gifts in church takes on the character of a ritual within the framework of the worship service itself. There is prayer over money that has been "given to God" for him to use.

In the Adventist Church, while pastors are professionally included in the work of the church, all the remaining ministers are laypeople. However, by their involvement they can sometimes contribute more than a pastor for they are regular members of the same church, in contrast to pastors who often change their place of work.

Religion from the Sociological Perspective

The Status of Religion in Society

By constructing a typology of religions it is important to pay attention to the social status of a particular religion as well. There are essentially three basic ways for evaluating and treating religions. We will observe them by means of the relationship between state and church: the state accepts the church as its ideological basis and ally; the state is indifferent, treating it as a private matter; it acts directly or indirectly against the church.

If the issue is establishing the real state of religiosity, one can say that the second type of relationship between state and church offers favorable conditions for easily ascertaining the "real state,".

In this case, the actual state of religiosity and its manifestation can overlap without being disturbed. Wherever the church is an "ally" of the state, there need not exist an overlap between the church and actual religious identification. The relationship is the opposite where tension exists between the state and church. These two kinds of relationships between church and state yield two types of individual attitudes which are not rare: the type of an insincere believer and the type of an insincere atheist. Here I want to emphasize that, given the current changes in our society, the number of insincere atheists is decreasing, but the number of insincere believers is increasing. This analysis is important for evaluating the religiosity of the general population and the control samples in this research.

If intensity of religiosity is taken as the basis for a typology of religiosity, believers can be divided into the convinced and the hesitant. Adventists, who make up an experimental sample of this research, can be characterized as convinced believers. This will also be demonstrated in detail in the empirical portion of this research.

As for the relationship of society toward Adventists, one might observe it through the relationship of the state toward this church, by its relationship to sociology of religion, i.e., what sociologists of religion speak and write about Adventists, and by means of their relationship with the dominant church, in this case the Orthodox and Catholic Church to the Adventist Church and its believers. It would also be interesting to observe the mutual relationship of Protestant communities, but this exceeds the scope of the present work. Similarly, if the issue were the status of religion in society, it would be useful to research the status of different religious communities on the theoretical and practical level (for example, the status of women in legal records and practical life).

The Adventist stream of Protestantism arose in the 1840's in America and is very well known in the Orthodox world by the street name "new-believers,". This is a term which serves as a synonym for all believers in so-called sects of Protestant origin. Đorđević considers that Orthodox people err by such identification and go too far by sticking labels on them such as "sectarians," "traitors of the nation and faith" and "lost brothers."[134] They are obviously uninformed about the essential fact that all together are "branches of Christ's tree." Apart from rare exceptions, says Đorđević, most reports by Orthodox workers are dominated by an extremely negative attitude towards sects, especially Adventists. They lack the tolerance and sense of reality that have characterized the essence of the Serbian Orthodox Church and its multi-century existence in conditions of a multi-confessional social arena. Void of an ecumenical spirit, they are stirring up antagonism toward Protestant religious communities. The Orthodox are especially irritated at the missionary results of Adventists[135]. Tomislav Branković cites a list of literature printed by the Serbian Orthodox Church which speaks primarily about Adventists who have suddenly expanded in our area.

The attitude of the Catholic Church toward other confessions, especially toward Protestants, was exclusionary for a long time. That a change has come about can be seen in a letter from Pope John Paul II, dated November 10, 1983, that was directed to Cardinal Willebrands, President of the "Secretariat for Promoting Christian Unity," on the occasion of the five hundredth anniversary of Luther's birth. Vrankić says, it is important to continue careful historical work. This is about how, by research with-

134 Đorđević D. (1990) *O religiji i ateizmu, Prilozi sociologiji religije*, Gradina – Niš & Stručna knjiga – Belgrade

135 Ibid.

out prejudice we can come to a fair picture of the Reformers, the whole period of the Reformation, and the persons who were involved in it. Guilt, where it exists, has to be acknowledged by the side where it is found. Wherever a view has been darkened by polemics, the direction of this view has to be corrected independently of one side or the other. Vrankić adds that researchers dare not allow themselves to lead with the intention of setting up themselves as judges of history, but only to better understand events and to become bearers of the truth. [136].

Dragoljub Đorđević, on the other hand, says that sociologists of religion legitimately use the term "sect" in their analysis of a sect's institutional foundation. Domestic legal and political regulation calls them religious communities without striving for any discrimination or making any distinction according to organizational complexity. Therefore, it is permissible to speak only about so-called small and large religious communities. Đorđević in fact concludes, according to a series of sociological characteristics, that religious communities are classified in four types: church, denomination, sect and cult. The typology has not been assigned values and does not carry negative connotations.

There is a very widespread opinion that the term sect comes from the Latin secare, which means to separate. Accordingly, one can say that a sect is a group of adherents to a religious teaching who have separated themselves from the Church and whom the Church has rejected and condemned. Tomislav Branković writes about the problems of defining the essence and characteristics of sects, and says that the sociological definition of the term sect derives its etymological roots from the Latin word sequi, which means to follow or to go, and is not from secare, to separate.

136 Vrankić 1983, according to Branković T. (1987). Problemi definisanja suštine i karaktera sekti, *Marksističke teme* 3–4, Niš

Pavićević [137] also says that this verb comes from the Latin verb sequi. The Greek term for sect – *hairesis* – has a similar meaning. This Greek word means a direction, trend or school. A sect, according to Pavićević, is a group of adherents of a particular religious school of thought.

Max Weber also makes a distinction between a church and a sect. He says that membership in a sect means an ethical testimony about a person, especially an economically and ethically qualified testimony. It is contrasted with membership in a 'church', into which a man is 'born'. A *church* is just an institution of grace which manages the means of grace as a fideicommiss – an endowment, in which the membership of a man is (in theory!) obligatory, and this is why it demonstrates nothing about his qualities. A sect, on the contrary, is a voluntary alliance which consists exclusively (in theory!) of the religious and ethically qualified, into which a man voluntarily enters if, on the basis of religious confirmation, he is voluntarily received. Exclusion from the sect because of ethical violations means the apparent loss of credits and social degradation. The confession of faith was and remains fairly unimportant even today. It was all the same whether they were Free Masons, Adventists, Quakers, or whatever. As long as the crucial factors existed then one could observe the result. Closer observation then demonstrated the consistent advancement of that process of "secularization," to which the kind of phenomena born of religious concepts in the modern age are everywhere condemned [138].

137 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije,* 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

138 Weber M. (1989) *Protestantska etika i duh kapitalizma*, 2nd edition, »Veselin Masleša« – »Svjetlost«, Sarajevo. pp. 198-199

Weber says that every discussion about this matter must take into account the great difference that existed between the activity of the authoritative moral order of state churches, and the moral order of the sects that was based on voluntary subjection. Weber considers that the internal and external conflict of two structural principles – the "church" as an institution of grace and the "sect" as a society of religiously qualified believers – goes back centuries in Protestantism to Zwingli. However, what is important for us here is to portray the kind of consequences of the volunteer principle not only for the field of economics, as Weber expounds, but also for the self-image of adolescents, their religiosity and family dynamics. The science of religion does not enter into the question about the theological truthfulness or falsehood of a sect [139]. For it, the sect is only a form or type of religious life whose characteristics it strives to examine and explain.

As for the typology of small religious communities, there have been many attempts according to different criteria. According to the criterion of the attitude of small religious communities toward the existing world, there are three types of small religious communities. These are:

1. the *aggressive or combative*, which is so sure about the truth of its belief and, at the same time, of the injustice of the existing order, that it justifies force as a means of change;
2. then the *assimilating and reformist*, the one that bears and accepts the existing condition and tries to reform it by assimilating new members;
3. the *isolated or introverted* religious organization which renounces the pretension of improving the world and

139 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

limits itself to the religious and moral life of its members, reducing its relationship with the environment to a minimum.

The attitude of society and the church toward these kinds of sects is usually one of tolerance, so this type of sect is also called a tolerated sect [140].

Stark [141] divides small religious communities into "violent" and "non-violent", into those that say they "came not to send peace, but a sword" [142], and those that consider that "all they that take the sword shall perish with the sword" [143]. He also introduces other different dichotomous divisions, such as *rigorous* and *antinomian*, *progressive* and *regressive*.

Hamilton in his Sociology of Religion believes that Wilson's typology of sects is yet to be supplanted and it helps obtaining better insight as to how sects emerge and develop [144]. A criterion of Wilson's typology is the kind of response to the world. According to this criterion, the place of the General Conference is among revolutionist or Adventist sects who believe in the imminent or at least not too far off overturn and transformation of the present world and social order.

It is not simple to classify Adventists into one of these typologies, for they really foster all dimensions of a relationship toward the

140 Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, 2nd changed edition, Beogradski izdavačko–grafički zavod, Belgrade

141 Starrk V. (1967) *The Sociology of Religion* Vol. II, Sektarian Religion, London

142 Matthew 10:34

143 Matthew 26:52

144 Hamilton M. (2001) *The Sociology of Religion*, Theoretical and comparative perspectives, Second Edition, London and New York: Routledge, p. 238.

world. By their missionary work, evangelism and personal biblical work, they influence people from the environment and call them to change their lifestyle. Regardless of the problems they encounter in their work, they work very persistently in all circumstances considering it their moral obligation to fulfill Christ's commandment: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned"[145]. They reform the world by accepting new believers who change their lifestyle in the sense that none of them smokes, drinks alcohol and black coffee, eats pork, and many other things that make them different from their social environment. Every child knows by heart David's first psalm from the Bible: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night"[146]. Thanks to such an attitude and behavior, they look after the morality of their members and maintain themselves at a definite distance from the environment in which they live. I will demonstrate this in the empirical portion of the research.

Dragoljub Đorđević, answering the question *why the Orthodox are becoming Adventists*, tries to define the level of Adventism – whether is it a church, denomination or sect. He says that for the Adventist Church in the world, especially in North America, it can be justifiable to say that it is on the denominational level, even on the level of a church. On the other hand, in Serbia it is still a sect on its way to become a denomination. It is, in some Orthodox areas, the "second power," right after the Serbia Orthodox Church, except for traditional religious communities.

145 Mark 16:15-16

146 Psalm 1:1-2

Đorđević uses the term sect and cites the fact that William Miller, its inventor, did not find anything insulting about it.

Hoekema considers Adventism a cult, which he explains in his book "The Four Major Cults" (Mormonism, Seventh-Day Adventism, Christian Science and Jehovah's Witnesses) [147].

Walter Martin disagrees with Hoekema, saying that the reasons which Dr. Hoekema gives cannot be justified by the Word of God, historical theology, or present-day practices in denominational Christianity as a whole [148].

Martin responses, according to the various publications, the Adventist affirm that salvation comes only by the grace of God, and through faith in Jesus Christ's sacrifice upon the cross [149].

Malcolm Bull and Keith Lockhart write that the Seventh-day Adventism is one of the most subtly differentiated, systematically developed, and institutionally successful of all alternatives to the American way of life. They also comment that it is one of the fasted growing Protestant groups. Adventism did not create a new religious synthesis but an alternative form of American civil religion that provided a divergent route to salvation [150]. Seventh-day Adventism is the largest Christian denomination to have been founded by a woman. Furthermore, Ellen White was only 17 when she became a spiritual leader of the church. Therefore, the Adventist church offers unique opportunities to re-

147 Hoekema A.A. (1983) *The Four Major Cults, Christian Science – Jehovah's Witnesses – Mormonism – Seventh–day Adventism*, Fifth impression, The Paternoster Press LTD

148 Martin, Walter Ralston (1997) *The Kingdom of the Cult*. Bethany House Publishers, Ninneapolis, Minnesota, p. 544

149 Ibid., p. 545

150 Bull M, Lockhart K 1989 *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*.

searchers interested in female religious experience and in women's role in social movements [151].

As we can see, Adventism has been evaluated by different authors, from different theoretical orientations and in different ways. In different state systems, it has had different statuses and treatments. Adventists consider themselves to be God's genuine church, organized to carry the Gospel to the world and to prepare people for Christ's glorious second coming. They directly apply to themselves the prophecies from the Book of Revelation 3:14-21 and 14:6-12 in the sense that they are the last church on earth – Laodicea, which has the task of declaring the threefold angelic news to the world.

Religion and Social Changes

Šušnjić, speaking about the relationship between the social structure and the structure of religious ideas and beliefs, says that they are not in very strong causal relationship. Although a man lives in different forms of social organization, we come across identical or very similar forms of belief. This means that the religious spirit arises independently from the type of society. Its sources lie mostly in some deeper, perhaps anthropo-psychological or metaphysical reality and not in the social one. There is no society without religion and without forms of expressing religious experiences.

It is possible to have radical changes in the structure of religious ideas, beliefs and values, while the social structure remains unchanged. Christianity, for instance, meant "something completely different" in relation to the forms of belief in societies of that time, but the social class structure remained untouched. It is also

151 Ibid., p. 179

possible to have radical changes in the structure of society, while nothing essential changes in the structure of beliefs[152].

It is a fact that religion is also a changeable category. During the course of historical development and social changes, the very doctrines inside religions change. New religions come into being, endure changes and reforms, break away from their original religions, and attempt ecumenical reunion. The strength of religious influence changes – the spread of individual religions as well as the way of expressing religiosity.

Some sociologists seek the causes of change in religion and religiosity in social changes. Others seek them in the phenomenon of religion itself. According to Max Weber[153], no matter how deeply that economically and politically caused social changes may influence religious ethics in particular cases, religious ethics gets its features primarily from religious sources. First of all, it gets them from the contents of its revelations and promises. And if these are often completely reinterpreted by the next generation because they did not correspond to the interests of the religious community, they are still primarily about the religious interests of the community. Other spheres of interest can have a secondary effect. Therefore, Weber advances a thesis about the self-development of religion, in other words, the secondary role of other influences. At the end of his book *The Protestant Ethic and the Spirit of the Capitalism*, Weber[154] says that it was, in

152 Šušnjić Đ. (1982) *Znati i verovati*, *Teorijske orijentacije u proučavanju religije i ateizma*, Kršćanska sadašnjost i stvarnost, Zagreb, p. 133

153 Weber M. (1988) *Gesammelte Aufsätze zur Religionssoziologie, I*. Tübingen

154 Weber M. (1989) *Protestantska etika i duh kapitalizma*, 2. izdanje, »Veselin Masleša« – »Svjetlost«, Sarajevo (translation of *The Protestant Ethic and the Spirit of the Capitalism*)

particular, the formation of ascetic conventicles and sects which created one of the most important historical foundations of modern "individualism". This is because of their radical destruction of the link with patriarchal authority, and their interpretation of the statement that man must obey God more than man.

Sociology of religion is especially interested in the social and economic reasons that bring about such changes. Of course, the effect of some factors should always be observed in a definite cultural and historical context. Such a context is a special and often conflicting synthesis which defines the degree of a factor's influence. Vrcan emphasizes that the social frameworks linking religion, church, social causality of religiosity and ecclesiasticism are manifested within the framework of a definite historical period. In other words, they are manifested within a definite section in the dialectic of historical movement. Therefore, it is a methodological requirement to start from a concrete historical context when examining the influence of some social factors. So, it can be expected that the attitude of some classes toward religion will depend on their status in the framework of global society at a given time. It also depends on the attitude of the church toward the given system.

A frequently cited example is the historical causality behind the appearance of Protestantism. The bourgeois class in Germany and Switzerland during the XVI and XVII century expressed its protest against the feudal system in the form of a religious movement against the official Catholic Church, which was the ideological basis of feudalism.

In this research we are above all interested in contemporary streams of religiosity. What is happening today in our society and how are these changes reflected in religiosity? In which social groups does religion find support? On which social groups,

more or less, does the degree of religiosity depend? How big of a role does the family play in the maintenance and transmission of religiosity or irreligiosity?

It is interesting to compare research connected with gender religiosity. Bahtirejević [155] states that the relation of female religiosity to male religiosity is approximately 2:1. According to the following indicators, 15.6% of women and 6.8% of men go to church regularly; 26.4% of women and 10.9% of men pray at home regularly. The stated difference in the degree of religiosity is often explained by the greater emotionality of women and stronger susceptibility to impressions evoked by religious rites. It can be also explained by the greater connection of a significant number of women to the household and the monotony of domestic life, so that going to church means social contact. Therefore, it is important to pay attention to the social status of women.

Đorđević assumes that female religiosity is a problem. [156] In response to the question "Is religiosity the destiny of women?" he carries out a series of investigations which show how the percentage of female and male religiosity has been decreasing from year to year, especially in Serbia. At the same time, differences in degree of religiosity between men and women have been decreasing. However, the differences have not been entirely eliminated. Based on the sum total of theoretical and empirical analyses, Đorđević concludes that the majority of experimental research about religion in Serbia up to the present time testifies to the greater conventional religiosity of women compared to men. The greater part of the empirical investigation of religion has led

155 Bahtijarević Š. (1969). *Rasprostranjenost religioznosti na području zagrebačke regije*, Zagreb

156 Đorđević D. (1990) *O religiji i ateizmu, Prilozi sociologiji religije*, Gradina – Niš & Stručna knjiga – Belgrade

to a profile of the typical believer. The believer comes from the agricultural and working class strata of society, from rural areas, from the female and elderly parts of the population: He or she is of a lower level of education, and is outside the streams of access to information and modernization in general. Sociologists of religion maintain that the sources of female religiosity are "acquired" and profoundly mediated by the facts of cultural-educational life. Therefore, they definitely reject the biological thesis that women are predestined for religion.

It would be interesting to investigate the relationship of religions and churches toward women. It is evident today that female religiosity (or perhaps only obedience) has decreased with the change of women's social status and the women's liberation movement. Perceiving the real threat of losing support in the female population, some religious communities have started to reexamine their relationship toward women. Efforts are being made to modernize approaches to the "women's issue" and to discover the new religious requirements of contemporary women. Protestant religious communities have made the most efforts and the Catholic Church the least. The case is somewhat different with Islam and Orthodoxy [157].

The Adventist Church is not out of step with current trends. A seminar for women, held in Yugoslavia in March 17-19, 1995, illustrates this fact. The empirical portion of this research will present results which show that women are more often present in church, but are more discontent with it. Women and the church are two terms that are often used together in the Bible. The apostle Paul says that the husbands are obliged to love their wives just like the Lord loves the church [158].

157 Ibid.

158 Ephesians 5:28-29

When comparing age groups by factors of religiosity, it can be noticed that religiosity is not equal in all phases of life. Bahtjarević states that in the area of Zagreb, 8.3% of people between the ages of 18 and 27 attend church regularly, as well as 24% of those who are over 60. Or, if we count those who never attend church, 53.8% of those between 18 and 27 years old never do, and 24% of those aged 60 years or more never attend.

Srđan Vrcan[159] states that religion can play a twofold role in the formative and maturational processes that are typical for young people. First, religion can offer some ideas and values to young people who are searching for the meaning of life and forming their own identity. This is especially true in the current crisis of great political ideologies that have led to a loss of meaning in life and an increased hunger for meaning and values. Second, religion can have a role in the resolution of the numerous crises that are a constituent part of youth. Crises arise, almost naturally, in which the religion of a person's youth and adolescence is experienced as problematic and contradictory. From such crises one enters the religiosity of a mature adult personality, or leaves and breaks up with religion.

Research has shown that the connection of religion and church varies during different phases of the life cycle. As a rule, the connection of religion and church is relatively high in childhood and adolescence, falls significantly in the period of adulthood and maturity, but visibly grows again in old age[160].

The loyalty of believers to a church varies depending on the profession of people. Moreover, in some historical periods and

159 Vrcan S. (1988) Omladina i religija, u: *Religija i društvo*, Zbornik tekstova, Zavod za udžbenike i nastavna sredstva, Belgrade, pp. 119–133

160 Ibid.

countries, religiosity was characteristic of the elite strata of society, while in others it was a marginal phenomenon

According to the 1975 research of Štefica Bahtjarević, the percentage of believers within social-professional groups in the Zagreb area was the greatest among the agricultural population - 97%, then unqualified and half-qualified workers 66.1%, free professions 62.5%, craftsmen 57.8%, qualified and highly qualified laborers 45.3%, high clerks 40.2%, managers 19.1%, but among security personnel there were no religious people [161].

Dragomir Pantić provides a survey of selected empirical research about religiosity in the world and in Yugoslavia [162]. In contrast to some other countries, religiosity is not the elite ideology in Yugoslavia. According to the results of his research, he derives a characteristic modal social portrait of religious people from Belgrade. Pantić concludes that religious people are typically from the margins of society. There is a definite statistical tendency for religious people to be: the least educated, members of older generations, housewives, unqualified laborers and agricultural workers from the vicinity of the city, socially and politically passive, poor, of agricultural social order, who used to attend religious education, and whose parents were religious. To this social portrait Pantić adds a psychological portrait and says that their personalities are characterized by anxiety, authoritarianism, conformism, hypersensitivity, and a syndrome of alienation.

Obviously, Weber's conclusion is still true today: it is a totally modern phenomenon that the peasant qualifies as a specific pro-

161 Bahtijarević Š. (1975). *Religijsko pripadanje u uvjetima sekularizacije društva*, Zagreb

162 Pantić D. (1988) *Klasična i svetovna religioznost*, Institut društvenih nauka, Centar za politička istraživanja i javno mnenje, Belgrade

totype of the God-pleasing and pious man, for in the past, the city qualified as the headquarters of piety. What has caused religiosity in Yugoslavia to be pushed to the margins of society and unprivileged social groups? Why do typical believers come from the agricultural and working class strata of society, from the female and older part of the population, from a lower level of education? One of the reasons is the secularization of society, which takes place first in cities, where the oscillations of religiosity and irreligiosity are substantially more emphasized.

The Secularization of Society

Secularization, in the theoretical and philosophical sense, means the interpretation of the world by the world itself. In a system of values, it means the prevailing cognitive, moral, aesthetic and other values of this world, and a corresponding weakening of religious values. In ethical theory, secularization represents the establishment of autonomous morality. This morality is based on human, psychological, rational and social needs, without influence from other sources, whether spiritual or secular. In political and social life, secularization brings about the withdrawal of religion into churches, into the sphere of people's private lives.

A question can be asked how long religion has ruled human thoughts and feelings. How strong has its power been? The answer is to recall how many victims the medieval Inquisition burned at the stake. This gives an idea of its duration, strength, and abuses.

The sovereign reign of religion and the influence of the church on social and political relationships started to lose strength by the end of the late middle ages. Criticism of the dominant church arose on two parallel fronts. On the one hand, Protestantism kept

pointing out how the church had lost its way and was abusing the religious man. By means of this struggle it undermined trust in the dominant religion. On the other hand, medieval asceticism was provoking a new return to an ancient understanding of the world and life, such as attributing greater significance to the human mind as a source of knowledge and criterion of truth. A third factor is Islam – a religion that was more successful than traditional churches in controlling the mechanisms of power. At that historical moment, Islam was threatening to conquer Vienna, which was one of the pillars of the old continent.

The reputation of the church declined. Consequently, the population was divided about whether to maintain traditional values, move in the direction of Protestantism, or in the direction of atheism and complete abandonment of religious ideas..

Jakov Jukić[163] thinks that the central problem of the modern world is not atheism, but religious anemia. It is practical irreligiosity, daily life without mysteries, what he calls unchristian Christianity. According to this author, the process of de-Christianization, the process of weakening the effect and functionality of the Christian religion among Christian believers themselves, is demonstrated in the following phenomena. *First*, the decline of religious practice, which is reflected in participation in religious rites and other religious duties. He thinks there are many baptized, but few living members of God's people. *Second*, the abstractness and lifelessness of religion makes it fall ever lower on the ladder of life's values. He thinks that religion is losing its influence on the practical life of believers. Especially young people place more value on comfort, sex, happiness and business success than religion. Religion is becoming a marginalized

163 Jukić J. (1973) *Religija u modernom industrijskom društvu*, »Crkva u svijetu«, Split

social value. *Third*, the weakening of religion is seen by the fact that the number of those who believe in the complete doctrine of the church is constantly decreasing. They accept only some points of doctrine, while rejecting numerous others. *Fourth*, the anthropological basis of the faith is shrinking. Mature people are decreasingly religious, so the basis of faith is made up of children, the elderly and women. Active life is connected with the irreligiosity, and inactive life with religiosity. *Fifth*, religion is becoming more and more a family matter, not a matter of the state. *Sixth*, the social basis of religion is shrinking. Christianity is losing its influence in the lower levels of society, and is increasingly becoming the faith of the rich and powerful. *Seventh*, the number of churches and priests is not increasing in proportion to the increasing population. *Eighth*, the church's organization was not prepared for the problems that the urban revolution has created for religion. *Ninth*, religious language has become inadequate for the modern man. *Tenth*, the religious mentality has come into conflict with the modern technical era.

It is a fact that the process of secularization and atheization has taken hold of modern society. The consequences are visible in the ever weaker influence of religion on the life of the individual, and even on the life of the believer, above all in traditional churches. Đorđević writes that the process of secularization is not identical in Yugoslav regions [164]. The very nature of religions and confessions, and the specific activities of religious organizations, have created regional and national differences that affect the intensity and scope of abandoning conventional religiosity. Secularization has taken hold of many more traditionally pure Orthodox regions than those where the dominant influence is

164 Đorđević D. (1990) *O religiji i ateizmu, Prilozi sociologiji religije*, Gradina – Niš & Stručna knjiga – Belgrade

Catholicism or Islam. Multi-confessional areas are somewhere in the middle. The Orthodox population is also more secularized than others in multi-confessional surroundings The Orthodox believers, however, express greater religiosity compared to the average population from an Orthodox area.

Đorđević says that the religiosity of Orthodox believers has, above all, a traditional-ritualistic character. It is reduced to the practice of more important church holidays, a few sacraments and customs. Researchers testify that the religious essence is suppressed, if not completely, then to a great degree.

Dragomir Pantić, in a *Sociological review*, presents data about the changes of religiosity in Serbian citizens[165]. According to him, it has been empirically established that Serbia up until 10 years ago was a distinctly secular environment, especially in the urban stratum and in its central, traditionally Orthodox part. During the late 80s, influenced by a deep internal crisis and the collapse of socialism, a process of returning to religiosity got under way, first among Islamic and Catholic populations, national minorities, and youth and in villages. Desecularization and the ever-widening dissemination of religiosity are changes that occur more quickly by rapid leaps than by a linear process. Pantić says that religiosity in Serbia today has different social and psychological functions, primarily nationalistic-protectionistic, defensive, compensatory, and secondarily moral, cultural and ideological[166].

165 Pantić D. (1993) Promene religioznosti građana Srbije, *Sociološki pregled*, Vol XXVII, No. 1-4, Journal of the Sociological Association of Serbia, Belgrade

166 Ibid.

What contributes to the ever-increasing secularization (and desecularization) of society is a question that requires deeper analysis. Apart from the internal nature of certain confessions which by their efforts (or failed efforts) contribute to the process of secularization, for "faith cometh by hearing, and hearing by the word of God"[167], there are some other factors that contribute to the process of secularization. One of those is urbanization.

Research has shown that there is a higher degree of religiosity in villages than in cities, so the degree of religiosity decreases with urbanization. Urbanization influences the direction of secularization by creating an ever-greater number of cities and an ever-increasing rise in population. First of all, a man in town depends less on nature and is more alienated from it, but it is nature that has always pointed man to God. Besides this, a man in a town always has the possibility of earning a living and making his life more comfortable, so he has less time and need for religious concepts. The places where a man congregates in the city are so numerous and diverse that they offer him leisure that distracts him from church.

Urbanization is a contributing factor of secularization in cities because it weakens the influence of primary groups, that is to say, family and kinship ties. In the village, where those relationships and groups still play a significant role, religious customs have represented, and often still represent today, a form of strengthening family relations. Furthermore, religious customs exercise social control over people. Here, of course, we are talking about the patriarchal family where the father is at the top of the hierarchical ladder. The rural family is also a working community, while the urban family is only a consumer community in which

167 Romans 10:17

patriarchal-hierarchical relationships do not appear to exist anymore. That is why it is understandable that, as the father's absolute authority and patriarchal-hierarchical relationships weaken and disappear, God's authority weakens as well.

The analysis shows that the level of religiosity has increased greatly, as well as that the traditional religiosity is the most present one.

The Influence of Religion on Society

The mutual influence of religion and society is a very large area for research. At the end of this general overview of religion, all that remains is to consider the influence of religion on society in order to more clearly interpret the results obtained in this research.

Max Weber[168] is unique in his efforts to comprehend the function of religion in economic life and the relationship of religion and economics in general He especially wants to explain the particularities of the western cultural circle. He reduces all particularities of western culture to one general characteristic: rationalization. The West is irrevocably overcome by the process of rationalizing life, thought, and economics and, as Weber says, it will continue to be subject to this process until it burns up the last gallon of oil. That which makes capitalism what it is, is the rational organization of free work, the separation of business from the household, completely developed and rationally managed accounting, an owner's aspiration to acquire ever more and to ceaselessly get ahead in this process.

Weber emphasizes that a rational approach to life in general, was necessary for the genesis of the rational capitalistic way of doing business. According to his thesis, the power and direction

168 Weber M. (1989) *Protestantska etika i duh kapitalizma*, 2nd edition, »Veselin Masleša« – »Svjetlost«, Sarajevo

for it was provided by Protestant religion with its "business ethics" and understanding of life in general. Their ethics are more ascetic than hedonistic. Their ethics are utilitarian in the sense that their basic motto is to acquire ever more material wealth. However, the goal of this acquisition is not spending and the pleasure of spending. It is merely an increase of material wealth, work for the sake of acquiring more wealth. The highest good of this ethics is the acquisition of ever more money, along with the strict avoidance of every common pleasure. Such ethics certainly had to favor the genesis of primitive capitalism and the original accumulation of capital. By citing the greater percentage of Protestants among capitalists, Weber proves that it is the Protestant confession, not the Catholic, that more strongly advocated and preached this kind of ethics.

Based on statistical data from a multi-confessional environment, a rule stands out that Weber himself observed [169]. There is a more than predominant Protestant character to capitalistic ownership and entrepreneurship, as well as to higher qualified working classes, especially the more technically and business educated personnel of modern firms. Weber cites data to illustrate his claims. For example, among the inhabitants of Baden in 1895, 37.0% were Protestants, 61.3% Catholics and 1.5% Jews. However, in schools above the elementary level, where regular attendance is not required, the confession of pupils looked like this in 1891: 48% Protestants, 42% Catholics and 1.5% Jews. Weber says that exactly the same phenomena can be observed in Prussia, Bavaria, Wittenberg, Alsace, and Lorraine.

When opposed by "the ruling group," and excluded from positions of political influence, national or religious minorities are

169 Ibid.

usually directed in a great degree toward careers in the economy. It is here that their most gifted members try to satisfy ambitions which they cannot realize in state service. Contrary to this experience from time immemorial, Catholics in Germany, Holland and England were unable to demonstrate any especially distinctive economic development in times when they were persecuted or merely tolerated. The fact is that Protestants, as the minority or majority have demonstrated a specific tendency towards rationalism. According to Weber, the reason for their different behaviors lies in long-lasting internal character, not merely in a momentary external historical-political situation.

The glorification of work by Protestants has its origin in ethics. Work is not only a means of maintaining one's personality, but a way of respecting God and loving one's neighbor. In Protestantism, every kind of work is equal before God. The Puritans in England were the ones who most visibly exalted work, frugality and planning as a calling from God.

The teaching of the Protestant Reformation about man's calling explains the kind of role that a Christian has in the world. It was a reaction to the monastic ideal of life, according to which people separated themselves from life in society in order to live a full religious life. The Reformers claimed that a Christian has his place in society and that, by engaging in his calling or "profession," he should contribute to the well-being of others. For the Reformers, religious life was active and beneficial activity among people, not passive withdrawal from them.

According to the famous Adventist theologian Richard Rice[170], some scientists (citing Weber) believe that the strong economy

170 Rice R. (1987) *Uvod u Kršćansku teologiju*: *iz adventističke perspektive*, Adventistički teološki fakultet, Maruševec

of central and northern Europe, as well as that of North America, actually developed by emphasizing the value of work in the centuries after the Reformation. Adventist Christians, for the most part, accept Protestant ethics. They encourage their workers to work industriously. Christians must be productive members of the society in which they live even though they cannot always agree with some social-economic structures. Sometimes it is necessary for them to criticize some phenomena in society, which they most often do indirectly when the principles of their behavior surpass the expectations of society.

The Protestant movement has its origin in three basic ideas: the authority of the Bible, justification by faith alone, and the priesthood of all believers. The fourth truth of great religious and social significance is one's calling. The good works expected from a justified man are not in this respect any particular religious performance, but grateful engagement in one's life-calling for the benefit of one's neighbor[171].

How much of the Puritan spirit is present in Adventism? Have western culture and the spirit of Protestantism moved into Protestants who live on our soil? How much is Weber's view of the materialistic orientation of the Protestant world applicable to our conditions of religiosity? What has prevailed among Adventists on the soil of Yugoslavia, Protestant ethics or the society in which they live? In the empirical portion of this work I will also offer confirmation of Weber's understanding of Protestant's ethics in their relation to work, to the types of jobs they predominantly engage in, and their lifestyle.

---

171 Gerrish B.A.(1976) Reformation, in: *The Encyclopedia of Philosophy*, ed. Paul Edwards, 7: 100., Macmillan Publishing Co., Inc., and the Free Press, New York

POSITION OF ADVENTISM IN HISTORICAL PERSPECTIVE OF THE CHURCH

Integrative and Disintegrative Processes in Monotheistic Religions

For the purpose of this research it is important to remind ourselves of the history of Christianity. As one of the world's religions, it came into being two thousand years ago when a group of Jews gathered around Jesus Christ, a man from Nazareth, in whom they recognized the Messiah, the Son of God.

Adventists believe that Jesus Christ is a founder of the Universal Church. The Church gathers the entire God's family on the earth, from Adam until Christ's Second Coming. They distinguish between the Church of the Old and the Church of the New Testament – the Christian Church [172]. In the first chapter of his book, Kanački writes about the Church of the Old Testament. He says that no one should doubt that the Old Testament Church, comprised mostly of the Israeli people, was the real Church [173]. He also believes that the "real Church" may be only the one which is in all respects the same as the Old Testament Church. He bases this opinion on the continuity of respecting the Ten Commandments in all ages and by all generations. Adventists believe that the "real Church" was persecuted because of its loyalty to the Law of God. Such a belief is based on Chapter 12 of the Book of Revelation. The fourth chapter of the *History of Real Church* is titled: Israeli-Christian Church. Kanački emphasizes there that "the apostolic Church was founded by the Israeli people. All of the disciples and first Christians were Israeli (Acts

172 Kanački B. (1960). *Historija prave crkve*, Printed in the United States of America By Yugoslavian Bible Correspondence School

173 Ibid, p. 16.

11,19)."[174] The sixth chapter is titled Israeli Believers as Pillars of the Apostolic Church. In the beginning of this chapter, he emphasizes once again that the first century Christian Church was comprised of Israelis. "The first Christians came from the Israeli people." In the seventh chapter, Kanački writes about the day of worship. He stresses that it is well known that the Old Testament "Zion" Church worshiped on Saturday, which was the seventh day. The problem is, he says, that it was forgotten that the disciples worshiped on Saturday after the Ascension of Jesus[175].

Jesus was born in Bethlehem, and grew up in a small town of Nazareth[176]. Thirty years after his birth, Jesus left his parent's house and started his public religious activities by undergoing baptism in the river Jordan. He declared that God's Kingdom had come, and that all people, not only Jews, were invited to join it. The highest law of religion that he proclaimed was unconditional love toward God and neighbors, which should be like the love one has for himself[177]. At the very beginning of his work, Jesus chose twelve disciples with whom he spent three and a half years and ordered: "Go ye into all the world, and preach the gospel to every creature"[178]

Christians, like Jews, were monotheists, i.e., they believed in the existence of only one God. At the beginning they gathered on the soil of Israel and met in synagogues. The Jewish holy writings, which they later called the Old Testament, became the foundational documents of the transformed faith. The New Testament

174 Ibid., p. 28.

175 Ibid., p. 42.

176 Golubić Mirko (1970). *Istorija hrišćanske crkve*, Belgrade: Adventistička viša teološka škola, p. 18

177 Matthew 22:37-39

178 Mark 16:15

is the document about Christian beginnings and the growth of the apostolic church. The church was founded on the Holy Day Pentecost in Jerusalem, when the Holy Spirit was poured out on believers and power was given to them. From that point on Christianity began to develop outside the territory of Israel. The apostles preached that Jesus was the promised Messiah whom the majority of Jews rejected. After the Romans had destroyed Jerusalem in 70 AD, the separation of these two religious factions became official and lasting. In the coming centuries, quite a few Jews became Christians.

As a quickly spreading religion, Christianity soon faced a persecution that was carried out by emperors from Nero's time (68 AD) all the way up to the fourth century. Many believers were mistreated, some tortured to death, but this oppression only contributed to the transmission of their faith. However, trouble never comes alone. Eusebius, the father of church history, says that Christianity, as early as the second century, was much more endangered by heresies and schisms from within than by persecutions from without[179].

The reign of the emperor Constantine represents a turning point for Christians, for in 313 AD their faith gained legal equality with previously existing religions in the state. From the fourth century onward, the destiny of the church became bound up with the destiny of the (eastern and western) Roman Empire. The church called itself the ecumenical (catholic) church. This means that it was spread over the whole world and penetrated all the aspects of life. However, as the wealth of Rome declined and the power of the empire moved eastward to Constantinople, the church became increasingly divided into eastern and west-

179 Franzen A. (1983) *Pregled povijesti crkve*, Kršćanska sadašnjost, Zagreb

ern Christianity. The patterns of thought and styles of authority in the two churches began to diverge. After centuries of divergence, a split took place between the Eastern and Western churches in 1054. The Eastern Church is usually called Orthodox, and the western Roman Catholic.

While Christians as missionaries were used to having control over their own destiny, after the seventh century an external threat emerged along with the rise of a rival faith - Islam. The prophet Muhammad declared himself the final bearer of a divine message, and a follower of the Jewish prophets and Jesus himself. At the beginning, Christians underestimated the appearance of the new faith, so after the invasion of the Iberian Peninsula the greater part of Eastern Christian world fell under Muslim control [180].

In the fourteenth century, John Wycliffe called the church to reform not only in England, but in the whole Christian world. He was the first to translate the Bible into English (1382). His teaching of salvation by faith in Christ alone, and of the infallibility of Holy Scripture laid the foundation for the Protestant Reformation. Wycliffe's writings influenced Jerome of Prague, Jan Hus, Martin Luther, and many others [181].

At the beginning of the sixteenth century, the need for reformation of the church was felt more and more. Western Christianity was agitated at church councils and in individual souls. University professors studied classical languages and ancient doc-

---

180 Marty M.E. (1992a) Hrišćanstvo, in: *Enciklopedija živih religija*, Nolit, Belgrade

181 Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994). *Adventistički hrišćani veruju*…: Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Belgrade

uments, and applied what they learned to the Bible[182]. Many of them realized that the teaching of the church was not truly based on the Bible and the teaching of early church thinkers. Many of those who were searching for a purer spiritual life and freedom from the pope's political supervision and scholastic theology, found it in the words, actions and writings of a German monk and professor of biblical exegesis, Martin Luther (1483-1546).

The Reformers of the sixteenth century came into conflict with Rome and created separate Protestant churches in northwestern Europe. Under King Henry VIII, the English church rejected submission to the pope and became independent. The Protestant example was followed by Scotland, Holland, a sizable part of Switzerland, the whole of Scandinavia and many regions in Germany and France. Christians, however, in the Mediterranean area remained Catholics. The eastern (Orthodox) churches were often not in touch with Western intellectual movements[183].

Protestantism and Schisms

For the purposes of this research, it is important that Protestantism, which is a form of Christianity that does not accept the authority of the Roman Catholic Pope, emphasizes the authority of the Bible and underlines the reality of grace in Christian life. The name "Protestant" comes from reports that a group of theologians composed at a council in Speyer, Germany (1529). However, the roots of Protestantism can be found much earlier in the turbulence of reforms that took place in Western Europe almost a century earlier. At that time, the Catholic Church was

182 Thomson A. (1986) *Crkvena povijest 3*, *Novi pokreti, Reformacija–Racionalizam–Revolucija*, Dobra vest, Novi Sad

183 Marty M.E. (1992b) Protestantizam, u: *Enciklopedija živih religija*, Nolit, Belgrade

the only Christian body in Western Europe, although small separate sects existed during the whole Middle Ages [184].

Martin Luther (1483-1546) became the ideological progenitor of all nontraditional Christian Protestant communities after he had established the foundational principle that the Bible is the only and complete norm of faith, and that man is justified by faith alone, not by belonging to a church. How did Luther's separation from Rome come about? In her book "The Great Conflict," Ellen White E. [185] describes Luther's life and says that Luther was driven to the monastery by a sincere aspiration to be liberated from sin and reconciled with God. In the monastery he was asked to do the lowliest and hardest jobs, and to beg from house to house. He was of an age when a man strives most of all to be respected and appreciated, and these lowly jobs deeply insulted his innate feelings, but he patiently endured the humiliation, believing it was necessary because of his sins.

Luther used every moment for study that he could carve out from his usual everyday tasks; he stole time from sleep, even time from modest meals. He enjoyed studying the Bible more than anything else. He found a Bible that was bound with chains to the monastery wall and came to it frequently. The more that he was troubled because of his sins, the more he tried to acquire forgiveness and peace by his own works. He led the strictest kind of life, trying to overcome the evil instincts of his nature by fasting, not sleeping and whipping himself.

---

184 Marty M.E. (1992) Protestantizam, u: *Enciklopedija živih religija*, Nolit, Belgrade

185 135. White E. (first pub.in 1888) The Great Controversy Between Christ and Satan, Mountain View: Pacific Press.

Luther was ordained as a priest and was called out from the monastery to occupy a professorship at the University of Wittenberg. Here he devoted himself to studying the Bible in its original languages. Luther was still a faithful son of the Papal Church, and never thought it would be any different. A change in his thinking came when a new Papal decree promised forgiveness to all who would climb to the top of Pilate's stairs on their knees. One day Luther was piously climbing up these stairs when he suddenly heard a voice like thunder which told him, "The just shall live by faith"[186]. He jumped to his feet and went away from that place ashamed and astounded. These words never lost their impact on his soul. From that moment on he understood, more clearly than ever before, what a mistake it was for a man to trust in human works in order to acquire salvation, and realized the need for unwavering faith in Christ's merits. After turning away his face from Rome, he turned away his heart as well, and from that time on his separation from Rome became even greater before he finally broke off all relations with the papacy[187].

After his return from Rome, Luther received a doctorate of theology from the University in Wittenberg. Although still a zealous Catholic, Luther was filled with horror because of the blasphemous statements made by merchants of indulgences, so he resolutely began to preach that it was impossible for a man to reduce his guilt by his own works. Only faith in Christ can save a man. God's mercy cannot be bought; it is a gift. He talked about his experience, how he tried in vain to secure salvation for him-

186 Romans 1:17

187 White E. (first pub. in 1888) *The Great Controversy Between Christ and Satan*, Mountain View: Pacific Press (in Serbian translation: Vajt E. (1962) *Velika borba između Hrista i Sotone, Hrišćanska adventistička crkva*, Belgrade

self by self-abasement and works of repentance. He found peace only when he believed in Christ.

Luther decided to protest those insolent abuses as energetically as possible. He wrote out a list containing ninety-five theses against the doctrine of indulgences and placed it on the church door shortly before the festival of the Sacraments. He declared that he was ready to defend those theses the next day at the university from everyone who thought it was their duty to attack them. During those days, people were visiting the church in great numbers. There was a great excitement at the university and in the entire town. The questions that he posed spread throughout all Germany in a few days, and in a few weeks they had resounded throughout the entire Christian world. Many pious Catholics who had been critical of the Church but unable to change anything, read those theses with satisfaction. The insolent power, which claimed that nobody should dare to raise an objection against its decisions, would finally be restrained [188].

During his life, Luther himself was astonished by the influence of his theses. Religious communities, large and small, came into being. Individuals appeared and founded the most diverse religious communities by citing the Bible. In this way, the history of Protestantism was transformed into the history of endless schisms. Even the most recent ecumenical efforts cannot stop the growth of new communities that sprout up in different parts of the world by stealing believers of traditional Christian churches [189].

---

188 Ibid.

189 Kolarić J. (1987). Neki aspekti interpretacije Biblije kod malih vjerskih zajednica, *Marksističke teme*, 3–4. Niš, pp. 93–106

In explaining why are there so many new "protests" or new reforms within traditional churches, Kolarić thinks that sects represent a protest against modern society, against the Church and its shortcomings. In our world of alienation, man feels lonely, isolated and lost. He is searching for a way out of this crisis and wants to hear solutions to life's difficulties. By coming across a sect, he discovers a religious community that draws him out of anonymity and mediates a feeling of security to him. Here he discovers togetherness and solidarity. Members appreciate one another and jump up to help each other. Kolarić says it is a wonderful feeling when man, in a world of disappointment, of vying for money and struggling for bare existence, finds out that he is a member of a community where love and kindness reign. Observing the way of life and activity of small religious communities, he concludes that the warmth of religious space, connected with the message, represents its most attractive element. For Kolarić, *sects* are small church communities of the Protestant type whose essential feature is that members incline towards individualism, elitism and religious rigorism. They consider traditional Churches the greatest obstacle to personal devotion. Among sects, he especially emphasizes Adventists, Jehovah Witnesses and Mormons.

Of all Protestant communities, *Adventists* believe that they have gone the farthest in "reforming" the traditional church and in their expectations of members. According to the opinion of Adventists, the reformation of the church should not have ended in the sixteenth century. The Reformers did a great deal, but did not rediscover all of the light that was extinguished during the course of apostasy. They saved Christianity from extreme darkness, but it was still standing in the shadows. They broke the iron hand of the medieval Church by giving the Bible to the world,

and recovered the basic Gospel. However, they did not discover other important truths: baptism by immersion, the gift of immortality that Jesus will give at the resurrection of the righteous, the seventh day as the biblical day of rest, and other truths. The flame of the Reformation gradually went out, and Protestant churches themselves became cold, formalistic and in great need of reform [190].

One of the reasons for the existence of so many Protestant communities is the need to complete what the Reformation began, to add a few more revealed "truths." The Post-Reformation era seethed with theological activity, but spiritual progress was minimal. According to Robert Grant [191], the new scholasticism was as rigid as any medieval theological creation. The time came when people were so busy discovering others' faults that they transformed the joyful news of Gospel into a war of words. Holy Scripture did not speak to the heart any more, only to the critical mind. Dogmas were orthodox, but spirituality disappeared. Theology won, but love became cold, as it says the book "Adventist Christians Believe" [192].

The mutual relationship between different Protestant communities has changed over time from one of conflict to conciliation. The presence of small differences creates the opportunity for both greater misunderstandings and deeper intimacy. The pres-

---

190 Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994). *Adventistički hrišćani veruju*…: Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Belgrade

191 Grant M.R. (1984) *A Short History of Interpretation of the Bible*, Philadelphia, PA: Fortress Press

192 Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994). *Adventistički hrišćani veruju*…: Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Belgrade

ent situation points toward increasing cooperation and the disregard of differences. In Belgrade, there is an organization that gathers students from different Protestant communities. There is a common celebration of the birthday of Reformation. The days of Reformation were celebrated in the Christian Adventist Church on October 13th, 1994. The representatives of the following churches were present at that celebration and addressed the gathering: Dr Alexander Birviš from the Baptist Church, Graham Doyle from the Anglican Church, Ian Vinkovič from the Slovak-Evangelical Church, Slobodan Anđelović from the Pentecostal Church and Božidar Lazić from the Christian Adventist Church [193]. They all started from ideas of Reformation. Four hundred and seventy seven years ago, or to be more precise on October 31, 1517, the Reformation officially began to protest and return to original Christianity and Holy Scriptures.

Adventists

America is the homeland of numerous religious movements. Kolarić, in his book "Christians in Another Way" [194], writes that America, by its wealth and boundless expanse, enticed European victims of persecution who desired peace and freedom, the poor who desired sensation and amusement, and warriors eager for military success and authority. The uneasy American soil constantly trembled from inter-human conflicts and was soaked with the blood of the victors and the vanquished. But it also gave birth to great conciliators of men, to people who wanted to bring into the new world a little more humanity, love, brotherly understanding, peace and faith in God.

193 Buršić R. (1994). Rođendan reformacije, *Glasnik hrišćanske adventističke crkve*, No. 5. Belgrade

194 Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb

Different religious communities, especially the Baptists, Methodists and Presbyterians, worked hard to offer encouragement, comfort and security to European immigrants who were subject to the everyday struggle for a better tomorrow. The most precious possession of every wagon train and family was the Bible. They read it around campfires. With the Bible they welcomed the arrival of every new family member. With the Bible they paid final tribute to their nearest and dearest. The father of the family frequently took up the role of a priest, but most often this duty was performed by self-proclaimed traveling pastors who interpreted the Bible as best as they knew, or as momentary circumstances required. This is probably why the following expression was coined: "A Protestant with the Bible in his hand is his own Pope"[195].

In this way, on American soil, there arose many new religious organizations. These were led by people who claimed to be "sent by God" in order to establish "the true church," prepare people for Christ's imminent return, and to save the present sinful generation from destruction. Most of those were simple and sincerely devoted people, but with little or no significant education.

Adventists (the Latin adventus means arrival) are members of a Christian community who believe in the imminent second coming of Christ. According to the majority of the authors, William Miller (1782-1849) is the founder of the Adventist movement even though he never joined the movement itself. He died in 1849, before the first General Conference was held in 1863, when the movement was organized under the name "Adventists

195 Bouyer L. (1963). *The Spirit and Forms of Protestantism*, The Fontana Library, Theology & Philosophy, Printed in Great Britain, London and Glasgow, p. 126.

of the Seventh Day." Nevertheless, Adventism has its roots in Miller's prophecies [196].

Miller was born into a poor family of American farmers in Pittsfield (Massachusetts). His parents were members of a Baptist Church community which emerged in England in 1641 and denied the validity of infant baptism, demanding re-baptism of such infants as adults. Among other things, Miller read the Bible, especially the sections referring to Christ's second coming to earth. While reading the Book of Daniel and Revelation, it seemed to Miller that he had discovered a way to precisely calculate the time of Christ's second coming. The words of the prophet Daniel state, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" [197]. According to Numbers 14:34, one day in prophecies indicates a period of one year. Miller began to calculate time from the 457th year before Christ, when a Persian king issued a declaration approving the return of Jews to their homeland where they rebuilt the temple in Jerusalem. Miller transformed 2300 days into 2300 years and linked "the cleansing of the holy place" with the Final Judgment. As many Christians did in those days, he also linked the Final Judgment to Christ's second coming and the end of the world. In 1818, after two years of study, he came to conclusion that Christ would return in the year 1843, which meant that there were only twenty-five years of life left in this world!

Miller wanted to announce his great "discovery" to the world, but was afraid that he lacked the qualifications to do so. He delayed his public appearance until August 1831, when he was ur-

196 Hoekema A.A. (1983) *The Four Major Cults, Christian Science – Jehovah's Witnesses – Mormonism – Seventh–day Adventism*, Fifth impression, The Paternoster Press LTD

197 Daniel 8:14

gently called to preach in place of a local pastor in the Baptist Church in Dresden, and to speak about what he had been studying in the Bible. Miller was angry at himself and very afraid, but he went anyway and spoke in Dresden, New York where he impressed people, who encouraged him to preach every night[198]. Reports went out from one farm to another. The number of visitors kept increasing and Miller had no more doubts that he was called to announce his discovery. He was continually invited to speak in other churches of the Protestant world. Miller calculated that he had spoken in more than five hundred towns from Michigan to Maryland. J. Himes offered a lot of support to Miller, so in Boston, in February 1840, Miller began to publish the first Adventist Magazine "Signs of the Times". In Serbia it was first published in 1910, later to be resumed in 1969, being published in Zagreb by the Center for searching the Bible "Signs of the Times".

As the anticipated time of Christ's return drew ever closer, more and more followers and people believed. About 10,000 people gathered to listen to news about Christ's return. There were also those who disagreed with Miller's discovery. Samuel Snow (1806-1872) gave impetus to Miller's movement by defining October 22, 1844, as the precise date of Jesus' return.

A great number of people stopped cultivating their fields. Potatoes were left in the ground, apples remained unpicked, and many people bequeathed their estates to "unbelievers" in order to be freed from any earthly connection on the day of Christ's return. Believers were thrilled. At that time teenager Ellen Harmon

198 Those who joined him and accepted his teaching were called Millerites. William Miller, whose teaching stirred up the entire country, was born in Pittsfield, Massachusetts on 15. February, 1782. While he was still a child, his parents moved to rural Low Hampton, New York.

later wrote, "That was the happiest day of my life. My heart was full of eager anticipation"[199]. Those who never joined the movement felt a strange anticipation mixed with fear that it might be true[200]. However, the eagerly anticipated day finally arrived. October 20, 21, 22, 24 – and nothing happened except *the Great Disappointment*.

One believer wrote, "the day after October 22, I left the meeting place and cried like a baby. Another cold winter awaits in 'the valley of tears.'" Many abandoned Miller, who publicly admitted that he had been mistaken in his calculations. However, a group of believers still believed in the correctness of Miller's teaching and date; only his interpretation of events was wrong. That day Jesus entered the Heavenly Holy Place. The group which came to this "heavenly" understanding of Daniel 8:14 became the Adventist Church. In 1860, in Battle Creek (Michigan), it was officially named "The Church of Seventh Day Adventists." Three years later, it began to institute health reforms which mean that, in respect to diet, no pork is used, no tobacco, alcohol, strong teas, etc. Prior to that it adopted giving a tenth of one's income, and it undertook a program of world evangelization. Organized in this fashion, Adventism moved out into the world. Today more than 16 million[201] Adventist believers continue to proclaim Christ's imminent return in almost all the countries of the world.

---

199 Maxwell C.M. (1977) *Tell It to the World: The Story of Seventh–day Adventists* (revised ed.), Mountain View, Calif.: Pacific Press

200 Mirko Golubić (1970). Istorija hrišćanske crkve, Belgrade: Adventistička viša teološka škola, p. 307

201 http://news.adventist.org/archive/articles/2010/07/09/leaders-delegates-reflect-on-top-decisions-at-session, accessed in January, 2013.

Three crucial points were the basis for founding a new church. The first was the teaching that Jesus entered the Heavenly holy place in 1844 to judge the sins of the dead and the living. The second one was the celebration of Saturday. And finally, the third was the belief that Ellen G. White is a true prophet whose words and visions must be considered holy,

Adventists believe that we are living in the final days and that the end of the world is near. Considering that eternal hell for evil people is not in harmony with the concept of a "Father full of love," they believe in the annihilation of evil people and the eternal blessedness of the saved. After the thousand year reign of the righteous and Christ in heaven, evil people will rise from their graves and will, together with Satan, be annihilated. From the chaos of the old Earth, a new Earth will arise, and the redeemed will consider it their eternal home. This is the basis for the Adventist theology of hope. The members of this community observe strong moral regulations, restraining themselves from alcoholic beverages, tobacco, coffee, pork etc.

A comment written by Juraj Kolarić is interesting[202]. He writes that Adventism reminds us of the early Christian eager anticipation of the Parousia (Christ's return), which gave Christians strength to overcome all the suffering and persecution. Their greeting was Maranatha[203] - *Come Lord*. We live in a time of hopelessness, a crisis of hope. The world fears self-destruction. "Isn't mankind swimming against the tide, as Adventists proclaim?"[204] He thinks that Adventists are enriching this poor hu-

202 Kolarić J. (1987). Neki aspekti interpretacije Biblije kod malih vjerskih zajednica, *Marxist themes*, 3–4. Niš, pp. 93–106

203 1 Corinthians 16:22

204 Ibid, p. 100

manity with a new hope. Perhaps therein lies the secret of their success.

According to data from the General Conference of Christian Adventist Churches which took place in Belgrade, May 25-28, 1989, and the brochure *Adventists in Words and Deeds*, the Christian Adventist Church is active throughout the world. It has believers in 183 out of 215 countries in the world. It preaches the Gospel in 644 languages. The basic organizational unit is the local church which, in democratic fashion, elects its own ministers. Local churches from wider area are organized into a regional unit. Every church sends its delegates to a regional synod. The regional administration is elected by the majority vote of the delegates. A regional board of executives manages the work of churches in its respective region and appoints a pastor for a specific area or district.

Several regions unite into a union of church regions. They send their delegates to a synod of the union where the administrative board of the union is chosen by a majority vote. This administrative board manages the work of all regions in the respective union. All unions from around the world are organized into a General Conference. Every union sends its delegates to a meeting of the General Conference. The General Conference issues directives for the life and work of the Church. It also elects responsible persons for the various ministries of the General Conference. A president heads the General Conference. He and other ministers have a five year mandate. After that period there are new elections for ministers in the unions and General Conference, and after every third year in the regions. In the local church there are elections every year. For the sake of more effective performance, the General Conference is divided into ten

departments. Yugoslavia belongs to the Trans-European department [205].

This report published in 1993 [206] emphasizes that every official can be recalled from his duties if his behavior is not in harmony with the moral norms of Christian ethics and the title which he bears.

The church is also active in organizing educational and health care institutions. Worldwide, there are 5,380 educational institutions (from elementary schools to universities). The church owns 154 hospitals and sanatoriums, 363 clinics and dispensaries, and 74 retirement centers and orphanages. Since everyone who might desire to know the contents of the Bible may study it, Bible correspondence schools have been organized in all countries of the world where that is possible. Adventists have been preaching the Gospel on the radio since 1934 in America, and *Adventist World Radio* was founded in 1948. Adventists consider that human life is sacred and this is why they do not participate in activities that threaten human life, whether in peacetime or wartime. However, they are very active in the protection of human life and in helping people whose survival is threatened. Therefore, they have organized the humanitarian institution *Adventist Voluntary Service Agency* for the purpose of helping people regardless of faith, race and nationality [207].

---

205 More about the number of the believers can be found in *The Seventh-day Adventist Yearbook*: http://www.adventistyearbook.org/YBDescription.aspx

206 The General Conference deals with current issues. For example, in 2010 delegates spent many hours revising the 78-year-old Church Manual. One of the important issues is the ordination of women, which is yet to be resolved by the General Conference. The resolution has been postponed until the next meeting: http://news.adventist.org/archive/articles/2010/07/09/leaders-delegates-reflect-on-top-decisions-at-session

207 *Adventists in Words and Deeds*, 1993

It has long been noted[208] that there is no publication about the expansion of Adventism on the territories of Yugoslavia. However, Adventists are trying to gather as much information as possible from older believers in order to preserve from oblivion, in their magazine "Glasnik," important events in the history of Adventism. According to Kolarić[209], the first to begin to preach Adventist doctrine in our region was Petar Todor, who was entrusted with the care of local churches in Mokrin and Kumane (Vojvodina). The first Adventist church in Serbia was founded in Belgrade in the year 1909. Albin Močnik deserves the most credit for organizing the Adventist Church on Yugoslav soil.

The Northern Region, with its headquarters in Novi Sad, was formed in the year 1911, and in the same year, the Western Region with its headquarters in Zagreb. In the year 1931, the Southern Region was founded, whose headquarters is in Niš. The Southwestern Region, with its headquarters in Sarajevo, appeared in 1956. The church founded some other institutions for publicizing its activities, such as the Adventist book store *Preporod*. This bookstore prepares and prints books, magazines and other material for the needs of local churches and believers in Yugoslavia and abroad. The church also founded a Correspondence Bible school that has been active in this area since 1969.

The Christian Adventist Church does not have dogma, but doctrine that has developed and changed by listening to the new ideas of theologians and believers. The difference lies in that Adventists maintain an exploratory approach when it comes to their teaching. They are willing to bring some changes in it by

208 Bakšić S. (1930). *Tko su adventisti i što uče*, Zagreb; Velnić T. (1966) *Adventisti sedmoga dana (subotari) u svjetlu katoličke nauke*, Pazin; Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb

209 Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb

using such a term as "Present truth". This means that the truth is revealed gradually, which can be seen from the meetings of the General Conference. However, the old and already revealed truth are usually not brought into question, they rather talk about shedding new light. "The truth is progressive, and it can be expanded and deepened." Although the aim is to encourage critical thinking, it does not come easy in practice, because there is a constant resistance against it. Progressive ideas have cleared a way for themselves. Listening goes in two directions: radical changes and conservative retreats. Sometimes it results in a split and the formation of a new church out of the one that retreats into a traditional system of thought and behavior. It results in a new organization that corrects or adds a new idea to its faith. Adventism has accepted into its framework the essential beliefs characteristic of many religious communities. This is why Adventist beliefs have points of contact with many religious organizations, as well as differences from them, which points to the need for a comparative analysis of beliefs.

Ellen White and her Role in the Adventist Movement

Ellen Harmon (1827-1915) was born into a Methodist family in Gorham, Maine. When she was a child, her family moved to Portland where they were members of a Methodist church. When she was nine, she experienced a terrible accident when a student threw a rock in her face on her way back from school. She fainted and was unconscious for almost three weeks due to a great loss of blood. For two years, she could not breathe through her nose and was of delicate health. Because of this, she quit school at the age of twelve.

A few years before the "great disappointment" (1840 and 1842), the Harmon family attended Miller's lectures in Portland and

accepted the Adventist tidings. At that time Ellen was of very delicate health and doctors said that she would not live long. In December 1844, she visited a woman in Portland, and in her house she received her first vision while she was at prayer. She had a second vision at the beginning of 1845, then a third one and so on until she had over 2000 visions[210]. By means of those visions, she founded and led the Adventist for seventy years, and she leads them today by the influence of her books and articles. The 25 million words that she penned are printed in 50 books and 4500 magazine articles. Golubić[211] emphasizes how God gave E. G. White particular strength and wisdom, for she herself had no great literary training. Her education was very modest.

About the beginning of her work she writes that her trembling hand could not firmly grasp a pen. But while she was having a vision, an angel commanded her to write down what would be shown to her. She obeyed and wrote quickly. Her nerves got stronger, and from that day on, her hand was firm. About her later work, she wrote from Australia in 1892 that since she had left America (a year and a half before), she had written 2000 pages. She could not have written this unless the Lord had strengthened and blessed her in a very great measure. Her right hand had never let her down[212].

Ellen White was active not only with a pen but with words. The work *American Biographical History of Eminent and Self-Made*

---

210 Mihaljčić J, ed. (1994) *Nalik na Njega*: udžbenik za veronauku: godina 8. Vol. 1. Preporod, Belgrade

211 Golubić M. (1982) *Biblija i proročki dar*, Adventistički teološki seminar, Maruševec

212 White E. (1915) *Life Sketches of Ellen* G. White, Mountain View, Calif.: Pacific Press, p. 90

Men, printed in 1878, describes her as a gifted speaker, and devotes significant space to her biography. This work, published by a secular American publishing house, notes that as a speaker, White is one of the most successful women who have stood out as orators in the last 20 years. Her language, although simple, is full of power. When she is inspired by her subject, she is very eloquent and leaves her listeners breathless, so to speak. Many times she has spoken in front of a great audience about her favorite themes, and has always been received with great enthusiasm[213].

When Ellen White spoke in front of the greater public, her favorite themes were Christian continence and the Christian home. She wrote a lot of books about the Christian family and raising children which are textbooks for parents in the Adventist Church. Kolarić[214] says that Ellen White became the most passionate propagator of a new faith. Although she was the mother of four children, she managed to prepare speeches, deal with organizing the church and write articles. Her literary corpus comprises nearly a hundred books. According to the book *Adventist Christians Believe*, the material that she wrote makes up more than 80 books, 200 tracts and pamphlets, and 4,600 magazine articles. Sermons, diaries, especially testimonies and letters, total 60,000 more pages of manuscript material.

Richard Hammill[215] says that Ellen White was never in an official position, nor ordained pastor, and never had a salary from the Church until the death of her husband. However, her influ-

213 Golubić M. (1982) *Biblija i proročki dar*, Adventistički teološki seminar, Maruševec, p. 171

214 Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb

215 Hammill R. (1982) *Spiritual Gifts in the Church Today*, Ministry, July, p. 17

ence shaped the Church of Seventh Day Adventists more than any other factor, except for Holy Scripture.

Research was done in America about the influence of Ellen White's texts on those who read them. The questionnaire included more than 8,200 believers who attend 193 churches. The report of the Institute for Church Preaching Ministry at Andrews University[216] points out that Adventists who regularly read the books of Ellen White have a more intimate relationship with Christ. They also give more for the benefit of public evangelism and contribute more eagerly to local missionary projects. They study the Bible about every day, pray for particular persons, meet in groups to socialize, and have daily family worship services. They have a more positive perception of their church compared to believers who do not read Ellen White's texts.

The Theory of Education in Ellen White's Writings

Education in the Christian Adventist Church is a "sacred" duty and obligation whose purpose is to restore in man the image of his Creator, return him to the state of original perfection, and encourage the development of his body, mind and soul, in order to achieve the divine purpose of creation. This purpose is the act of redemption[217].

Ellen White published a large number of books that had great influence. Besides books with religious content, she published a few books about health care and education. To the latter belong:

---

216 Dudley R. and Des Cummings, Jr. (1982) *A Comparison of the Christian Attitudes and Behaviors Between Those Adventist Church Members Who Regularly Read Ellen White Books and Those Who Do Not*, Institute of Church Ministry, Andrews University, Berrien Springs, Michigan

217 Vajt E. (1980) *Vaspitanje*, Preporod, Belgrade, p. 13

"Fundamentals of Christian Education," "Counsels to Parents, Teachers and Students," and "Education"[218].

The book *Education* was published in 1903 in English. It was first published in Serbo-Croatian in the year 1912, under the title "Biblical Pedagogy". It was translated by Prof. Dr Pavle R. Radosavljevic, assistant professor of experimental pedagogy at the University of New York, in an edition of the "Bogoslovski glasnik" published by the Orthodox Seminary in Sremski Karlovci.

The first page of *Education* states that education means the harmonious development of bodily, psychological and spiritual forces. It prepares the student for joyful service in this world and for more exalted and joyful service in the world to come. Love, the foundation of creation and redemption, is also the foundation of true education.

Ellen White considers that true education is not a forced instruction of the unprepared and unreceptive mind. First of all, it is necessary to arouse interest and then to demonstrate by personal example for, she emphasizes, "those who expound the truth to others must themselves live in harmony with its norms"[219]. All of those character attributes that a parent wants to see in his child, he must develop in himself, "for a child is the best mirror in which a parent can see the reflection of his habits and behavior"[220].

Ellen White emphasizes that it is important to act in harmony with human nature, for the God who implants a desire in the heart of a man makes possible its satisfaction. Every ability that

218 Froom E.R. (1972) *Movement of destiny*, Review and Herald Publishing Association, Washington, D.C. 20012

219 Vajt E. (1980) *Vaspitanje*, Preporod, Belgrade, p. 35)

220 White E, *Sign of the Times*, Sept. 9,1896

he gives, he tries to develop. In other words, White considers that God created man with certain needs and dispositions and that a man should behave responsibly according to his inherited possibilities, for God expects of man the highest possible success. God's ideal for his children is higher than the highest human idea, says White. Piety, similarity to God, is the goal that he ought to achieve. The path of continual advancement lies open before the student. He has a goal that he has to achieve and a standard that he has to live up to which contains everything that is good, pure and noble. In every branch of human knowledge, he will attain the highest possible success in the shortest possible time[221].. This kind of education, says White, cannot be completed in this life, but will continue in the future one.

Every human being is endowed with individuality, the ability to think and act. The task of true education is to train young people to think, not only to reflect the thoughts of others. Instead of educated weaklings, educational institutions must turn out people who will be able to think and act, people who are masters and not slaves of circumstances, people who are distinguished by breadth of mind, clarity of thought and courage of conviction.

Such education offers more than just discipline of the mind, more than just bodily exercise. It strengthens character so that truth and honesty will not be sacrificed to selfish desire or worldly ambition. It strengthens the mind against evil. Ellen White emphasizes that the greatest need of the world is the need for people. There is a need for people who do not allow themselves to be bought or sold, who are honest and decent in the depths of their souls, who are not afraid to call sin by its real name, whose conscience is faithful to duty like a magnetic needle to the north

221 Vajt E. (1980) *Vaspitanje*, Preporod, Belgrade, p. 16)

pole, people who will stand on the side of justice even if the sky were to fall[222].

Ellen White explains why there is the emphasis on moral education, that gravitates toward a comprehensive development of personality. In her opinion young people should be taught to strive for development of all their capabilities, lesser as well as greater. Many are keen to limit their study to certain areas depending on their natural inclinations. One must beware of such mistakes. Natural inclinations point in the direction of life-calling, and if they are valid, they should be carefully fostered. At the same time, one must keep in mind that balanced character and successful work in any field depend on harmonious development that is the result of a careful, comprehensive education.

And finally, Ellen White considers that energy, time and intellect are only borrowed property, that everything belongs to God, and that every young person must decide to use them for the most exalted purposes. For every young man, woman and child, there is an appointed job which has to be accomplished to glorify God and ennoble mankind.

How does one achieve such high ideals? According to Ellen White, he achieves them through the family, for "the family was in the middle of the educational system established in Eden"[223]. After falling into sin, the family was the school and the parents were the teachers. In the Patriarchal age education for the most part was received in the family, for that is where the most favorable conditions for character development exist. The people who distanced themselves from God, built cities for themselves, gathered in them, and basked in glory, luxury and vice, are those who

222 Ibid., p. 49

223 Ibid, p. 29

make today's cities the pride and curse of the world, says Ellen White. But the people who firmly kept God's principles of life stayed among the fields and hills, tilled the soil, and raised large and small livestock. In this free and independent lifestyle, which offered them an opportunity to work, learn, and think, they learned from God and taught their children his works and ways.

White thinks this was the method of education that God wanted to establish in Israel. But after the exodus from Egypt, few Israelites were ready to cooperate with God in educating their children. The parents themselves needed education and discipline. As the victims of long-standing slavery, they were ignoramuses, uneducated and perverted. They had little knowledge of God and little faith in him. They were confused by false teaching and corrupted by their long contact with paganism. God wanted to raise them up to a higher level of morality, and that is why he tried to help them get to know him.[224].

I wonder perhaps if history has repeated itself. God revealed the ideal for human life to the Israelite nation in the Ten Commandments on Sinai. But they were powerless to accomplish this ideal by themselves. The revelation on Sinai was only able to convince them of their misery and helplessness. The Holy place, with its ministry of sacrifices, was intended to give them a different message – the message of forgiveness of sins that one receives in a Savior[225].

Adventists base their teaching on the Bible. The Old Testament is as important to them as the New Testament. The moral law from Sinai and the Ten commandments are woven into their doctrine as well as Christ's sacrifice on Golgotha.

224 Ibid, p. 30

225 Ibid, p. 31

I was professionally motivated to find an answer to the question whether the belief that God requires man today to obey all of the Ten Commandments makes man stronger and more secure. Or does it provoke in him a feeling of personal misery, helplessness and guilt? Does man, in his reflection in "the mirror," as Adventists call God's law, see himself as miserable and weak, and then look more at Christ's sacrifice as a message of love and forgiveness? What is the self-image of an adolescent who has grown up hearing a twofold message from day to day? One message comes from the outside and says that he has to be good so he would not grieve Jesus, that he should not do this or that. Another one comes from within his own being, strong and powerful, and perhaps genetic, which induces him to do what he is not allowed to do. What if he wants to run away from God because God, who has perhaps been misrepresented by his parents, asks of him the impossible?

On the other hand, there are clear messages in the Bible about God's love towards man. There are a lot of texts which say that God is love, that he loves man and accepts him as he is, and that he wants, by means of love, to develop love in him. Christianity is essentially a religion that requires only this from man: to love God above all and to love his neighbor as himself[226].

How many Christians in the past centuries, as well as those who call themselves as such today, have succeeded, in their practical everyday lives, to feel love and show it to others? How many of them scorn themselves, hate their marriage partners and behave insolently toward their children? Is there anyone who is a closer "neighbor" than the members of one's own family?

226 Deuteronomy 5:5; Leviticus 19:18; Matthew 22:37-39

As it will be shown in the empirical portion of the book, I dealt only with children who stayed in church. However, research in America show that almost every second child in America abandons the religion of his parents [227]. I find this to be a mirror image of the same issue. As a psychologist, I was interested in questions such as: Is the problem in children or in parents? Have parents presented to their children only one side of religion, the side of requirements, fearing excessive permissiveness toward their children? Have they forgotten the side of love and mercy? In the Bible we find really extraordinary opportunities for richly interpreting "God's messages."

The theory of education in the texts of Ellen White gives advice and directions to parents on how to behave towards their children. Many times in her texts she emphasized the importance of the family atmosphere [228]. She thinks that the home should be a Heaven on Earth in a nutshell, a place where love is nurtured and not intentionally quenched. Our happiness depends on the nurture of such love, understanding and true kindness toward one another [229].

Parents, writes Ellen White, are primarily responsible for the family atmosphere because the atmosphere of their souls fills the

227 Dudley R. and Kangas J. (1990) *The World of the Adventist Teenager*, Hagerstown, MD: Review an Herald Publishing Association

228 White E. (1923) *Fundamentals of Christian Education*, Instruction for the Home, the School, and the Church, Southern Publishing Association, Nashville, Tennessee; White E. (1954, 1982) *Child Guidance*, Counsels to Seventh-day Adventist Parents As Set Forth in the Writings of Ellen G. White, Review and Herald Publishing Association, Washington; White E. (1977) *Mind, Character, and Personality, Guidelines to Mental and Spiritual Health*, Volume 1 and 2, Southern Publishing Association, Nashville, Tennessee.

229 White E. (1855–1909) *Testimonies for the Church*, 9. vols. Mountain View, Calif.: Pacific Press, Vol. 3, p. 539.

whole house and can be felt everywhere in the home. Parents to a great degree create the atmosphere in the family circle, so that if there is disagreement between the father and mother, the children will receive the same spirit. The home should be the most attractive place on earth for children. Children have a sensitive nature that is based on love. It is easy to please them and easy to make them unhappy as well. By gentle demands and words and actions of love, the mother can bind them to her heart. Warmth must not be missing in the home[230].

Parents have the task of making a happy home, and happiness depends on the nurture of love, attention and mutual understanding. Ellen White calls on parents to be happy and to make the lives of their children as happy as possible. It is only in a warm familiar atmosphere that children can learn to love their parents on earth and their father in heaven[231].

The empirical portion of this work will show how much of this theory of family education is realized in practice, what kind of family atmosphere is nurtured by believers in the Christian Adventist Church, and how this reflects on youth and their self-image.

In addition to the family atmosphere, Ellen White talks about educational methods and advises parents to apply the rules of the home with wisdom and love, not with the iron rod of discipline, for children will respond to the law of love with voluntary obedience. She says, that one has to praise his children whenever it is possible. ” Keep in mind that children need not only warn-

230 White E. (1954, 1982) *Child Guidance*, Counsels to Seventh-day Adventist Parents As Set Forth in the Writings of Ellen G. White, Review and Herald Publishing Association, Washington

231 White E. (1952. The Adventist home) http://www.anym.org/SOP/en_AH.pdf

ing and scolding, but encouragement, praise and the comforting warmth of your words"[232].

When she speaks about discipline, Ellen White emphasizes that the aim of discipline is to train children to govern themselves. A child must learn to rely on himself and control himself. That is why, as soon as a child acquires the ability to reason, his mind must be won over to accept obedience. All actions toward him must demonstrate that the demand of obedience is justified and reasonable, for everything is subject to law. However, White emphasizes that parents and teachers must try to direct a child's development without disturbing him with too much control. Too much supervision is as damaging as too little. Trying to "break a child's will" is a serious mistake.

Minds are different, says Ellen White. Compulsion may insure insincere obedience, but with many children it provokes even more energetic rebellion in their hearts. Even when a parent or teacher succeeds in gaining the control that he desires, the consequences will not be less harmful for the child. Disciplining a human being who has reached the age of reason has to be distinguished from disciplining an dumb animal. Moreover, White thinks that it is not God's will to control anyone's mind in this way. Those who weaken or destroy individuality are taking on a responsibility that can have only bad consequences. While they are under control, children can look like well-trained soldiers. When the control disappears, one can see how their character lacks power and strength. Because they have never learned to control themselves, young people do not know any limitations except the demands of parents and teachers. When those disap-

232 White E. (1954, 1982) *Child Guidance*, Counsels to Seventh-day Adventist Parents As Set Forth in the Writings of Ellen G. White, Review and Herald Publishing Association, Washington, p. 114

pear, they do not know how to make use of their freedom, and frequently give in to pleasures that lead them to destruction.[233]

The empirical as well as theoretical portion of this work will show how parents have succeeded in balancing a method of disciplining their children by the variable of autonomy-control.

The following words testify to the frequent clash of theory and practice: " We often deprive our children of a kind and encouraging word, a warm smile, and this is the way we behave towards unhappy and discouraged people as well"[234].

Ellen White invites parents to offer love to their children: love while they are little, love in early childhood and love in their youth.. Love cannot survive long without being expressed, says White. It is expressed by words, glances and actions, and can be felt in the voice"[235].

There are many books about the attitudes of Adventists towards the family, children and education. The family is basically considered the most important social unit for it emphasizes the responsibilities of children toward their parents[236], the responsibilities of husbands and wives toward each other[237], and the responsibilities of parents toward their children.

---

233 White E. (first pub. in 1888) The Great Controversy Between Christ and Satan, Mountain View: Pacific Press, p. 256.

234 White E. (1954, 1982) *Child Guidance*, Counsels to Seventh-day Adventist Parents As Set Forth in the Writings of Ellen G. White, Review and Herald Publishing Association, Washington, p. 86

235 Vajt E. (1980) *Vaspitanje*, Preporod, Belgrade

236 Exodus 20:12

237 Exodus 20:14; 1 Corinthians 7:5

The duties of parents far exceed the satisfaction of mere physical needs. Duties include raising children for a useful life[238]; sensitivity towards their emotional needs[239], and above all, religious instruction. By their instruction and example parents decide the religious direction of their children. Nothing influences a child's relationship towards God as much as his parents[240].

Parents are entrusted with the interesting and important responsibility of helping their children form personalities. Some parents casually understand this responsibility and allow their children to grow up without direction. Others are so strict in their approach to childhood education that their children are not able to recognize their positive intentions and start to rebel against their iron discipline. *Ideal* parental behavior is located somewhere in between these two extremes, and it has to be so acceptable that its motives cannot be misinterpreted[241].

A child longs for the love of his parents from the first days after his birth all the way to his period of maturity. Parental love is for the person in development what sunlight is for a blooming bud. If a child receives love, his personality becomes healthy,

238 Proverbs 22:6

239 Colossians 3:21

240 Bič B.R. (1973). *Mi i naša deca*, Preporod, Belgrade; Rice R. (1987) *Uvod u Kršćansku teologiju: iz adventističke perspektive*, Adventistički teološki fakultet, Maruševec

241 Šrajok H. (1992) *Srećan brak – kako*?, Preporod, Belgrade; Dobson J. (1981) *Dare to Discipline*, Kingsway Publications, Eastbourne; Clark R., Brubaker J. and Zuck R. (1986). *Childhood Education in the Church*, The Moody Bible Institute of Chicago; Kuburić, Z. (1988). Uloga oca u životu deteta, Život i zdravlje (Zagreb), br. 3; Kuburić, Z. (1988). Pokazujemo li ljubav prema deci, Život i zdravlje (Zagreb), br. 4

balanced and versatile. Without love it is stunted, distorted and miserable[242].

How one is really loved, how emotional needs can be satisfied and what love is not, about eye contact, physical touch and direct attention, discipline and punishment – we can read in the book: How to Really Love your Child[243].

What have Adventists Done for the Education of Youth?

At their beginning, Seventh Day Adventists were so preoccupied with the idea of Christ's return that they pushed aside everything else[244]. Even after the Great Disappointment in the year 1844, they did not have time to think about establishing institutions. They thought the children would not have time to grow up. Jesus was about to return. But soon, even before their official organization in 1863, the leaders of the Adventist movement realized their responsibility towards youth. So, James White (the husband of Ellen White) in 1852 began to publish a magazine for youth by the name of *Youth's Instructor*. It was published until 1970, and since then has appeared in print under the name "Insight." The intent was to provide Saturday school lessons for children and adolescents. On the first page of the first issue of August 9, 1852, the publisher observed that young people were exposed to a lot of dangers and immorality. Therefore, they needed the right instruction to prepare them to know how to avoid them."

---

242 Šrajok H. (1992) *Srećan brak – kako*?, Preporod, Belgrade

243 Campbell R. (1977). *How to really love your Child*, Scripture Press, England

244 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 269–295

The expansion of formal Christian education began when some Adventists founded home elementary schools for a short time in different places. The first official church school was founded in Battle Creek, Michigan in 1872. Later, it was reorganized as Battle Creek College in 1874. Several high schools were founded in 1880.

According to the Adventist Encyclopedia[245], in the decade from 1880 to 1890 alone, five colleges, many academies and over two hundred elementary schools were founded in America and ten other countries.

Adventists have continued their investments into the education of young people. They have created an educational system from children's nursery schools and kindergartens to universities which make possible the acquisition of PhDs. It is the second largest religious educational system in the world. This educational system includes many other institutions. These are all private property of the church, such as buildings, equipment, libraries and many other things necessary for everything to function. The price of such an organization is reflected in high tuition fees. Education in Adventist institutions is frequently more expensive than in other private schools, and especially public institutions.

According to research in North America[246], Adventist schools are academically better on average than other schools. This is based on a greater percentage of students sent on for higher education (66%) in contrast to public schools (30%) or Catholic run schools (51%). In addition to that, students from all grades

245 Seventh Day Adventist Encyclopedia, 1972

246 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

in Adventist schools have much more homework than students in state schools. The problem of discipline in private schools is smaller compared to public schools.

The Doctrine of Justification by Faith

The doctrine of justification by faith that was taught and emphasized by Ellen White is not a new doctrine. It is the same doctrine that was preached by Augustine, Luther, Calvin, Wesley and others. The doctrine of justification by faith had an important part in beginning the great reformation. However, as he looked to the future, Luther was afraid that belief in justification by faith would quickly be forgotten. "If the article of justification faith is ever lost, then all Christian doctrine will be lost..."[247] He thinks that the one who drifts away from this *Christian righteousness* must fall into *the righteousness of the law*. This would mean that, when a man loses Christ, he must begin to rely on his own works. That was the reason he was afraid that this doctrine would be distorted or would again fall into darkness. "For the world must again be overcome by terrible darkness and error before the last day dawns"[248].

Arthur Daniells says that God called Luther from the darkness of midnight in the sixteenth century and put the torch of truth in his hands. And the truth is: "The righteous will live by faith!" But just like then, He will always have his advocates to raise the flag of salvation, proclaiming "today's truth" in the different phases of preaching the final evangelistic truth to the whole world.

Daniells is the author of the book "Christ Our Righteousness." The history behind the origin of that book is interesting. At a

247 Luther on Galatians, 136 and 402, according to Daniells, 1941
248 Ibid.

meeting of the Advisory Council of the Pastors' Association, held in Iowa in 1924, it was voted that elder Daniells would make a compilation of Ellen White's texts that speak about justification by faith. Searching in books and magazines that were published between 1887 and 1912, Daniells claimed to have found precious and beautiful jewels of truth that were hidden. He was amazed and full of veneration before the greatness of the task that was entrusted to him - to recover this precious truth from oblivion. Taking into account everything that he read, and knowing the condition of the Church, he says that God's word clearly portrays the path of justification by faith. "In our blindness and sluggishness of heart, we have wandered far from this path, and over the course of many years, we have not appreciated this precious truth"[249].

Ellen White clearly expressed her view (God's message) of justification by faith on the pages of the magazine *Review and Herald*. However, those articles were published only once. The greater part of them was quickly forgotten along with with the number of the articles in which her view saw the light of the day. This tells us that Adventism, from its very inception, advocated the theory of justification by faith, although Ellen White constantly warned believers anew of the error into which the church has repeatedly fallen. This error was described as the fatal mistake of falling into formalism: putting forms, ceremonies, doctrines, customs and activities in place of real experiences that can be acquired only by communion of the heart with Jesus Christ. During the whole of 1887, El-

249 Daniells G.A. (1941, 1992) *Christ Our Righteousness*, A Study of the Principles of Righteousness by Faith as Set Forth in the Word of God and the Writings of the Spirit of Prophecy, The Ministerial Association of Seventh–day Adventists, Washington

len White kept emphasizing that formalism was sneaking into the church.

These messages must have left a great impression on believers. But, as Daniells says, formalism is destructive and very deceiving. It is the hidden reef in a place that seems safe, the reef on which the Church over the course of many centuries has frequently experienced shipwreck and has been very near to catastrophe. Paul warns Christians that "a form of godliness"[250], deprived of God's power, will represent one of the dangers of the last days. He summons believers to beware of everything that could turn them away from the right path.

What must Christians beware of? Ellen White, in the magazine *Review and Herald* of March 22, 1887, wrote that believers have many more reasons to fear what comes from within than what threatens them from without. The Church itself raises many more obstacles to its own strengthening and success than the world does. "What is our condition in this solemn and terrible time?" asked Ellen White. In her answer she pointed out arrogance that prevailed in the Church, hypocrisy, deceit, love for clothing, frivolity and parties. "All these sins have so darkened the mind that eternal things cannot be recognized!"

A new warning arrived at the 1888 Minneapolis conference, by two young pastors, Waggoner and Jones. They delivered a very clear and precise message of justification by faith. Ellen White supported these people and affirmed that they were inspired by God to proclaim this news. However, the news was not received in the same way by all participants at the meeting. In fact, even among the elders there were great differences of opinion. Some of them saw in it the most import-

250 2 Timothy 3:5

ant stage of the gospel and felt that it must be given great emphasis in all efforts to save the lost. There were some who were not quite certain that the "new teaching" was correct, so they neither accepted it nor rejected it. There were also those who bitterly opposed the preaching of this truth. They were afraid that emphasizing the truth of justification by faith could thrust into the background the teaching that, from the beginning, had been given such an outstanding place in the history of the Church. Led by the fear that emphasizing any teaching would cause the Advent movement to lose its particular character and power, they energetically opposed the preaching of this "new" truth.

This difference of opinion among the elders had serious consequences. It led to conflict and a definite degree of alienation among them. Daniells says that a complete report about the proclamation of the truth of justification by faith at the General Conference in Minneapolis was never published.

Many years have passed, so the opposition and appraisal are gradually fading away. Although the doctrine of justification by faith is absolutely clear in the Bible and texts of the "Spirit of Prophecy," it still has hardly any place in the practical life of believers today.

Ellen White gave this doctrine special treatment in books that she wrote after 1888 such as "Steps to Christ," "Thoughts from the Mount of Blessing," "Christ's Object Lessons," and especially in "The Desire of Ages"[251]. Ellen White wrote that she traveled from place to place and attended meetings where the truth about Christ's righteousness was preached. It was her pri-

251 Golubić M. (1982) *Biblija i proročki dar*, Adventistički teološki seminar, Maruševec

ority to testify among people about the news of this present truth [252].

Justification by faith is an experience, a reality. Therein lies the complete transformation of life. From what does a man need to be transformed? Daniells describes how a man is justified by faith. He describes a man born in sin that he inherited from his fathers. But suddenly, in a mysterious way, divine love penetrated his heart. He turned, repented, admitted his sins, and by faith took hold of Christ as Savior. In that moment all of his sins were forgiven. God considers him a righteous man. "All of these astonishing, miraculous changes can be compressed into a single brief moment! *This is justification by faith*." [253]

Ellen White talks about imputed and given righteousness: The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is given. "The first gives us the right to Heaven, the second prepares us for Heaven." [254] Christ ascribes to us his sinless character and presents us blameless to the Father just as He is blameless [255]. Holiness is surrendering one's entire self to God; it is the complete submission of heart and life to the principles of Heaven that are inserted into us [256].

---

252 White E. (first pub. in 1890) Patriarchs and Prophets, Pacific Press Pub. Association, Mountain View, Calif

253 Daniells G.A. (1941, 1992) Christ Our Righteousness, A Study of the Principles of Righteousness by Faith as Set Forth in the Word of God and the Writings of the Spirit of Prophecy, The Ministerial Association of Seventh–day Adventists, Washington

254 White, Review and Herald, June 4, 1895

255 White, Review and Herald, July 12, 1892

256 White E. (first pub. in 1898) The Desire of Ages, Mountain View: Pacific press

Justification by faith is not formalism. The two concepts are opposed. Formalism is completely different. Its headquarters lie in the intellect and it deals with external circumstances and unimportant details. It stops at the theory of religion. It does not go deeper than forms and pretense. It is religion without love and joy, for it does not bring peace, security or victory.

Cold, legalistic religion can never bring souls to Christ; for it is religion without love, religion without Christ[257]. Legalistic religion has only a form of godliness[258]. By works we cannot buy a ticket to heaven[259].

Ellen White tried, in many ways and at different places, to explain the way of salvation. She interprets Christ's Story about Ten Girls[260] in such a way that the five foolish girls had lamps that represent knowledge of biblical truth, but were lacking God's mercy. From day to day they performed the customary ceremonies and formal duties, but their ministry was without life, deprived of Christ's righteousness. The sun of righteousness had not shined in their hearts and minds. This is why they had no love for the truth that would inscribe the image and name of Jesus Christ in their lives and characters. The oil of mercy was not mixed in with their efforts. Their religiosity was a dry shell without a true heart. They firmly kept the form of doctrine but had gone astray in their practical Christian lives. They were full of their own righteousness, incapable of learning lessons in the school of Christ. But these lessons, if they were implemented in their lives, would make them wise for salvation[261].

---

257 White, Review and Herald, March 20, 1894

258 2 Tim 3:5

259 White, Review and Herald, October 18, 1894

260 Matthew, 25.2-13

261 White, Review and Herald, March 27, 1894

Adventists have written a wealth of literature about justification by faith, and the part noted here only serves to indicate the importance of the subject within the history of the Church. Ellen White frequently could not reach the members of her own community, for there were those who did not feel comfortable with what she was saying. But she continued to write and speak from the Protestant viewpoint. She wrote that, during centuries of apostasy, the Earth has been covered by darkness and the nations by ignorance. The Reformation, she says, awakened the Earth's inhabitants from their fatal sleepiness and many of them turned away from their errors and prejudices, and from their priests. They stopped *torturing their own bodies*, and began to serve the living God, to search in his holy Word for the truth as a hidden treasure. The truth that a man can discover for himself in Christianity is Christ, who is more ready to give his Holy Spirit than *parents* are ready to give good gifts to their children[262].

Here we can observe that "torturing their own bodies" is deemed in this characteristic Adventist text not to be in harmony with the doctrine of justification by faith. Just as a man cannot earn salvation by good works, neither can he contribute to this salvation by punishing himself to atone for his own sins. The Christian God is the God of love who loves with unconditional love. By faith in the blood of Christ, all the sins of believers are wiped away and God's righteousness is put in their place. This is the belief of justification by faith.

This theological discussion continues in Adventism, as we can see in the Saturday sermon "About Adventism between Judgment and the Cross". The sermon was given by the then President of the General Conference, Elder Robert Folkenberg, at a

262 White, Review and Herald, 22 and 29 November 1892

meeting for pastors held in Budapest from August 29 to September 3, 1995. According to him, many Adventists live out their lives in the shadow of the fear of judgment. There are too many Adventists who live with the belief that their name has been justified by Christ's blood, but they justify themselves by works at the judgment. The news of judgment is news of condemnation. The law just keeps on condemning, and this problem is impossible to solve without a sacrifice. The truth of law and judgment cannot be learned if Christ's blood is neglected. Contradictions like this should not exist, for the blood is what cleanses sins, not our merits. The Apostle Paul writes, "[k]nowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"[263].

The president of the General Conference posed a question to the pastors: *Is the plan of salvation completed on the cross?* No, because we are still here. The holy place is the place of security, not fear, and the blood is applied to it at the judgment. Those who believe in justification by faith find peace and security. If you ask people whether they are saved, you will see that there is no security. Spiritual insecurity is worse than physical insecurity. We should preach the news that Jesus is our sacrifice and high priest, for this gives us the security that our names are written in the book of life. We need to establish balance in our understanding of the relationship between death and life. As for the way of salvation, judgment is in the shadow of the cross. The Apostle Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the

263 Galatians 2:16

precious blood of Christ, as of a lamb without blemish and without spot"[264]. The extent to which Adventists have adopted the theory of justification by faith will be seen in the empirical portion of this research.

The Family, Religion and Youth

Studies and explanations of what religion does in the family and society can be found with different theoretical orientations[265]. The family has always been the social institution most connected with religion. However, the scope and direction of those connections, up to the present time, has only been sporadically examined.

Another approach answers the opposite question of what the family does for religion. The family remains the primary factor and source of religious beliefs. Parents, who themselves are the members of a particular religious community, try to insure, by their method of education, that their children remain members of the same denomination. It sometimes happens that an individual joins a new religious community, even one that makes significantly higher demands of him. Children from a religious family can choose the path of irreligiosity. The question of autonomy raises the question of free choice, criticism or rejection of religious values. Religious pluralism opens the door to a great number of possibilities for the individual.

---

264 1 Peter 1:18-19

265 For example: Marx K. & Engels F. (1964) *On religion*, Schocken, New York; Berger P.L. & Luckmann T. (1963). *Sociology of Religion and Sociology of Knowledge*, Sociology and Social Research, 47, 417-428; Wuthnow R.A (1980) Religion in the World-system. In: Bergesen A.J. (Ed.), *Studies of the modern world system*, Academic Press, New York.

How much does religion influence other family activities, besides religious activities? These activities may be the choice of a marriage partner, the way of organizing family life, the way of educating children, birth control, divorce, abortion, etc. Most studies from these areas have been conducted in America among the numerically largest Christian group – the Roman Catholic Church (132 million believers). These studies show that believers are selective towards different teachings of the church. The use of contraceptive measures is the largest area where Catholic teachings are rejected in praxis, for 76% of Catholics use birth control means [266].

Significant differences between Catholics and Protestants can be observed in Switzerland, too. For example, the number of divorces is far higher among Protestants than Catholics. A similar situation exists in Holland. Poland was the only Catholic country where the number of divorces until recently has been quite small. This can also be explained by the influence of the Catholic Church [267].

What kind of trend has religiosity had among young people in our territories? Data from a study of Yugoslav youth conducted in 1985 by the Institute for Social Research of the University of Zagreb and CIDID showed that, on average, 10% of youth regularly attended church. When this data is broken down according to republics, it looks like this: in Slovenia – 24.3 percent, in Croatia – 21.3 %, while the lowest percentages were in Serbia – 2% and Montenegro – 2.2%.

---

266 Leon J. & Steinhoff P.G. (1975) Catholics' Use of Abortion. *Sociological Analysis*, 1975, 36, 125-136

267 Mladenović M. (1987) *Osnovi sociologije porodice*, peto izdanje, Savremena administracija, Belgrade

Among youth at that time, the percentage of those who are religious and irreligious, according to confessional affiliation, looks like this: 63.3% of Catholics are religious, and 31.4% are not, while 26.2% of the Orthodox are religious, and 64.0% are not. There is also a significant connection between religious commitment and national affiliation. According to the same research, self-identification in terms of religiosity and irreligiosity for Serbs is: 18.2% are religious, 72% are not; while for Montenegrins 12.8% are religious and 79.3 % are not (which represents the highest percentage of non-religiosity). On the other hand, Croats, claimed to be religious 55% of the time, and 38.6% not. In this research, 9% of those polled claimed to help the church by their work. 8.2% claimed to attend lectures organized by the church or religious community. 6.6% claimed to participate in religious pilgrimages. And finally, 3.6% of them claimed to be members of religious boards in the religious communities they belonged to.

When Nikola Rot and Nenad Havelka[268] studied national commitment and values among secondary school youth, they found that irreligiosity predominated among young people in Belgrade and Kragujevac. Irreligiosity was more widespread among those who attend high school than among those who attend trade school. Furthermore, it was most widespread among those whose parents were more highly educated. Youth accepted irreligiosity with the highest degree of agreement (5.66), while they rejected religiosity with the most vigor (2.34).

Dragoljub Đorđević conducted a research on the religiosity of students at the University of Niš in 1984[269]. He found

268 Rot N. i Havelka N. (1973) *Nacionalna vezanost i vrednosti kod srednjoškolske omladine*, Institut za psihologiju i Institut društvenih nauka, Belgrade

269 Đorđević D. (1984) *Beg od crkve*, Nota, Knjaževac

that, in spite of the fact that two thirds of students declare themselves to be denominationally Orthodox, only 3% claim to be believers, 16% are undecided, 51% are not believers and 30% are atheists. From this it follows that identification with a denomination is the weakest indicator of religiosity, for behind such an identification there is frequently no religiosity, just a feeling of traditional affiliation as well as national affiliation.

Dragomir Pantić[270], in a study of classical and secular religiosity based on a sample of 1023 Belgrade residents, says that classical religiosity exists in a tenth of Belgrade's inhabitants aged 15 and above (10%). According to this research, almost three quarters are not religious (74%), and every sixth can be classified as a mixed type (16%). These global results show that irreligiosity expressly dominates in Belgrade and the percentage of religious citizens is relatively low.

As we can see, religiosity varies according to geographical and national affiliation, and from the past to present times. It also varies according to one's cycle of personal development. Studies have shown that commitment to religion and church varies during different phases of the life cycle. As a rule, the level of commitment to religion and church is relatively high in childhood and adolescence, drops very significantly in the period of adulthood and maturity, but visibly rises again in old age[271].Sergej Flere[272] cites research

270 Pantić D. (1988) *Klasična i svetovna religioznost*, Institut društvenih nauka, Centar za politička istraživanja i javno mnjenje, Belgrade

271 Vrcan S. (1988) Omladina i religija, u: *Religija i društvo*, Zbornik tekstova, Zavod za udžbenike i nastavna sredstva, Belgrade, p. 119–133

272 Flere S. (1987) Prisustvo elemenata standardnog hrišćanskog verovanja kod pripadnika vojvođanskih sekti, *Marksističke teme*, 3–4. pp. 107–122. Niš

about the elements of standard Christian faith that are present among members of small religious communities in Vojvodina. This research was based on a sample of 250 members from small religious communities in the area of Novi Sad and Subotica. These are: The Nazarene Christian Community, Christian Adventist Church, Pentecostal Christian Community, Christ's Spiritual Church, Baptist Christian Church, Reformed Movement of Seventh Day Adventists, and the Community of "Philadelphia". A few areas of faith were polled, such as faith in Jesus, miracles described in the Bible, a scientific or religious explanation of world, and faith as a prerequisite of morality. From these results, I will cite only what Flere says about morality.

Flere says that churches criticize the phenomenon of the family's disintegration, hedonistic individualism, insatiability, egoism, etc. However, all these criticisms come from a traditional and patriarchal viewpoint, and, from this viewpoint, they suggest "moral renewal." Although there are communities that object to the dominant morality as too strict and repressive, the majority of these communities object to the moral situation, to the absence of morality, and to hedonism, and do so by preaching a stricter, sometimes ascetic morality. But among these communities there are certain differences. Flere cites that Baptists demonstrate a certain amount of understanding for sex outside marriage. On the other hand, according to Adventists and Nazarenes, this is a serious moral and religious transgression. In connection with this, the following question was raised: "In your opinion, are the members of your religious community more moral than other people?" Within the range of answers offered, the following results were obtained:

Yes, they are more moral than other believers	56.2%
They are just as moral as other believers, as members of other religious communities	25.7%
There is no difference between believers and those who do not believe, in respect to morality	12.8%
Believers are less moral	0%
I don't know	5.2%

According to the results obtained, 4/5 of believers from small religious communities claim that other believers are more moral. Comparing these results with the results of prior research, the author says that in 1975, 1/3 of believers claimed that believers are more moral. Similarly, in Belgrade, in the year 1983, such an attitude was present among 35.7% of believers. Based on these results, we can conclude that believers from Protestant churches and small religious communities experience their members as significantly more moral than believers from traditional churches, as well as more moral than other people.

Research in America about religious convictions, conducted on more than a thousand college students and their parents[273], shows that young people are more prepared to accept religious ideology if both parents stick together.

One longitudinal study followed eighty-eight families through three generations[274]. It showed that the family is the strongest agent of all for determining church affiliation over successive generations.

273 Putney S. & Middleton R. (1961) Rebellion, Conformity, and Parental Religion Ideologies, *Sociometry* 24, June, pp. 125–135

274 Aldous J. & Hill R. (1965). Social Cohesion, Lineage Type, and Intergenerational Transmission. *Social Forces,* 43, May, p. 471–482

A study of religious socialization[275] talks about how forms of a "consecrated" way of life (religious behavior) are transmitted from one generation to the next among American Catholics. This research shows how the influence of parents is far more important than any other social and class effects.

Johnson[276] reports that the religious commitment of young people is in correlation with a family atmosphere that is warm and supportive. The influence of the family on religiosity is higher if children experience their families as warm and happy. In general, students have reported that their attitudes toward religious devotion are similar to the attitudes of their parents. It is interesting that religious students in this study perceived their families as warmer and happier. They also felt more accepted by their families, than did irreligious students.

Strommen[277], in his cross-denominational study, discovered a significant connection between the religious beliefs of parents and their children. He concludes that the family is the most important factor of influence in the process of religious upbringing.

A study about the influence of training in Catholic schools against the background and orientation of adolescents[278] shows that the basic attitudes of adolescents are influenced by their

275 McCready C.W. (1972) *Faith of Our Fathers: A Study of the Process of Religious Socialization*, PhD dissertation, University of Illinois at Chicago Circle

276 Johnson A.M. (1973). Family Life and Religious Commitment, *Review of Religious Research* 14, Spring, pp. 144–150

277 Strommen P.M. (1974) *Five Cries of Youth*, Harper and Row, New York, p. 85

278 Treston K., Whiteman R. & Florent J. (1975) Catholic School Training Versus Adolescent Background and Orientation: Two Comparative Studies, *Notre Dame Journal of Education* 6, Spring, pp. 59–64

family background rather than by institutions such as the church or school. Moreover, the counterweight effects of such institutions are relatively small in comparison to the influence of parents and family of origin.

Nelsen[279], in a study on 2,774 pre-adolescents, discovered that the religiosity of parents significantly determines and predicts the religiosity of young people. Those parents who attend church very often and emphasize that religion is very important in their lives have children with strong religious values.

Studies of religious families are not very numerous, especially in our milieu. In 1969, Srđan Vrcan studied the religiosity of students from secondary schools and universities in Split. Answering the question, "what personally influenced you to believe?" 86.7% cited family upbringing and tradition, 8.8% personal discovery, but only 4.5% answered that it is innate for man to believe. From this we can conclude that young people attribute particular importance to family upbringing.

According to Štefica Bahtijarević, the following influences on the family circle are of great importance: the existence or absence of a religious atmosphere at home, and religious education inside and outside the family. As for the formation of religious attitudes, the greatest influence is the so- called "connection of the parents with a church". This concept involves a religious father and mother, who have baptized their children, brought them up in a religious home, and have sent them to religious instructions. There is no doubt that religiosity is greatly influenced by the process of socialization in the family.

279 Nelsen H.M. (1981) Gender Differences in the Effects of Parental Discord on Preadolescent Religiousness, Journal for the Scientific Study of Religion 2o, December, pp. 351–360

Dragomir Pantić states that irreligiosity of parents is an important factor in atheization. According to data that he obtained, it is evident that if the mother of a child polled is not religious, the child polled is very rarely religious (only 1%). If the parents are not religious, the majority of children polled would be atheists (57%). On the other hand, if the mothers are believers, the children polled are, on average, more highly represented among the religious (22%) and among the mixed type (23%). However, the majority of children are not religious (55%) and every fifth one is an atheist.

Nobody doubts the significance of family influences on the process of personality formation. Even if some functions of the family have been reduced and the network of educational influences has been expanded, the family will remain one of the strongest factors that impact a personality profile. This is especially the case in respect to religion or atheism. Theologians coming from almost all religious communities emphasize the significance of the family in the sphere of religious orientation and upbringing.

Zdravko Roter and Marko Kervesan observe, upon their inspection of Catholic publications in Slovenia, that marriage is most frequently propagandized as an enduring and permanent community. The primary aim of the family is children, and the primary task of a woman is motherhood[280].

Just how significant the family is on a religious or atheistic orientation and child rearing is shown by data from almost all the studies. They lead to the conclusion that children from homogeneous atheistic families are, as a rule, atheists. Children from

280 According to Čimić E. (1984) Drama ateizacije, Velika edicija ideja, Belgrade

mixed families (religious/atheistic) are either unsure or atheists – this is most frequently true in families where the father figure is dominant, and the father is an atheist[281].

The process of personal identity formation conceals unpredictable possibilities for either a religious or atheistic orientation. The literature very frequently emphasizes that religious attitudes among children from seven to fourteen are, as a rule, formed before, e.g., political attitudes. Research has shown that religious attitudes are most often formed under the decisive influence of parents, of thinking, school, or more precisely church. On the other hand, political attitudes are formed mostly by thinking, discussing and reading, and only secondarily by the influence of parents and friends. The first forms of consciousness and behavior are shaped by the family, the smallest social community[282]. In this sense, religious impulses in the family remain the first stimuli of development. This development can later change directions, but all later changes will be possible only in relation to the first orientation. In this way, family upbringing has an irreplaceable significance and function.

Works that deal with the family and religion are few in number. This points to the need for new studies to clarify this part of empirical reality. Previous research shows that the family, in the process of socialization, wields a decisive influence on the religiosity of children. Intentionally or unintentionally, parents mark out the path toward religious values or against them.

What is happening with the Adventist family? The answer to that question is given by Dudley's study of 1,511 teenagers, 43%

281 Ibid.

282 Ibid.

boys and 57% girls[283]. This kind of distribution corresponds to the real makeup of believers in the Christian Adventist church of North America. All adolescents polled were baptized believers, while their parents were not necessarily believers of the Adventist Church. About 68% of fathers and 91% of mothers were baptized members of the Adventist Church during the period of this research. The majority of fathers (55%) joined the church before the birth of their children. Further 18% joined the church in the period of the first ten years of life of their children. 4% did so during the period when their children were in teenage years. Finally, 23% of fathers had not become believers in a church. As for mothers, 64% became believers before their children were born, 26% prior to the entry of their children into teenage years, and 6% during teenage years of their children. Only 4% of mothers had not become believers in the Adventist church.

How often do the parents of adolescents go to church? According to the results of Dudley's research, 62% of fathers and 82% of mothers attend church almost every week. At the same time, 88% of adolescents answered that they go to church every week, which means that adolescents go to church more often than their parents.

According to these results, 23% more mothers than fathers are members of a church, which shows that the families are religiously divided. In America, 65% of adolescents come from families where both parents are Adventists. The other 35% come from families where one parent in an Adventist or neither one of them is. Does this influence the differences among young people in their attitudes toward religion? Based on the results of this research, those who come from religiously homogeneous fam-

283 Dudley R. and Kangas J. (1990) *The World of the Adventist Teenager*, Hagerstown, MD: Review an Herald Publishing Association

ilies have many more positive attitudes toward religion and the church. Furthermore, young people from a complete Adventist family also have a significantly greater desire than others to marry a member of the Adventist Church.

When both parents teach their children the same religious values, their united influences have stronger power than in a situation where the adolescent is burdened by the separate value systems of each parent.

As for divorce among Adventists, Dudley[284] states that 68% of adolescents come from families where both biological parents are married and live together, 27% have parents who are separated or divorced, and 5% experienced the death of one or both parents. This and other research[285] show that students who come from families which are deficient because of death, divorce or religious differences, are less stable in their relationships to the church and church standards. They also more frequently criticize the church's educational system.

Just how great the influence of the family is on adolescents can be seen from a further review of research which compares the influence of the family, church and school on the attitudes and behavior of youth. In reply to the question of what helped them the most in spiritual experiences, 85% of adolescents answered that what they learned at home had most influenced their spiritual experience. Furthermore, 79% said what they had learned in church, and 54% what they had learned in school. It is obvious that the family is the most important factor of influence, even

284 Ibid.

285 Noble N.J. (1971) *Certain Religious and Educational Attitudes of Senior High–school Students in Seventh–day Adventist Schools in the Pacific Northwest*, Ph.D. dissertation, University of Oregon

in religious experience, more influential than both church and church schools.

People who contribute the most to this experience are first family's members (74%), believers from church (55%) and school staff (35%). Spiritual leaders of youth are first of all their parents (70%), then pastors (66%) and teachers (50%). Being close to certain people is very important for the development of young people. Adolescents are very close or close to their mothers (83%), persons of the same age (70%), fathers (68%), sisters (56%), brothers (55%), teachers in the church (36%), and church leaders (30%). The question was asked: "Is there any Adventist whom you admire so much that you might want to be like him and would be very hurt if you were to find out that he left the church?" Answers show that parents are again in the first place (45%), then pastors (40%), adult members of the church (35%), teachers (32%), parents' parents (28%), people of the same age (27%), and brothers and sisters (15%). Although teenagers are very close to those of the same age, teenagers are not religious models whom they admire.

Authors of this research think that what determines whether young people will stick with Christ and the church depends first of all on what is happening in the family. Therefore, if the church wants to keep its youth, it must nourish the Christian family as an institution within the church.

In the Adventist family, religion is passed down primarily through family worship services. Only 23% of adolescents answered that their family has no worship services. 27% said that their families sometimes had them. Another 8% have them two-three times a month, 18% once or twice a week. Finally, 24% said that their families had them every day. Family worship ser-

vices are defined as regular when they are held on at least a weekly basis 42% of the time. Considering the connection of regular family worship services to other religious variables, one can conclude that regular worship services are significantly connected to church standards. Young people who participate more often in family worship services are more devoted to Adventism, read the Bible more often, pray more often in private. They are also more satisfied with their religion than those who hold family worship services irregularly or rarely. However, from this we should not conclude that having family worship services is enough to motivate young people to stay in the church. Compulsory, boring and lifeless family worship services can provoke dissatisfaction with religion among teenagers. Therefore both variables are very important, along with the frequency and quality of family worship services, for passing down religion in the family.

Nevertheless, in spite of all the efforts by parents, all the family worship services, regular church attendance, personal discussions and study of "the truth," a great number of young people abandon both their Adventist family and church. An unofficial estimate was presented at an official meeting of pastors which states that there would be about 130 million Adventist believers today if all children born into Adventist families had stayed in the church, not counting conversions from the world. Why have all these young people left, and why are they still leaving?

One of Dudley's studies[286] shows why 86 young people abandoned the Adventist church. Namely, in 1987 the church in North American started a longitudinal study of teenagers with the intention of following them for ten years. The church hopes

286 Dudley L.R. (1992) *The Lost Generation, Why did 86 Adventist young people drop out of the church*, Adventist Review, December 3, p. 18 (1290)

that this study would help reveal which factors influence some teenagers to stay or leave. Studies are done every year. The sample in this study included 695 churches which are typical representatives of the Adventist church in North America. Researchers asked church officials to send them the addresses of all adolescents who are fifteen or sixteen years old. Of the total number of churches they sought answers from, 659 or 95% replied. A questionnaire of six pages was sent to each teenager. Replies arrived from 1,523 teenagers or 64%. One of the questions described their relationship to the church. Possible answers were: an enthusiastic member, a so/so believer, an official member but not from the heart, and an apostate member (who has abandoned the church). According to the results, approximately 25% chose the first answer, 50% the second, and the remaining 25% the last two options. After three years, 130 persons belonged to the group of apostate believers, and 86 of them answered why they abandoned the church:

Lack of friends in the church	48%
Unbelief in some church teachings (about standards)	40%
The teaching and praxis of the church do not agree 37%	
Standards are too strict	35%
The church isn't important for me	35%
The church does not satisfy my spiritual needs	31%
Bad treatment from other church members	29%
Influence of friends who are not Adventists	25%
Disagreement with pastor	20%

As we can see, lack of friends in the church is first on the list of strong reasons for leaving the church. The church hasn't made any significant effort to help these young people stay. Only 15% of them answered that they had been visited by pastor, only 13%

by other believers, and only 9% received a letter. Young people want to belong to a friendly, open church that can accept each person where he is in his spiritual development. They want people who accept them as they are and do not observe them as stereotypically disobedient and rebellious teenagers. Several answers point to the problem of legalism where believers are burdened by what they must not do, but are not taught how to be friends with Jesus [287].

In America, an interesting study was published about adolescents from Adventist families concerning psycho-sociological factors and blood pressure among children. The study was carried out on a sample of 1,567 children 10 to 16 years of age who attended Adventist schools or public schools. The following scales were used in the study: Type A Activity Scale, Family Climate Inventory, Eysenck Personality Questionnaire, Symptom Distress Checklists, and Adjective Check List. Blood pressure was also monitored. The results show an important connection between blood pressure and the lifestyle of adolescents which emphasizes control, ambition, competitiveness, intention, organization, religious orientation and strong pressure to succeed. Adventists were compared with the general population. The results showed that religious orientation and parental control were highly emphasized in the Adventist family.

Several articles about child abuse were published in the well-known Adventist magazine *Adventist Review*. One of the editors [288] says that those articles provoked great interest. A great number of letters and phone calls to the editorship expressed a wide range

287 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 269–295

288 Watts K. (1993) Your Letters About Child Abuse, *Adventist Review*, June 10, p. 5 (589), Review and Herald, Publishing Association

of feelings and opinions. Those who themselves experienced the burden of physical, emotional or sexual abuse expressed relief and hope. Others expressed astonishment and shame that such a theme was even addressed. Many readers could not believe that such thing was possible at all where such high standards and ideals of behavior are observed. Some readers despaired because the theme was even addressed. They thought that, even if it were true, it would cast a shadow on the church, and besides, such cases were sporadic. There were some who doubted the rightness of the statistical method and the truthfulness of children's experiences. The editor of the magazine answered these letters and published a part of them. He asked whether the better Christians are those who are silent in order to protect the reputation and career of an abuser, or those who call on him to repent, help his victims and prevent the possibility of further abuse. Although Christians believe in beautiful and sublime truth, it is a fact that they live in a world that has sunken into sin and that they are not immune to sin. Besides this, the Bible is completely open about the sins of outstanding individuals as well as the sins of groups and nations. It presents the reality of life.

Research among the general population in America shows that an alarming number of children have been physically and sexually abused. Studies show that about 30% of women and men were abused while they were children. Moreover, between 4,000 and 5,000 children die every year in this country from physical abuse and neglect[289]. These figures only manifest the cases which the victims of violence have reported or mentioned in the research. Some are not inclined to acknowledge their abuse. Others have suppressed their feelings about it because of the great pain and simple deny it.

289 Montgomery Journal, Feb. 1, 1989, p. 2

Not much can be discovered about the abuse as long as a child lives in his family. Many do not start to deal with their accumulated problems before the age of thirty. Wilma Hepker, professor of sociology at Walla Walla College, says that at first they encounter denial of problems. This is because students do not want to admit that their parents, close relatives of the family, or significant persons have ever abused them physically, emotionally or sexually. At one lecture, sixteen out of thirty-five students recounted stories about physical and sexual abuse[290].

Why does child abuse occur? According to statistical data, the person who molests a child can be anyone who has an opportunity to be alone with a child. This can be a mother, father, brother, sister, uncle, grandfather, perhaps a pastor, neighbor, doctor, etc. He can be rich or poor, highly educated or uneducated, deeply religious or not religious. What these persons have in common is that they themselves were also abused as children. Of course, not all adults who were abused as children become abusers.

Tamara Russel[291] tries to answer the question of why child abuse occurs. She emphasizes that apart from negative personal experience, abuse can emerge as a consequence of striving towards perfectionism. Standards that are too high, perfectionist attitudes, and high goals in education can contribute to a high level of stress and frustration. This increases the tendency towards violence. Because parents themselves want to be perfect, they want to have perfect children. When a child makes a mistake, such parents personally feel hurt, humiliated and ashamed. They impose difficult rules and when child makes a mistake, they punish him.

290 Russell T. (1993) Child Abuse in Adventist Homes: Why Does It Happen? *Adventist Review*, January 21, p. 15 (71)

291 Ibid.

A second reason why child abuse occurs is that some families are socially isolated, which of course causes an imbalance in psychosocial functioning. In a closed environment where parents do not have to worry that something will be discovered, the chances of violence are higher. According to Audray Johnson [292], some forms of child protection from the negative influences of society can be utterly correct. The fact, however, remains that if children do not play with other children from the neighborhood, if they are completely separated from their environment, an atmosphere is created in which unhealthy family secrets can develop.

A large number of parents who physically or psychologically abuse their children believe they are following a biblical principle. They find such a principle in texts like: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" [293], or the verse "Children, obey your parents in all things: for this is well pleasing unto the Lord" [294]. Such parents forget another kind of text such as: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" [295] "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" [296].

In this study I am interested in child abuse by parents that manifests itself in rejection. I will mention two basic forms that result from parents' everyday behavior. One extreme is "too much love," the desire to protect a child from every bad thing of "this

292 Ibid.
293 Proverbs 13:24
294 Colossians, 3,20
295 Luke 18, 16
296 Matthew, 18, 3

world," i.e., overprotection of children. The other extreme is child neglect, when parents ignore or fail to fulfill their duties and promises and neglect children's' needs.

Children who are abused either physically or emotionally suffer and feel rejected. The self-image of rejected children is worse in relation to the self-image of children from the general population and children who say they are accepted in the family. Neglect begins when parents place their priorities above those of children, when *others* are more important than the members of their own family, when activities for God and the church take place while their own children go unnoticed. Family happiness and interpersonal relationships can become imbalanced by overemphasizing religiosity and perfectionism.

Some parents can abuse their children due to the fear of God's punishment and anger. They see God as strict commander who expects perfect obedience to divine law and church teachings. Children from such families think there is only one way of right thinking. The right way is the way that God and the parents think. "If you have different ideas than your parents, you are evil and God will punish you very severely," explains Bruce Moyer, professor of religion at Columbia Union College[297].

It is a very complex problem to study bringing up children in an intensively religious family, Especially, if the family has clearly defined very high goals, but less than clear ways on how to achieve them.

The central issue in this research is the influence of the religion on the young through their families. Therefore, the family mediates between wider social community and everything that rep-

297 Russell T. (1993) Child Abuse in Adventist Homes: How Can We Help?, *Adventist Review*, January 28, p. 14 (94)

resents a context of social life outside the family, and an individual who grows up in it. However, specific aspects of this interaction can be discovered only in scientific researches, which bring us closer to reality. For the Adventist Church, a very important research is Valuegenesis, which has been repeated three times with an interval of ten years in between. Therefore, my intention is to present the first research in details. Those that came later are comparative ones, conducted in order to allow the church to follow changes and to actively influence on them. This is not my intention, so I am not going to analyze those data.

Valuegenesis

American Protestants demonstrate selective behavior toward traditional norms of behavior such as the consummation of alcohol, gambling, dancing, smoking, etc. How do young believers who belong to different Protestant churches in America relate toward religious standards in their behavior and other religious values? How mature are they in their faith and how devoted are they to their church? The answers to these questions are offered by the study of "Valuegenesis". According to the words of Dudley, this is probably the most significant study dedicated to young people in the church ever carried out by any religious body in North America.

This study was conducted for the Division of the Boards of Education by Search Institute of Minneapolis, in cooperation with researchers from Andrews and La Sierra University, and a few experts outside the Adventist system. The instrument of research had 24 pages, 465 questions, required almost 500 answers. It was similar to the questionnaire used by Search Institute in its study of adolescents and adults in six leading Protestant denominations for the sake of comparing the obtained data .

The study was undertaken in the North-American division in the school years from 1989-91, when 20% of the Adventist schools were chosen. The study was performed on a sample that included 16,600 examinees. For technical reasons, 1800 of that number did not enter the compilation of data. The other 14,748 consisted of 10,641 pupils from elementary and secondary Adventist schools, 457 pupils who did not attend Adventist schools, 1004 non-Adventists who went to Adventist schools, 1892 parents, 155 pastors, 383 teachers and 176 principals.

All the results of this study have not yet been published, but of those that are available to me, I will present only the data relevant for this research. In the empirical portion, wherever necessary and possible, I will compare my results with the results of this study in America.

The Maturity of Faith

As mentioned above, a very large study was undertaken in America. It was about the influence of the family, church and school on the formation of faith, system of values and trust. The study started from the assumption that the goal of every Christian church is to nurture among its believers a personal relationship with God and a consistent commitment to serving others. They call this the process of maturing in faith, which is more than a sum of knowledge and beliefs, it is a way of life. Maturity in faith is more expected during the years of maturity. However, some individuals attain maturity of faith during the age of adolescence. In Adventism, the responsibility for nurturing maturity in faith and loyalty to the church is born by families, churches and schools. How successful are these three systems in their responsibility towards the new generations? Search Institute in Minneapolis is the source of data for comparing young Protes-

tants[298]. Seven Protestant church organizations were compared on a scale of maturity in faith that contains 38 items. By denomination, young people attained the following results: Seventh-Day Adventists - 22%, Christian Church (Disciples of Christ) - 9%, Evangelical Lutheran Church in America - 7%, Presbyterian Church (USA) - 11%, United Methodist Church - 10%, United Church of Christ - 6%, and the US. Southern Baptist Convention - 28%.

According to the results obtained, more than 22% of young Adventists (youth in grades 7-12) attained maturity of faith. Such results show that Adventist youth have more possibilities for developing their own religiosity and maturity in faith than peers of the same age in five Protestant communities. However, Southern Baptists were more successful than Adventists in teaching parents about the importance of developing faith in the family as well as in the educational program of the church organization.

On the scale of church loyalty, different results were also obtained for different church organizations. Seventh-Day Adventist - 72%, Christian Church - 63%, Evangelical Lutheran Church - 56%, Presbyterian Church - 58%, United Methodist Church 60%, United Church of Christ - 50%, Southern Baptist Convention - 76%. These results show that 7 of 10 teenagers in every grade have a high level of church loyalty (a score of 4 or more, with a maximum score of 5). Adventist youth have developed a higher level of loyalty than their peers in the majority of Protestant denominations. However, Benson emphasizes that a 30% loss of young people who do not develop church loy-

298 Benson L.P. and Eklin H.C. (1990). *Effective Christian Education: A National Study of Protestant Congregations* – A Summary Report of Faith, Loyalty, and Congregational Life. Minneapolis, MN: Search Institute

alty, or even half of this, would have serious consequences for a church[299].

It can indirectly concluded from this portion of the study that Adventists can be compared to other Protestant communities. Furthermore, there are some differences among them in the level of efficiency in transmitting religiosity to their members. And finally, there are some small differences in doctrine and interpretation of the Bible. Therefore, the spirit of Protestantism can be felt quite well among Adventists and we can generalize the results obtained from the Adventist sample for Protestantism as a whole.

Furthermore, the results show that the percentage of youth who attain a high level of maturity in faith did not increase between 6th and 12th grade of the American educational system. Since these young people had religious education in three surroundings - family, church and school - it is justifiable to expect growth in faith. By way of comparison, the authors[300] state that in the Southern Baptist convention, the maturity of faith among pupils between 7th and 12th grade increased from 26% to 34%. Among young Adventists between 6th and 12th grade, the percentage of those who are loyal to church did not increase. Although the percentages are higher for five leading Protestant churches in America, and smaller for only one, the authors expected much better results and higher differences. This expecta-

299 Benson L.P. and Donahue J.M. (1990). *Valuegenesis: Report 1, A Study of the Influence of Family, Church and School on the Faith, Values and Commitment of Adventist Youth*, Search Institute, Minneapolis, Minnesota, In collaboration with: The Project Affirmation Task Forces, The Board of Education, K–12, The Board of Education, Loma Linda University Riverside, Andrews University

300 Ibid.

tion was due to the value of the religious education that young people have received in Adventism, beginning with the family, church and Adventist school system. They wrote about this in their chapter on Adventism.

These two very important indicators of religiosity, maturity of faith and loyalty to church, show that Adventists are successful in developing religiosity. A significant percentage of adolescents attain maturity of faith and loyalty to church (19% attain both maturity of faith and loyalty to church). However, the fact that further maturity is not attained with age and further religious education suggests that some of the primary institutions (the Adventist family, church and school) have not been fully utilizing their potential for many young people. What are those characteristics of the family, church and school that contribute to young people maturing in their faith and remaining loyal to their church?

This study singled out 41 characteristics of family, church and school that are connected with these variables. Young people who have experienced these *effective factors*[301] have developed a more mature faith and a deeper loyalty to church. Of the family factors that are the most important to this study, the following are singled out:

Family practice

- participation in helping other people
- participation in family worship services
- family worship services are interesting and full of meaning

301 Ibid.

The mother

- The mother is religious
- The mother gladly talks about her faith with the child

The father

- The father is religious
- The father gladly talks about his faith with the child
- The father and child talk

Support

- Communication between the parents and child is frequent and positive
- The child in the family feels loved, accepted and secure

Control

- The parents forbid the consumption of drinks with caffeine, listening to rock music, dancing, the cinema and competitive sports.
- The parents support the standards of the Adventist lifestyle such as respecting Saturdays, diet, not wearing modern clothing and sexual abstinence
- The parents punish bad behavior
- The parents have strict standards against the consumption of alcohol
- The parents place time limits on certain activities.

Of all these effective factors, the authors emphasized that the strongest is the quality of family worship services, those that are experienced as interesting and full of meaning. The quality of religious experiences in an environment that accepts and

supports the individual is very important. In the family context, rules of behavior play a positive role in reaching maturity of faith and church loyalty. The strength of religious experiences for parents is very important to young people, for it provides an opportunity for personal exchange and understanding the very essence of religiosity.

The study of valuegenesis among young Adventists has provoked a high interest on all levels. It took a great courage to look the truth in the eye. The truth about youth, family and religion has become evident. How should we interpret the results? Are the results good or bad? The authors who worked on this study[302] state the results very carefully. At the very beginning they state "the reasons for celebration." This was a project that made it possible for the Adventist church to scientifically understand the truth about religion and the life of young people. Almost all Adventists have developed spiritual values that are important to them. However, this research also brought many problems to light, serious problems which point out where change is needed and what needs to be changed.

As for alerts and warnings, the authors cite statements of some young people that penetrate to the core of the problem. One young person says: I am now much happier because I can be what I really am."[303]

This person has touched on fundamental problems that emerge in attempts to pass on religious values: One can recognize these problems as: a failure to make religion attractive, a restrictive

302 Dudley L.R. and Gillespie V.B. (1992) *Valuegenesis: Faith in the Balance*, La Sierra University Press; Gillespie V.B. (1993) *Perspectives on Values*, La Sierra University Press

303 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 38.

structure, lack of love and attention, hypocrisy, and a neglect of personal maturity and self-realization.

The Way of Salvation

The second problem present in the Adventist religiosity is what Dudley calls "split personalities"[304]. This is a key topic: how is a man saved? Martin Luther started the Reformation by pointing out the way of salvation by faith. Salvation cannot be purchased by either money, self-torture or good works. As the prophet says: "all our righteousnesses are as filthy rags"[305]. It seems difficult for a man to believe that he can get such a great gift like eternal life for free.

Dudley writes about himself as a thirteen year old boy who was in a car listening to a conversation between a pastor and an adult. In response to the question directed to the pastor, "Tell me, please, what must we do to be saved?" the boy already knew the answer: "You have to keep the Ten Commandments." However, the pastor answered in a quite different way that totally surprised the boy. He said that a man should base his faith on Jesus' blood. Dudley says that he doesn't remember anything else from this trip, but that he often thinks about this short conversation. He realized that despite all the efforts of Saturday school teachers, pastors, and teachers in school who tried to show him the path of faith, he entered the period of adolescence as a legalist. When he thought about salvation, he thought in terms of behavior.

There is something about Adventism that makes young people grow up in the kind of surroundings where they perceive salva-

304 Dudley L.R. and Gillespie V.B. (1992) *Valuegenesis: Faith in the Balance*, La Sierra University Press, p. 96.

305 Isaiah 64:6

tion in terms of behavior, whether good or bad. It is not about doctrine. It is quite clear that salvation is received by mercy, by means of faith. Obedience and responsibility are the results of faith, not the source. In spite of this, Adventists have a lot of problems in getting rid of the understanding that salvation must still somehow be merited. They emphasize the importance of the law and aim at high standards in the Christian life.

From a historical point of view, Dudley writes, the struggle for belief in justification by faith started at the General Conference in 1888. The leaders of the Adventist movement were afraid that the new emphasis on justification by faith would spoil the significance of the unique Adventist message. In spite of the fact that Waggoner, Jones, Ellen White and others invested great efforts over the entire century of preaching, the theory of justification by faith has not yet found a real place among Adventists. Many Adventists have not properly understood what it means to be justified by faith.

Research among adult Adventists shows quite clearly that an orientation toward law prevails[306]. In response to the assertion: "the status of an individual before God depends on his or her obedience to God's law," almost two thirds of the representative sample (65%) agreed, and about half (51%) totally agreed. Moreover, those who agreed with the traditional position of Adventist teaching are much more ready to agree with this assertion. In short, the more orthodox the church members are, the more ready they are to support justification by works.

Interweaving the theories of justification by faith and justification by works confuses new believers in church. If adults are not

306 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 269–295

clear about the way that a man receives salvation, how can this be expected of their children? It is not surprising to find results which show that young people have problems resolving the permanent tension between the implications of these theories: *they are saved by mercy* and *condemned by their own works*. The general tendency is to support both of these viewpoints, law and mercy, as means of salvation. In their efforts to affirm these two streams of thought, they manifest a split personality. It is difficult to harmonize what is logically contradictory.

According to results of the study about valuegenesis, in reply to the assertion: "I know that God loves me regardless of whatever I do," 1% disagreed while 95% agreed. However, in response to the assertion, "there is no way that I could merit salvation," 58% disagreed, while 29% agreed. What do these answers indicate? Young people almost unanimously agree that God's love is unconditional. However, many cannot climb the next step of logical reasoning, and conclude that salvation is completely in God's hands and that nothing can change God's intention towards man. Two thirds feel that they must somehow participate in the process of redemption, as if God has not done everything that he should. Only 29% agreed that there is no way to earn salvation. The difference between young people who attend Adventist schools and those who go to public schools is very small (29% to 25% of those who do not go to Adventist schools).

It can be observed the variable of orientation towards grace are significantly and positively correlated with the following variables: a) the frequency of personal prayer; b) the perception of one's own family as emotionally warm, which develops a feeling of acceptance; c) the perception of church leaders and teachers as those who love and care, perceiving that one is accepted in church; and d) the perception of family worship services as

high quality, and maturity of faith. Based on the results of multiple regression analysis, Dudley[307] says that it seems as though a man learns to understand and accept "mercy" through interpersonal relationships with "merciful" people. If we want to understand God's mercy, Dudley says, we ought to work on building warm relations that offer support to young people in the family as well as in the church and church school.

Young people in the Adventist church are struggling with legalism. 83% think that if they want to be saved, they must live according to God's rules (only 9% disagree). 61% think that the more a man tries to be honest, the more God will accept him (22% disagree). 47% agree that the more they respect Adventist standards, the more hope there is that they will be saved (30% disagree). 44% agree that the primary emphasis of the gospel is God's rules for righteous living (23% disagree). The more they agree with these assertions, the more strongly they emphasize an orientation towards the law. In every case, more young people agree with these assertions than disagree. This points to the fact that Adventist children grow up with a constant emphasis on the necessity to obey the law, and with warnings to conform to the standards. The problem is that young people have a tendency to link every call to holy living with their own salvation. For them, to be saved is a result of and reward for appropriate behavior.

The danger of such an orientation towards the law and of believing in justification by works is disappointment. They will experience it sooner or later, for they are seeking the impossible. A person becomes ever more aware that he cannot reach the goal however hard he tries. He gives up self-denial, an ascetic way of life and efforts to earn salvation, in order to live it up a lit-

307 Ibid.

tle in this World and experience a little joy. As long as religion remains a frustrating, unhappy experience of one's own weakness and defeat before a multitude of rules, people will distance themselves from such a religion.

Richard Rice[308], professor of theology at La Sierra University in California, says that it has always been difficult for Christianity to accept justification by faith because it offends human arrogance. It leaves us with empty hands, so we stand naked before God, and in desperate misery we depend on His mercy. According to the apostle Paul, the effects of sin are so all-encompassing that there is absolutely nothing that a man could do to make himself worthy of divine favor. From this perspective, there is nothing as pathetic as the legalist who thinks he is successful. Convinced that he merits salvation by his efforts, he happily goes his way, completely unaware that path he is following leads directly to hell[309].

Because man feels uncomfortable in such a situation, there will always be a tendency among Christians to conceal good works in the process of salvation. It is well known that the greatest crisis in the history of Christianity, the Reformation of the sixteenth century, occurred precisely due to an emphasis on salvation by faith. It was a reaction to centuries of accumulated legalistic attitudes and practice.

One can go back to the very beginning of the Bible. Cain and Abel were two brothers. One brought God an offering from "the fruit of the ground," the other from "the firstlings of his flock"[310].

---

308 Rice T.R. (1993) *Salvation and Standards, Perspectives on Values*, La Sierra Universituy Press

309 See Romans 7:13-20; Revelation 3:17

310 Genesis 4:3-4

Ellen White, speaking about Cain and Abel, says that the whole situation was based on the fact that Abel realized he was a sinner. By bringing a slaughtered animal to sacrifice he acknowledged Christ's sacrifice to come as the guarantee of his salvation. She sees Cain and Abel as representatives of two groups or choices that will exist in the world until the end of time. The first knows how to make use of sacrifices offered for human transgressions. The second will trust more and more in themselves and rely on their personal merits. Their sacrifice, lacking the power of divine mediation, will not be in a state to secure God's mercy for them. Man's transgressions can only be forgiven by Christ's merits. "If they do not accept the blood that can cleanse, they remain under condemnation and the curse."[311]

Of all the results that indicate how the religion of Adventist Christians influences their way of life, I find that the most important are those that demonstrate the essence of religiosity itself. This essence is the way of salvation. All believers expect salvation in some way or another. The basic question is how this salvation is received. Is it merited, earned, deserved, or is it received? If somebody is a believer and persistently brings religiosity into all dimensions of his life, we wonder why he does so. On the one hand, there are true believers who are permeated with religion and cannot be otherwise. They have God in themselves as their conscience, as a parent, as their love, as themselves. Their life is a total consecration to an idea that has settled in their minds. On the other hand, there are believers who at all costs want to earn salvation. They observe every rule like Pharisees and by right expect salvation only for themselves. A third group of confused believers tries to accept salvation by faith, but offers their works very sacrificially - just in case. The danger of such a *split person-*

311 Vajt E. (1979) *Saveti o životu i ishrani*, Preporod, Belgrade, p. 51

ality lies first of all in pathology. Integrity is necessary for a religious person. Sooner or later a person will be obliged to choose one of these standpoints. It appears that legalism is a human characteristic and more frequent reforms of the church are necessary.

Is history repeating itself? Will legalists in the Adventist Church keep persecuting those who are abandoning salvation by works? Research has shown that two thirds of believers are inclined towards legalism. The extent to which legalism exists among young Adventists and their parents in Yugoslavia will be presented in the empirical portion of this study.

Lifestyle

The Adventist lifestyle is defined by church standards. A specific style of behavior is recommended to believers, and young people more or less accept and respect church standards in their lives. Exactly how much these standards are accepted on the level of behavior is shown by the results of a study in America.

Taking these results in general, there seems to have been erosion in standards of behavior beginning with the use of chemical agents as a means of entertainment. The Adventist lifestyle can essentially be organized around a healthy way of life in general and behavior connected with morality. The percentage of those who have succumbed to temptations at least once in the various categories are as follows: a) drinking alcoholic beverages – 26%; b) use of marijuana – 7%; c) use of cocaine – 4%; d) going to parties with peers of the same age where they drink – 27%; e) cheating on school exams – 45%; f) fighting with someone – 35%; g) taking something from stores without paying – 15%; h) watching erotic movies or magazines – 63%. As for sexual behavior, 83% of young Adventists in America have never had

sexual intercourse, 4% have had it once, 2% a couple of times and 9% four times or more.

Adventists with a deep sense of morality would probably like this percentage of negative behavior to be zero. However, reality is as presented by the figures above. The fact which causes the greatest concern is the percentage of young people inclined to depressive behavior. In reply to the 205th question of the Valuegenesis questionnaire, "How often were you sad or depressed during the past month?" 47% answered that they had felt depressed a few times during the past month. Another 42% answered that they had felt that way once. Only 11% answered that they had not experienced such a condition of sadness and depression during the last month.

In response to the 206th question: "Have you ever tried to commit suicide?" approximately 1,300 youngsters (13%) admitted that they had tried to kill themselves once in the past. 5% even admitted that they had made a few attempts at suicide. Finally, in answer to the 207th question about physical abuse, 16% of young people had been physically abused by an adult to such an intense degree that they suffered physical injuries such as scratches, bruises, bleeding and fractures. 7% of young people answered that this had happened to them once, while 9% had suffered physical abuse multiple times. In the Valuegenesis questionnaire, there is 208th question about sexual abuse by an adult that should follow in this series of questions, but the authors provided no data about it.

What follows next in the report on this research is a comparison of data about risky behavior with the general population. Adolescents of all ages from the general population use alcohol and drugs and have sexual intercourses significantly more often

than young Adventists. However, the book makes no comparison of depressive behavior and attempted suicide. Nor does it make any comparison of physical or sexual abuse.

On the basis of the data presented, it can be observed that a great number of young people behave self-destructively and expose themselves to the danger of "apostatizing" from church. Even so, the situation is quite clear that, in comparison to public schools, Adventists are in less danger of risky behavior than the general population. The Adventist lifestyle is protective and the children are less exposed to the dangers and temptations of the modern world. Which variables are in correlation with risky behavior? I will report only several, such as those with a negative correlation that range in value from 0.20 to 0.29. These are the number of close friends who are Adventists; Adventism as a goal of life, maturity of faith, belief in justification by faith, the importance of religion; perception of the family as warm and supportive, perception of people in church as those who care; positive attitudes towards the church; perception that family worship services are high quality, and self-respect.

Valuegenesis research is now underway in other parts of the world, for Protestants are present in almost all countries of the world and they nurture a missionary spirit, i.e., they demonstrate a tendency of "church growth" by approaching new believers (Stark and Glock, 1968; Jacquet, 1980, in the Yearbook of American and Canadian and Churches). How much this scientific research will, for the first time, in cooperation with religion, contribute to the quality of religiosity and individual health remains to be seen in a new future research.

Research on the Adventist lifestyle is very rare and deserves attention and respect for its courage and frankness. The first scien-

tific research on the Adventist lifestyle was in the area of medicine. It all started in 1953, when Doctor Ernst Wynder conducted mice experiments and discovered that tobacco tar, which he spread over the rats' skin, caused skin cancer. Does smoking cigarettes influence the occurrence of lung cancer in humans? In order to answer that question it was necessary to study a group of smokers and nonsmokers who live in the same environment. It was not difficult for researchers to find smokers. The problem was how to find to a homogeneous group of nonsmokers. Somebody from the research team suggested looking for Adventists. The first study was performed on a group of 47,000 Adventists in California who were compared with the general population. According to the results of this study, Adventists who have never smoked get lung cancer very rarely [312]. Not only do Adventists get lung cancer less frequently, but the study has shown that Adventists in California, in relation to the general population, get sick significantly less often from prostate cancer, colon cancer and other diseases [313].

Heart diseases, the number one killer in America, especially in population from 35 to 64 years of age, are scarcer among the Adventists [314]. They also die more rarely from strokes [315]. Male Ad-

---

312 Lemon F.R & Walden R.T. & Woods R.W. (1964) Cancer of the Lungs and Mouth in Seventh-day Adventists. *Cancer* 17; 486-497

313 Phillips R.L. (1980) Cancer among Seventh-day Adventists. *Journal of Environmantal Pathology and Toxicology* 3: 157-169; 103. Phillips R.L. et al. (1980) Mortality among California Seventh-day Adventists for selected cancer sites. J. National Cancer, Inst. 65(5): 1097-1107.

314 Phillips R.L. et al. (1978) Coronary heart disease mortality among Seventh-day Adventists with differing dietary habits: a preliminary report. *Amer. J. Cinical Nutr*. 31: pp. 191-198

315 *The Adventist Health Study*, School of Health, Loma Linda University, Loma Linda, Ca. 1978

ventist live six years longer than other males in California, while female Adventists live three years longer than other women in California[316]. The study in California shows that Adventists live longer than the general population. Similar studies have been undertaken in other countries. The results confirm that Adventists live longer than the general populations among which they live. This can be attributed to their healthier way of life[317].

About Small Religious Communities in Serbia

A study was published in Belgrade which shows how the Adventists' lifestyle influences their health condition[318]. The authors consider that groups of believers are suitable for research on the risks of cardiovascular diseases because of their way of life, dietary habits and attitude about health. 127 Adventists were examined - 40 males and 87 females aged 40-69. The results show that the lifestyle of Adventists, who are mostly vegetarians, results in a more favorable level of cholesterol among them than among the general population. Obesity and arterial hypertension are, however, significant factors of risk for cardiovascular diseases in female Adventists over 50. Among the women there was a significantly higher BMI (body mass index) and systolic and diastolic blood pressure in comparison to the men.

316 Lemon F.R. & Kuzma J.W. (1969) Biologic Cost of Smoking: Decreased Life Expectancy. *Arch. Environ. Health* 18: 950-955

317 Berkel J.(1979). *Some Aspects of Nutritional and Health Status of Seventh-day Adventists in the Netherlands*. Amsterdam, Netherlands. Drukkerij Insulinde; Waaler H. & Hjort P.F.(1981) Low Mortality among Norwegian Seventh-day Adventist 1960-1977: A Message on Lifestyle and Health?

318 Milošević A., Nedeljković S., Mujović V., Starčević V, Rosić N., Mijailović Z. i Velkovski S. (1992) Faktori rizika kardiovaskularnih oboljenja u grupi adventista iz Beograda, Vojnomedicinska akademija i Institut za medicinsku fiziologiju - Belgrade, *Kardiologija*, I kongres kardiologa Srbije

Dragomir Pantić[319] wrote about the psychological portraits of small religious communities in our area. The basic goal of the socio-psychological portion of this research on members of these communities was to establishing four types of their characteristics. These are chosen value orientations, relevant personality syndromes, needs which they satisfy in their communities, and in social distance from members of different "not us" groups in the sphere of other religious communities and nonreligious citizens. The research was carried out in 1985 by a technique of anonymous standardized questionnaires. For evaluation, it used Lycert's type of summary scales, each with five assertions. The sample consisted of examinees from four adequately represented communities: Adventists, Baptists, Pentecostals and members of the group "Philadelphia."

The results of this research (for the most part, I will present results that refer to Adventists) point to the existence of certain differences among the groups polled. In response to the assertion "Self-management should not be introduced until people become more aware," almost all Adventists (98%, and very intensively at that) agreed. 57% of Baptists were oriented toward self-management, as well as 47% of Pentecostals, but only 7% of Adventists. As for a materialistic orientation, Pantić states that 88% of Adventists accept the assertion: "Like it or not, today a man has to pursue material goods," but at the same time only 3% agreed that "the real meaning of life is to attain material wealth." Pantić explains this as the ambivalence of believers.

Classical religiosity, as measured by a truncated version of the R-scale, is maximally distributed among the members of small religious communities (95%). Therefore, it is possible to ex-

319 Pantić D. (1987) Psihološki portreti pripadnika malih verskih zajednica, *Marksističke teme*, 3–4. str. 123–139. Niš

press the differences among them only in respect to intensity of this orientation. The strongest form of classical religiosity is especially characteristic for Adventists (81%). The average score for all of examinees is 21.5, among Adventists 22.8, and 23.4 among students from the College of Theology in Belgrade during the year 1974. Pantić derives some theoretical significance from the findings obtained. They show that members of these communities, in spite of emphasizing their "dissident" character in respect to the leading denominations, remain traditionally religious in their core beliefs. Their orthodoxy and revisionism are a supplement and superstructure on this core.

According to the literature about cults, says Pantić, one might expect an external locus of control among all of them (heteronomy), but only the Adventists and members of the group "Philadelphia" behave in harmony with this hypothesis. Small religious communities differ significantly regarding the nonconformity of their members. Nonconformity characterizes 98% of Adventists, so they correspond most to description of the ideal-type cult member. As for self-alienation, Adventists are divided (30% alienated, 30% non-alienated, 31% in the category of "mixed type"). The non-alienated dominate among Pentecostals (75% compared to 18% alienated), while Baptists are homogeneous in their non-alienation (89% compared to 11% of the "mixed type").

The level of anxiety in members of small religious communities varies greatly. The highest percentage of anxious members are found among Adventists (83%), while significantly behind them come the "Philadelphians" (49%), followed by Baptists (29%) and Pentecostals (only 18%). Pantić supposes that persons who are already anxious join the Adventists, or this community contributes to the formation of this characteristic among

its members. Observed as a whole, students are the most anxious (72%) and it is precisely those who are the most numerous in the Adventist community. In contrast to findings among the general population, anxiety among small religious communities decreases with age (only 12% among those over 55). It is not very probable that religious communities attract young people who are anxious and elderly people who are not anxious. Pantić concludes that it is more probable that longstanding membership in cults somehow reduces anxiety, probably by strengthening membership in the group or through regular rituals. An encouraging finding is that anxiety decreases with age progression or with "the exponentiality of religious influences." This shows that an "emotional refuge" functions well for the majority of members in a religious group. That means the group satisfies not only the religious but also the emotional needs of its believers.

The authoritarianism of members in three small religious communities differs little from findings for the general population. The authoritarianism of Adventists is evident (78%), although they lag behind the Nazarenes (98%). There are significantly more authoritarian members in small religious communities among the Serbs (79%) than among the Hungarians (35%). This shows that inside of these exclusive groups, there remains an influence from the broader cultural environment, that is, from historical heritage.

Among the members polled in small religious communities, clericalism is almost universally developed - it is present among 98% of Adventists, 97% of Philadelphians, 93% of Baptists and 91% of Pentecostals. The strongest form of fanaticism is present, on average, in every fourth believer (or 25%) and varies depending mostly on the age of the respondent. It varies from 19% among young people of 20 years of age and older, to 74% among

those older than 65. This data points to the significance of duration of exposure as a special agent of religious socialization, this time in the sense of intensifying one component of loyalty to a community.

Finally, I will look at some needs which members of small religious communities satisfy within their groups. According to the results obtained, it can be concluded that Adventists experience the broadest satisfaction of different needs within their community, together with the greatest intensity of almost every enumerated need. Therefore, Flere concludes that Adventists are the most firmly attached to the religious community they belong to. From the empirical data a certain hierarchy can be derived within the range of need satisfaction. In the first place, members satisfy their cognitive needs (100% of Adventists polled). The religious community satisfies their motivation for socializing (98%) and need for security (100%). Next, different spiritual and moral needs, moral experiences, the need to belong, and need for leadership and self-realization are also satisfied (90% of Adventists satisfy this need, 80% of Philadelphians, 52% of Pentecostals and 39% of Baptists).

Based on one synthetic indicator – the index of one's total relationship with a community, Pantić [320] concludes that the majority of members in small religious communities are strongly attached to their community, for through it they affirm their own particularity. He says that one very rarely finds such strong roots, general dependence and loyalty to a religious group among members of the three largest denominations in Serbia. It is even rare among those who are religiously active, not including priests. Among those who so strongly identify with their community,

320 Pantić D. (1987) Psihološki portreti pripadnika malih verskih zajednica, *Marksističke teme*, 3–4. pp. 123–139. Niš

Adventists stand out in respect to depth of attachment to their religious affiliation. The psychological portraits of these communities are mutually distinct. Adventists are the nearest to the ideal type of religious cult, while Baptists are the furthest. Those members of all four religious communities polled are very loyal to their communities, especially the Adventists. Broad and intense satisfaction of numerous human needs within the community, or with its help, are manifestations of firm attachment to this kind of group. These communities therefore represent "an extended family" to their members, that is to say, they function as the primary group.

In his study about young people and informal groups, Joksimović [321] includes gatherings in small religious communities among other informal kinds of youth gatherings. By informal, the authors mean a particular kind of voluntarily chosen and spontaneous behavior by which young people express needs and interests that they cannot express and fulfill within existing organized forms of social life. Popadić [322] chose members of small religious communities as representatives of young people who seek and find a path for personal spiritual development in religion. He chose them over Orthodox, Catholic and Islamic believers because small religious communities emerge as an alternative form of religious organization that has certain features of informal groups. An individual belongs to them by choice and they endure as *voluntary communities* thanks to the personal ef-

321 Joksimović S., Marić R., Milić A., Popadić D. i Vasović M. (1988). *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Belgrade

322 Popadić D. (1988) Male verske zajednice, u knjizi: *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Belgrade

forts of believers themselves. They are usually closed and cohesive small groups whose members are mostly directed towards one another and have a strong sense of group identity. The Orthodox, Catholic and Islamic religions are great institutions with long traditions and complex hierarchies to which many belong by birth, prior to their own decision. Some members find them to be a symbol of national identity, not personal religiosity. This is why the involvement of some members is only formal and is not an expression of specific spiritual development[323].

The sample from which Popadić draws his conclusions about small religious communities consisted of 27 members from the Baptist and Pentecostal churches (15 boys and 12 girls). Popadić states that, according to information from believers themselves, there are about 150 Pentecostals and 100 Baptists, and estimates of the number of young people among these members range from 30% to 50%.

It is important to emphasize that, in comparison with other groups, parents of the members of small religious communities have somewhat lower level of education. This coincides with the present study. In 50% of the cases the mothers are housewives. Although a middle class material situation prevails among believers, and some indicators point to more serious limitations and minimal spending, none of them experiences their material situation as bad and nobody complains about it. This is in harmony with their hierarchy of values in which "an increase in prosperity" is quite unimportant[324].

A basic part of the religion they represent is to not indulge in "the pleasures of immediate gratification" and to renounce phys-

323 Ibid.

324 Ibid.

ical and "tangible" pleasures. What characterizes the members of small religious communities most of all is an explicit spiritual (non-material) orientation. In this orientation, the dominant social goal is "the humanization of human relationships." "An orientation towards people" (in the structure of a samaritanized version of a social lifestyle) is a desired value in personal life. This kind of non-material orientation borders with material asceticism. These communities are the only group in which a "high standard of living" does not appear on the list of valued priorities, and it demonstrates a strong rejection of the hedonistic way of life[325].

Believers describe joining a small religious community as an event that suddenly and radically changed their lives for the better and led to conversion: "I've quit smoking and swearing," "I've stopped stealing; I've become a person of trust and a good friend," "I've learned to sincerely love people and that truth is the most beautiful thing in a person's life," "I've gotten an answer to the question of where I came from, who I am, and where I am going." After joining a community, members stay closely attached to it. All of them regularly attend meetings three to four times a week. As they themselves put it, life in a religious community is like living in "one large family"[326].

The attitude of young believers toward other groups of informal gatherings, states Popadić, is mostly reserved. They also manifest complaints and even disgust towards the way of life that

325 Joksimović S., Marić R., Milić A., Popadić D. i Vasović M. (1988). *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Belgrade

326 Popadić D. (1988) Male verske zajednice, u knjizi: *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Belgrade

other young people lead. Members of these religious communities showed the greatest distance from those that one might think differ from them the least – from members of other small religious communities. They express distance especially from Jehovah's Witnesses (*asocial and unhealthy, they do theater in church*), but they also demonstrate disagreement with the Adventists. They briefly evaluate relations with the Orthodox and Catholic Churches as *good* or *formal*. Here the *curse of minor differences* seems to have prevalence.

The attitude of the surroundings towards the members of small religious communities is either pervaded with distrust or quite negative. They are well aware that *we are new believers, which is something that does not belong to the Serbian culture*. The majority of believers state that they have never experienced trouble because of belonging to a religious community. However, every fifth one admits that he has had problems in the family or environment, especially in secondary school (*they ridiculed me, laughed at me, and some punched me*).

According to Popadić, one of the reasons for this attitude of the general population is a common belief that members of small religious communities are eccentrics. They are seen as people who differ significantly from their environment and gather in such communities precisely for the sake of compensating for personal frustrations and alienation. He finds no confirmation of this belief in domestic empirical research. "In our research as well, young members of small religious communities, in comparison to others, did not express differences that suggest they might be at a disadvantage."[327] He illustrates this with an example that, on the *scale of contentment*, they are the most content and surpass

327 Ibid, p 161.

all other groups. "If we observe the categories of answers from those who expressed discontentment, we see the smallest number of discontented young people among members of small religious communities."[328]

Religion, Education and Personality

Religions have always aspired to spread their teachings. Education has been the most frequent means of religious influence. It has been the way for getting acquainted with the contents of religious belief and the rules of how a believer should live. It has been also the way for developing religious feelings and a relationship with God. Every member of religion is subject to an education that consists of adopting a religious world view. Parents try to transmit all of their particular religious convictions to their children and they do so by various methods and means. They consider it a failure if their children refuse to follow their religious beliefs. On the other hand, for centuries such a world view has been opposed by other alien currents of thought. The opposition comes from an individual, who is more or less significant in the life of a religious man, and from the society and the state. Religion has had its opponents and critics on all levels.

For example, back in 1968, Frid, the editor of *Religious Communities in Yugoslavia*, emphasized the problem of ignoring religion in our educational system. He said that the previous period had born consequences on both child rearing and education. The scientific facts of religion that were offered to students were more than meager. Educational workers spoke more directly to this. They said that talking about religion was treated as a *taboo* topic, while talking about man was not. At the same time, it was

328 Ibid.

believed that getting acquainted with Christianity, the Bible, and the Gospel would represent religious propaganda. So, while pupils learned about Egyptian, Indian, Greek and Roman mythology, they did not learn about Christianity even though it is precisely this which is spiritually present today. This has negative consequences on the general culture of young people. Since they are uniformed about the themes of religion and church, they remain ignorant. An ignorant person represents a man without a position, which leads to an incomplete education and uncritical acceptance of alien positions [329].

In the world today, a conviction prevails that religion is the private matter of a believer and that religious education should be neither imposed nor persecuted. However, in Serbia, religion has become again a subject of interest. There is a tendency to introduce religious education into schools in order to make up for what has been lost over many generations. This leads to another extreme, which also brings about negative consequences [330].

Speaking about human nature, a well known Adventist theologian Richard Rice emphasizes that God created man as two different beings. Therefore, the primary unit of man's existence is the group, not the individual. According to this, we are true human beings only in relationship to others. We live in groups, in social communities, and they are as significant as we are – per-

329 Frid Z. (1971) *Religija u samoupravnom socijalizmu*, Biblioteka centra edicija pogled u suvremenost, Zagreb

330 Zorica Kuburić (2011). Verska nastava u Srbiji – deset godina posle vraćanja u obrazovni sistem. In: Andrijana Mladenović (ed.). Religioznost u Srbiji 2010. Istraživanje religioznosti građana Srbije i njihovog stava prema procesu evropskih integracija. Belgrade: Hrišćanski kulturni centar; Zorica Kuburić i Slađana Zuković (2010). Verska nastava u školi.. Novi Sad: Centar za empirijska istraživanja religije and Savez pedagoških društava Vojvodine.

haps even more so. In addition, we owe our existence to others and without some kind of community our life would have no meaning[331].

Parents are significant others without whom we could not survive. They and their children make up society in miniature. Thanks to the way that others treat us, especially parents, we get our basic self-understanding and self-acceptance. Parents treat us like their parents treated them and as they are directed by the broader community they belong to. One of the most powerful educational institutions, for individuals who accept its authority, is the church, which through the family creates "the freedom" of an individual. A man is born into a family which he did not choose, with genetic and cultural potential that has to be realized in his life. Sometimes he has "the freedom" to choose his occupation, love and religion.

Adventists have in principle chosen their religion. In their search for the genuine meaning of religious values, Adventists turn to the Bible where they search for answers to their questions. The Adventist lifestyle is derived from the New and Old Testament teachings of Holy Scripture. Belief is developed by personal study, as well as at family worship services and at common worship services in church. The church coordinates the mutual cooperation of personal, family and common rituals. It should be the coordinator that unites and directs the individual and the group in religious life. Instructions in the *Seventh Day Adventist Church Manual* (1976) show how the church is interested in developing the personalities of children. For this purpose, every church organizes a parents' department and holds parents' meetings once or twice a month.

331 Rice R. (1987) *Uvod u Kršćansku teologiju: iz adventističke perspektive*, Adventistički teološki fakultet, Maruševec

Educating parents for responsible parenthood is first of all the duty of the church. This is explained in the position of Ellen White, who writes that *the work of parenthood surpasses any other*, and that parents should be trained for their *sacred responsibilities*. Such training should include young men and women before they assume parental responsibilities. This occurs rarely, and because of that, those who are already parents should make efforts to compensate for this deficiency.. Training for parenthood is made possible by the Department of Education within the General Conference. Their materials can be obtained through a church organization. Since *the success of the church depends on the influence of the family*, every local church should form and hold regular parents' meetings.

Therefore, as an individual seeks answers to questions about the origin and meaning of life, one may start from a personal search and move in the direction of religion. On the other hand, one may start from the path of religion through institutions such as the church and family, and move in the direction of the individual. In every person, there is a unique development of encounters in both directions: from the group to the individual, and from the individual to the group.

Zagorka Golubović [332] says that a child becomes a person in the complex context of culture and social life which it first encounters in family. A child looks out the windows of his home at the external and unknown world through the eyes of its parents or older brothers and sisters. What the outside world will look like to a child will depend on what its parents and adult members of the family transmit to it from that world On these first impres-

332 Golubović Z. (1981) *Porodica kao ljudska zajednica, alternativa autoritarnom shvatanju porodice kao sistema prilagođenog ponašanja*, Naprijed, Zagreb

sions of the "narrow" world (the family) and "broader" world (society) will depend how the child will understand itself, where it will place itself, and how much it will be formed by or contrary to its narrow or broader community. All of this happens in early childhood. It subsequently occurs in adolescence when an individual passes through complex processes of cognitive and moral maturation to form the structure of its own personality.

Enough has been said about the significance of others. How great is the power of an individual to blossom into his own flower, into himself, into a personality, an individual different from all others? A personality is, according to Allport[333] , a dynamic organization of those psychophysical systems within an individual which define its characteristic behavior and characteristic way of thinking. The phrase *dynamic organization* points to integrated processes that are indispensable for explaining the development and structure of a personality. But it also includes the opposite process of the disintegration of a personality in cases of mentally ill people, for all psychological concepts in this structure assume a continuum from minimal to maximal values[334]. The term *psychophysical* implies an emphasis on a monistic view, i.e., the belief that the psychological and physical are merely two different aspects of the same reality. (Here, I want to mention that Adventists believe that the body and soul together form an inseparable unity and that soul does not possess any conscious life outside the body). The organization of personality includes the functioning of both the physical and mental as an inseparable unity. Allport says that *systems* are our po-

333 Allport G. (1950) *The Individual and His Religion: A psihological interpretation*. Oxford: Macmillian.

334 Hrnjica, Sulejman (1994) *Opšta psihologija sa psihologijom ličnosti*, Belgrade: Naučna knjiga.

tential for activity, and all that a man does can be reduced to two groups of activities, behavior and thinking.

In the same surroundings, within the framework of a uniform system of socialization, different individuals make different religious decisions and find themselves in different phases of religious experience. The fact is that influences from the environment are refracted in an individual in different ways. There is something within a man that makes him unique. Gordon Allport, in his book *Structure and Development of Personality*, reminds us that there as are many ways for someone to develop as there are developing individuals. We must not forget the beautiful game of individuality within this general structure [335].

If the influence of religious ideas is observed through a personal individuality, one can assume that an individual would accept what suits its needs and desires, and neglect what is not in harmony with its internal organization of characteristics. According to Allport, every individual develops and forms its religion according to its physical needs, temperament, interests and values, in accord with its abilities for rational expression and its reaction to culture. Allport considers that the case study method is the most suitable for psychology of religion. [336]

Human needs are numerous, beginning with those that make biological survival possible, all the way to the most subtle psychological needs. Numerous are also the dangers that a person passes through every day on its path of life. They can put his very life in danger. A man needs trust, but what if he does not

335 Allport G. (1969) *Structure and Development of Personality*

336 100. Allport G. (1950) *The Individual and His Religion: A psihological interpretation*. Oxford: Macmillian.

get it? A man needs security, but what if people let him down? A man needs love; how will he survive if nobody loves him? A man has a need to grow into himself, but what if he is not allowed to be unique? Man needs God as his trust, security, love, as his best possibility and highest goal. So it comes about, in this world permeated with contradictions, that man is offered hatred instead of love. Thus he becomes aware of his sinfulness, which creates a need for forgiveness. With the help of religion, man wants to walk through temporality more easily as he looks at eternity and orients himself frequently by the polestars.

A twofold influence affects the individual: religious and nonreligious. How does religion influence the individual, does it contribute to the integration or disintegration of personality? What is the role of education in forming a healthy individual and healthy religiosity? How do different individuals experience the same religion and how can the same religion be interpreted differently? Why does an individual voluntarily choose to be a member of a small religious community? What needs does belonging to a small religious community satisfy in comparison to the larger surroundings? Are the members of Protestant churches in non-Protestant countries more or less self-secure than members of the general population? These are the questions that I seek to answer by empirical means, which is the basic orientation of this research.

Protestants were chosen for this research because of their intense feeling of group solidarity. In smaller religious communities the intensity of religiosity is much greater. Their members know each other and are emotionally connected. They survive in their own way in a milieu that judges and sometimes condemns and rejects them. Regardless of social changes, of the en-

vironment's attitudes towards them and religion, and curricula in school systems, the members of small religious communities live out their lives in apparent independence from the daily trends of society.

The Self-Image of Adolescents

> *Regardless of what we know about the size of the universe and complexity of the atom, we ourselves are the greatest of all mysteries. And the more we find out about ourselves, the more mysterious we become.*
>
> Richard Rice

The basic task of every research is to explain the basic subject of the research. The theme of this research is "The Self-image of Adolescents in the Protestant Family." In the theoretical portion I started from the concept of "the family" and tried to define its role in the process of socialization. One aspect of the process of socialization and social praxis in general is the aspect of religiosity. The family as a mediator in religious transmission also develops attitudes toward religious phenomena very early among children. The type of family in which we observe religious transmission and its effects on self-image among adolescents is the Adventist family. Its beliefs, rituals and lifestyle I have presented in broad theoretical strokes. All that remains to define is the concept of self-image with which I will investigate the effects of religiosity in the family.

My goal here is not to define the term "self-image". Nor is it to resolve the problem of conceptual confusion that is present in the psychological literature. I want to define, in general, what we will mean by certain concepts.

Ljubiša Zlatanović, in his master's thesis[337], expounds different uses of the concept of "solitude" (self) in the psychology of personality. In his introduction," he cites many authors who interpret the meaning of the English word "self" and the corresponding German equivalent "selbst.

Rychlak[338] suggests that that word has Anglo-Saxon roots and it indicates that which is "the same" or "identical." So when one says that something is self-caused, one usually means that the same organism did something today because it was also doing the same yesterday. The activity can vary over time, but in all of this there exists a recognizable stability. This is how the concept of self is portrayed as an introspective formula which retains a subjective feeling of orientation and identity in the behavior of a person.

When it comes to translating the concept of "self" into Serbian, there are some linguistic difficulties. Boško Popović says that this English word, in some psychological theories, indicates the experience of one's self, observation of one's self, or more exactly how a man sees and conceives of himself, how he evaluates himself, and so forth. Trouble arises because the use of the phrase is not applied with adequate consistency in foreign psychological literature, so it often leads to misunderstanding. The phrase in question has sometimes been equated with "Ja" ("I") as psychoanalysts define it (Das Ich, Ego). At other times, it has

337 Zlatanović Lj. (1994) *Različite upotrebe pojma samstvo (self) u psihologiji ličnosti – postojeće stanje i predložena merila za razlikovanje od bliskih pojmova*, Magistarski rad, Filozofski fakultet, Belgrade

338 Rychlak J.F. (1977) *The Psychology of Rigorous Humanism*. John Wiley, New York

been used to indicate a phenomenon being discussed. Some psychologists define it however they want when they come to it[339].

Because of this, Zlatanović[340] concludes that resistance to translating this English word into Serbian is not infrequent. The original foreign phrase "self" is retained for the following reasons: because it is considered "untranslatable," it does not "work" linguistically, translating it changes the meaning, and authors of psychological works use this term with unequal meanings. Zlatanović relies on theoretical views and assertions of Boško Popović, who is credited with creating the term "samstvo" (self, solitude). Zlatanović says that the beginning and foundation of all speech about the self is an essential question which concerns the very person who poses the question: "Who am I?" The answer to this intimate self-interrogation expresses the uniqueness and unrepeatability of a person, his singularity and everything that belongs to him. In a word, it is the idiosyncrasies of the speaker or self-reporter. In discursive praxis, a personal self-report begins with the statement "I am," and the term "samstvo [self]" is derived from this[341].

Self-image, as a dependent variable in this research, is a concept that different authors have defined and translated differently. In essence, it represents the generalized experience of one's self in different areas of life and work. Janakov[342] utilizes the concept of „samosvest" (self-consciousness) to indicate that part of the

339 Popović, Boško (1977), *Uvod u psihologiju morala*, drugo izdanje: Naučna knjiga, Belgrade.

340 Zlatanović, Lj. (1994). Različite upotrebe pojma samstvo (self) u psihologiji ličnosti – postojeće stanje i predložena merila za razlikovanje od bliskih pojmova, Magister thesis, Faculty of Philosophy, Belgrade

341 Ibid. pp. 38-39.

342 Janakov B. (1988). *Psihologija samosvesti*, Istraživačko–izdavački centar SSO Srbije, Novi Beograd

psychological life of an individual whose contents relate to the self alone and what belongs to it. He equates the term samosvest with the term „self-concept."

Janakov thinks that two aspects of samosvest exist: descriptive-representational and emotional-evaluative. To designate the first aspect of samosvest (descriptive-representational), the following terms are used by Anglo-American psychology: "self-concept," "self-image," "body-image." In Serbian one uses "slika o sebi," "predstava o sebi," "pojam o sebi," "samosaznanje." To designate the second aspect, the following are used: "self-esteem," "self-regard," "self-evaluation," "feelings about self," "self-acceptance," and so on. In Serbian the following terms are used: "samoocena," "samouvažavanje," "samopoštovanje," "odnos prema sebi," and so forth.

In recent years, there is a tendency in Anglo-American psychology to construe "self-concept" (the concept or understanding of one's self) as a broader idea. Its meaning includes the meanings of concepts that designate the global phenomena of samosvest (odnos prema sebi, samouvažavanje, samoocene, and so on) and of learning about and valuing particular aspects and attributes of one's self[343]. Some Soviet psychologists define "образ-я" (idea of self, self-performance or self-image) so that it includes samoocene[344].

Sulejman Hrnjica[345], in his attempt to theoretically define and empirically evaluate the maturity of personality, speaks about

343 Wylie R.C. (1974) *The Self–Concept*, revised ed., Vol. I, Lincoln; Gergen K.J and Gergen M.M. (1986) *Social Psychology*, Springer Verlag, New York

344 Kon et al. 1978 cited in Janakov B. (1988). *Psihologija samosvesti,* Istraživačko–izdavački centar SSO Srbije, Novi Beograd

345 Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade

the problem of identity, integrity and maturity. He says that we find discussions about the identity of personality under many diverse conceptual entries. In addition to the ever more frequent use of the concept "identity," we find similar considerations in the framework of discussions about "self-emotion," "self-concept," "self," "the real self," "self-identity," and "self-actualization." Authors who use the same terms do not even ascribe the same meanings to them. Even so, a certain degree of consistency allows for the clarification of the key meanings within the scope of works by Rogers, Fromm, Erikson, and Allport[346].

Hrnjica says it is not completely clear when self-consciousness (which most often means the conscious part of identity) was considered initially in more details. Encyclopedic sources point to Hegel's considerations about "The Phenomenology of Spirit." In 1890, psychologist William James made a distinction between the known self or "I" and the self as a knower. In further treatment of this concept, Hrnjica cites the positions of psychoanalysts about "Ego," "Superego," then the consideration of "self-consciousness" by Jaspers, Allport's seven aspects of self-consciousness, Fromm's viewpoint about the problem of identity, Hornaj's positions on "the actual I" and the "idealized I," as well as Rogers's concept of self.

In a multitude of recommended meanings, Hrnjica decided on a conceptual definition. According to this theory, man's "I" has been experienced as a subjective identity, the total self-consciousness of a person. It is a process that makes possible an integration of observations, feelings and thoughts about one's own personality[347]. This definition points to aspects of experiencing

346 Ibid.

347 Kreč D. and Kračfild R. (1978). *Elementi psihologije*, IV izdanje, Naučna knjiga Belgrade

one's own personality. It is an integrated process which makes it possible for a personality to unite his observations, feelings and thoughts about himself into one experience. He can also organize them in time and space. Everything that we observe about ourselves and in ourselves is accompanied by emotions and thought processes [348].

Vladeta Jerotić [349] says that Rogers, in his theory of personality, created the term "self-concept." This is the observation of one's own identity and the relationship between one's self and others. This is the consciousness of the self as the bearer of one's own unconditional value, regardless of one's neurotic state, emotion or behavior. This self-concept is accessible to consciousness, but is not necessarily in the awareness. A good psychotherapist enables a patient to discover and experience his own "self-concept" by pointing out to him not only the negative side of his neurosis, but also the seed of a new concept within it. This enables a personality to undergo transformation.

Nenad Havelka [350] uses the concept of self-consciousness. He says that the majority of definitions describe self-consciousness as the totality of perceptions, thoughts, feelings, evaluations and expectations of a person about himself. A person is seen as an experienced object, as a participant who interacts with physical and social surroundings.

---

348 Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, p. 49.

349 Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad

350 Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Belgrade

Tatjana Takašmanova-Sokolovska, in her master's thesis "Self-image during Adolescence"[351], uses the concept of "self-image" for "self-concept." She thinks that each well known psychological theory about self-concept speaks about different aspects of self-image by utilizing different investigative and conceptual inventories. She considers every generalization of one idea unacceptable no matter how much creators of these theories may want to provide a general theory about self-concept. Theoretical psychological approaches and concepts of self-image are not alternatives; they just complement each other.

Goran Opačić, in his master's thesis "Family Variables and Self-concept among Adolescents," uses the idea of "self-concept." In the great number of works that have treated the problem of self-conception, the authors identify self-image with self-concept. However, Bandura[352] emphasizes the difference between the descriptive and evaluative components of self-conception. Self-image represents only the descriptive component, and is therefore a narrower concept than self-concept.

On the basis of all the information that a man has about himself, he creates a particular image of himself (self-image). This represents a series of beliefs that a person has about his traits regardless of whether those beliefs are true or false[353]. However, not even objective facts such as gender, age and height have the same meaning for each individual. The value or meaning of a fact depends on the social surroundings and the goals that an in-

351 Takašmanova–Sokolovska T. (1993) *Slika o sebi u toku adolescencije*, Magistarski rad, Filozofski fakultet, odeljenje za psihologiju, Belgrade

352 Bandura A. (1977). Self–efficacy: Towards a unifying theory of behavioural change, *Psychological Review*, 84, 191–215

353 Burns R.B. (1979). *The Self Concept: Theory, Measurement, Development and Behavior*. Longman, New York

dividual sets for himself. The value judgments that are connected with the image that a person has of himself are most often indicated by the concept of self-esteem. They represent an evaluative component of self-conception. This distinction between self-esteem and self-image is more theoretical in nature. The descriptive and evaluative components of self-conception always overlap, so these two components are difficult if not impossible to separate in practice. For this reason, it is understandable why many authors do not distinguish these two components, at times identifying self-concept with self-image, and at other times with self-esteem [354].

Beane and Lipka [355] think that disagreement of authors over different terms makes research difficult. According to them, these two concepts (self-concept and self-esteem) represent two separate dimensions of self-perception. If a person is asked to say something about himself, he can mention his bodily appearance, character traits, age, what he belongs to, and many other things. All of these together make up self-consciousness. The way in which these are all put together and organized represents the structure of self-consciousness.

Every man feels that some parts of his "self" are central to a greater degree, closer to the essence of his being itself, while he considers other parts peripheral. However, "removal" of peripheral parts can destroy the very essence of man's being, as Kreč

354 Opačić G. (1993) *Porodične varijable i koncept o sebi kod adolescenata,* Magistarski rad, Filozofski fakultet, Belgrade, p. 13.
Opačić, Goran (1995) *Ličnost u socijalnom ogledalu*, Belgrade: Institut za pedagoška istraživanja.

355 Beane J. and Lipka R. (1984). *Self-Concept, Self-Esteem, and the Curiculum*, Allyn and Bacon, Inc., Newton

and Kračfeld[356] picturesquely stated. Man's "self", like an onion, consists of successive layers. When we penetrate the successive layers, we approach the central layers. However, as in the case of an onion, where nothing exists in the center when all the layers are peeled, so it may be that the "self" we seek does not exist at all. When all other parts of a man's "self" are destroyed, the essential being may also disappear.

Djuro Šušnjić[357] thinks that every attempt of man to define himself ends by placing a period on his own development. In every attempt to define man there is something inhuman. Whenever someone says that the essence of man is „this" and „that," he reduces the essence to an appearance (of the whole to a part), and he may not even be conscious of doing that. Every definition of man takes away something from the greatness of his humanity.

The Development of Self-Image

The period from birth to the age of approximately one and a half years is most often called the sensory-motor phase of development. A child receives impressions and reacts to them, but there is no intermediate feeling of "self" that might make a selection of impressions and distinguish a reaction to a loved one. Observations of childhood development have pointed out that an 8 month old child cries when strange persons appear. A child understands that a strange person is someone who was not present before. The identity of other persons precedes the feeling of

356 Kreč D. and Kračfild R. (1978). *Elementi psihologije*, IV izdanje, Naučna knjiga Belgrade

357 Šušnjić Đ. (1982) *Cvetovi i tla, Ogledi o ulogama ideja u životu*, Velika edicija ideja, Belgrade

self-consciousness. According to some authors, self-conscious appears when a child is about 15 months old[358].

Authors who have described childhood development agree in their appraisal that the feeling of one's own body is most probably the first source of self-consciousness. During the second year, a child develops speech and undergoes a sudden increase in the development of self-conscious. In this period, the difference between one's own body and the environment becomes clear thanks to an accelerated development in motor skills. Movement helps a child become better acquainted with the world around him, and by it the distinction of the self from others is accelerated. A further development in self-consciousness occurs by comparing the self to others, first of all to children of the same age, and by means of appraisals that the environment makes about the child. In this way, a child acquires a clear representation of itself[359].

Summarizing the early development of self-consciousness, Allport recognizes that three aspects of self-consciousness come into being during the first three years. These are (1) the feeling of one's own body, (2) the feeling of continuous identity, (3) self-evaluation and pride. In the period between the fourth and sixth years, another two important aspects of self-consciousness appear. Those are (4) self-expansion and (5) self-image (Hrnjica, 1982).

Furthermore, the majority of authors place the appearance of a feeling of "self" between the age of 15 and 18 months. How-

358 Spitz, R.A. (1957). *No and yes : on the genesis of human communication*. New York : International Universities Press.; Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, p. 71.

359 Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, p. 71

ever, Hrnjica says that this self-image is very rudimentary and its content is limited primarily to the "physical self." When a child is about 2 years old, he finds out what his parents expect of him and compares those expectations to his behavior. Those are the first sources of consciousness, moral responsibility and future self-image. Self-image stabilizes when a child heads off to school. Parents may be more permissive toward a child (as a rule) and avoid pointing out his defects (or they do not see them). On the other hand, such consideration is not encountered among the children of the same age. Peers can sometimes be very unpleasant, even cruel, particularly toward a child with some deficiency. This moves the child's consciousness toward that deficiency, which is a continuing basis for developing a feeling of less worth.

In the period following the sixth year, a child becomes aware of his ability to think. Allport calls this sixth aspect "the self as an intellectual problem solver." The last or seventh aspect in the development of self-consciousness is linked to the development of one's own desires, i.e., the development of an awareness of what a man wants to be in the future [360].

The Development of Identity

Djuro Šušnjić says that life is a long and difficult creation of personality. While an individual is born quickly with short-lived pains, a person is created painfully over a long period of time.

As we have seen, Allport's model of the development of self-consciousness emphasizes the cognitive part of self-image. On the other hand, Erikson's model of identity development aims to explain individual emotional development. He also explains

360 Ibid.

the development of those potentials that are genetically "programmed." Identity development is described in more than one of Erikson's works [361].

In recent years the term "identity" has been broadly used in the humanities thanks to Erikson, the creator of the psychosocial theory of personality development. By identity Erikson means the general image that a person has of himself. The formation of identity develops through a process of simultaneous thought and observation. This is a process that takes place on every level of the mind's functions, through which an individual evaluates himself in light of what he perceives, and the way in which others evaluate him [362].

For the purpose of testing concepts that are identical or similar to Erikson's term of ego-identity (self-concept, self-image, self-esteem), special scales have been constructed. Very successful practical applications of these terms are found in works of Marcia [363] and Offer [364].

We may summarize Erikson's viewpoint as a description of individual phases in identity development. Sulejman Hrnjica portrayed it in abbreviated form in his book *The Maturation of Personality*. This will be useful to us as an even more abridged overview of identity development.

---

361 Erikson E. (1950, 1963) *Childhood and Society*, Secon Edition, Revised and enlarged, W.W. Norton & Company INC, New York; Erikson E. (1976) *Omladina, kriza, identifikacija*, NIP »Pobjeda«, Titograd

362 Erikson E. (1976) *Omladina, kriza, identifikacija*, NIP »Pobjeda«, Titograd

363 Marcia, J. E., (1966), Development and validation of ego identity status, *Journal of Personality and Social Psychology* 3, pp. 551-558

364 Offer D., Ostrov E. & Howard K.I. (1982b) Family Perceptions of Adolescent Self–Image, *Journal of Youth and Adolescence*, Vol. II, No. e, 281–291

Erikson belongs to authors of a psychoanalytical orientation who view human development as a series of internal and external conflicts that a person must overcome in order to achieve an identity. Crises appear in phases. A person exits every phase (if he overcomes them successfully) with a feeling of internal unity. He gains an increased talent for good reasoning and an increased ability for doing good according to his own standards or the standards of those who mean something to him. Therefore, integrity, rationality and humanity are built into every phase in the course of successful identity development. Similarly, unresolved problems from an earlier phase are transferred to the next.

The phase of acquiring confidence is the first phase of identity development. According to Erikson, a feeling of basic confidence, of confidence in others as well as self-confidence, is the most important prerequisite of mental health. A feeling of confidence includes the positive attitude of an individual towards himself and others, and it is acquired during the first year of life. The mother has the most important role in this developmental period. The basic criteria for estimating the feeling of confidence attained in this developmental phase are: sound sleep and the absence of anxiety even when the mother is not within the child's field of vision.

Erikson calls this period numinous ritualization. By numinosity, he means a child's readiness to feel the merciful presence of its mother, her gazes, touching, laughing, feeding, giving nicknames, as well as other means of "recognition." When a child successfully recognizes an encounter with its mother, "pre-confidence" is confirmed. This is of crucial importance for the later harmonious development of man, who then accepts life and undergoes growth within it from an individual to a personality.

Jerotić observes the germs of faith in successfully recognized pre-confidence. He supposes that among religious people there are more of those in whom "pre-confidence" fulfilled its early function [365].

The phase of acquiring autonomy develops in the period between the second and third years. The basic characteristics are accelerated maturation of muscle structure, speech development and an increased ability to coordinate movements. This enables an individual to relate more independently to parental demands. This whole phase represents a "battle" for acquiring autonomy. The first roots of a child's pride, self-respect and will are the results of successfully overcoming problems in this early developmental phase.

Self-doubt and shame are consequences of the premature control and unrealistic demands that parents impose on a child. If evaluations of a child by others are mainly negative, it is possible for a child to react with illusory obedience. This means that a child will obey when parents are present. As soon as they are not in his field of vision, he will no longer express manufactured habits in his behavior. The second form of reaction is negativism, i.e., the aspiration to do the opposite of parental demands. The third form of reaction consists of developing an exaggerated sense of conscience. Unrealistic parental demands are transformed into inner anxiety. From a developmental viewpoint, the premature development of conscience is negative. This is because a child at this age does not have a sufficiently developed ability to render judgments that make it possible for him to evaluate the demands of others. In the adult period, order, punctuality and cleanliness

365 Jerotić V. (1991). Ja – Psihologija i religija, *Psihologija*, Belgrade, Broj 1-2; Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad

are basic character qualities of such a person, and the principle of law and order is the basic principle in human relationships. All of this leads to coldness and formalism and therefore to the impossibility of satisfying a large number of important needs. Here it is very easy to perceive the roots of formalism, an orientation toward law and legalism.

The phase of acquiring initiative appears in the period between the fourth and fifth years of life, and is a result of successful development during this phase. This feeling of initiative is the basis for a later aspiration to achieve and be useful. The criteria for unsuccessful development in this phase are increased aggression and an increased sense of guilt. The criteria for successful development are a more defined self-image, awareness that others love him and a awareness that he loves those around him. A child is more relaxed and reasons better.

A general characteristic of this phase is breaking out into space and the unknown with curiosity, into the ears and minds of others by an aggressive voice and physical assaults. Parallel with the development of initiative, a sense of conscience appears. There are two reasons for the appearance of problems between parents and children. The first is connected with the inhibition of initiative. It is expressed in such a way that parents do not allow a child to do what he can do at his age, for example, to dress himself. The second problem arises when a child observes that parents do not behave in harmony with the demands they oppose on him. This weakens their power as a model for his further development.

Increased aggression in a child of this age, as well as expressed negativism, is a serious child-rearing problem. If parents do not recognize such forms of childhood behavior as a normal devel-

opmental phase and punish the slightest disobedience, numerous negative consequences are possible. One of the most important is the loss of trust between parents and children. In more difficult cases it results in regression, feelings of depression and bitterness.

The phase of assuming responsibility appears in the developmental period when a child starts going to school. It ends at about the time of puberty. In this period the majority of children are ready to learn all that is required of them, to cooperate with other children and adults in performing tasks. This provides them with a sense of personal usefulness and consolidates their feeling of self-confidence and sense of security.

However, this phase is also not spared of dangers. The greatest danger comes from a feeling of inferiority. This appears as a consequence of a child's perception that he is less capable than others. It warns of the need to reveal to every child what it is most capable of, and to encourage such capabilities. The second problem in this phase is the impoverishment of identity under the influence of adults. This happens, for example, when children are asked to deprive themselves of everything except work, which impoverishes identity and neglects the comprehensive development of personality.

The phase of forming an identity lasts from the twelfth or thirteenth to the eighteenth year. It is characterized by the efforts of a human being to establish a more general, more complete, and final identity of his own personality. Whether this phase will lead to the formation of a stable identity or confusion depends on the successful resolution of crises in earlier phases of development. If the adolescent comes out of the earlier phases with a well-formed sense of security and self-respect, he will prob-

ably succeed in efforts to acquire a stable identity. If the earlier phases have not been successfully overcome, they lead to a confusion of identity. When a man does not trust himself and other people, it is difficult for him to understand what he is really like, as well as to form a clear picture of people and the society in which he lives. A series of earlier negative experiences will be "complemented" by failure in school, which is often accompanied by a bad family atmosphere. Consequently, you can almost trace out the path from a bad family, by means of an unclear picture of one's self, people and society, to a confusion of identity.

In this phase all capabilities emerge. Further development leads only to their stabilization. In this period young people choose their vocation and finally undergo the formation of their characteristic package of male or female attributes which Erikson calls "gender identity." After a stage of relative calm in their interest for the opposite sex, a phase of intense interest in the opposite sex follows. In respect to ideological orientation, this is the phase of "romanticism." The borders between good and evil are very sharp. Moral standards are inflexible. The "reformative" ideas about society are frequent.

In this research I treat adolescents who are, according to Erikson's phases of identity development, in the phase of forming an identity. The period of adolescence is thus located between childhood and maturity. This is the period of "transformation," of "growing out of" the world of childhood and "growing into" the world of adults.

Adolescence is a word that comes from the Latin verb adolescere, and means to grow, to mature. Adolescence and puberty represent two different processes. Puberty is an anatomical-physiological event, while adolescence is a more psycho-social phe-

nomenon. This is a period when growth undergoes new impetus. An organism undergoes deep somatic changes that "transform" a child into a grown up person. This process of maturation lasts, on average, from five to ten years[366].

The changes that appear during this period bring self-image into question. Under the influence of hormonal activity, the appearance of an adolescent suddenly changes. An adolescent looks at himself in the mirror, often probing. He looks at himself through the eyes of others, which are more important than the mirror itself.

The completion of adolescence, according to Erikson[367], is marked by the mental and emotional capability of an adolescent to receive and offer fidelity. The age of maturity begins with the capability of receiving and offering love and attention. *The intimate phase* is a developmental phase that appears after the eighteenth year, after the acquisition of identity, and lasts approximately to the twenty-fifth year. It derives its name from the maturity attained for living together with a person of the opposite sex. In this phase, one develops the capability to participate in constructive social activities such as marriage, professional activities, and other forms of social participation. However, this social interaction, which is positive from the viewpoint of personality development, can have a negative outcome if in earlier developmental stages one's identity was not adequately consolidated. It is not uncommon for an individual in a marriage relationship, or in the performance of a professional activity, to

366 Nikolić S. (1988) *Mentalni poremećaji u djece i omladine*, Školska knjiga Zagreb

367 Erikson E. (1976) *Omladina, kriza, identifikacija*, NIP »Pobjeda«, Titograd

"lose" his own identity as he interacts with persons of strong and developed identities.

A crisis in this phase can lead to an aspiration for isolation. However, since a man necessarily satisfies his needs in cooperation with others, such behavior is inconsistent. When the need requires it, a person reestablishes cooperation, but as soon he feels that these relationships are becoming a danger to his very integrity, he isolates himself again. Among such persons there is a fear of intimacy expressed by avoiding relationships with the opposite sex. A person may also tend to reestablish superficial emotional relationships in order to create a retreat for escaping other relationships as soon as an identity crisis arises.

The seventh phase of identity development covers the period between the twenty-sixth and fortieth years. During this period, a man stabilizes professionally, forms a family and creates descendants, so that this phase is called *the phase of reproduction*. The crises in this phase arise when a man has not succeeded in forming a family or if he has no descendants. It may occur if a person has not succeeded in maintaining a successful marriage relationship. In such cases, a crisis is manifested in the form of phantasms of constant regressive aspiration. A person grieves over missed "opportunities," falls into depression, dedicates himself completely to work, neglecting everything else, or is overcome by hypochondria. Marriage relationships established in later years are usually unsuccessful because of the weak ability of an older person to adapt to matrimonial community.

The final phase of development is *integrity*. According to Erikson, this is a new quality of self-awareness that appears (if it appears at all) after the fortieth year. If the previous phases have been successfully resolved, needs have, for the most part, been

satisfied in an appropriate way and a feeling of self-respect has definitely been established. The negative form of this phase is emotionally manifested as disappointment. "The balance of life" is negative, the dominant form of relationship toward people is one of distrust, and distrust in one's self appears in clearer and clearer forms. This crisis increases more and more in later years.

With his theory of identity development, Erikson has succeeded in describing the significant moments of development and change in personalities during individual periods of life. He has established the balance between a subjective experience of the wholeness of personality and its particular characteristics in some phases of development. The subject of the observation and analysis is the emotional and social sphere of personality. When he describes man's development, he always has in mind simultaneous development of and connection between those two spheres [368].

In his book *Toys and Reasons,* Erikson describes the ritualization that characterizes every stage in the development of a child and a man. Writing about ritualization, Jerotić says that Erikson sees it as a cheerful but culturally informed way of performing a mutual everyday exchange between individuals. When they develop negatively, aspects of ritualization become stiff, perverted, and turn into ritualism. Twisted ritualism in one phase of development is legalism, which represents the victory of the letter of the law over the spirit. Twisted ritualism in the adult age is formalism. It consists of repeating senseless formalities and empty rituals. Finally, the negative side of dramatic ritualization is the ritualism of performing roles throughout one's whole life. "An

368 Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade

adult performs a role or duty in order to present a picture that does not represent his real personality"[369].

If ritualization is distinctive to each of the eight levels of development, then it is natural for ritualization to accompany man's religiosity from the most ancient of times until today. Consequently, the ritual is a constituent part of man's psychological being and accompanies living faith. The negative side of ritualization always takes place when form prevails over essence. In other words, cold and merciless legalism prevails over mercy and forgiveness. Any performance of roles in the life of a man which does not correspond to his real personality and convictions can directly endanger a man's psychosomatic integrity. This can lead to physical or mental illnesses[370].

A Review of Earlier Research on Self-Image

The most voluminous review of research from the field of self-concept is the two-volume study by Wylie[371]. Wylie's work started a series of studies that could be classified into three groups. The first group of studies had the goal of confirming the metrical characteristics of measuring instruments. The works from this group point out how future theoretical definitions of self-concept must take into account its multi-dimensionality. Furthermore, these works indicate that during the manufacture of measuring instruments, it is necessary to confirm their psychometric characteristics.

---

369 Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad, p. 189.

370 Ibid.

371 Wylie R.C. (1974) *The Self–Concept*, revised ed., Vol. I, Lincoln; Wylie R.C. (1979) *The Self–Concept*, revised ed., vol II. Lincoln

The second group of studies relates to research on the relationship of self-concept and some similar psychological constructs. First of all, these are studies which check the validity of self-concept in relation to the perception of one's relationship with parents, locus-control, self-actualization, self-efficiency, anxiety, etc. All the problems in studies of self-concept cited up to now are also present in the third group of studies which relate to the period of adolescence. In this group there are transversal as well as longitudinal studies.

The findings of Wylie have initiated a series of new studies of self-concept. Their basic goal has been to confirm whether adolescence is a period of "storm and stress" in which dramatic alterations in self-concept occur, or it is a relatively stable period in which the self develops continuously.

The psychological concept of adolescence was introduced by Stanley Hall (1904). He described it as a period of enormous possibilities for growth and development. This is also a period of extreme clashes in moods, emotions, energy and ideology, a period full of conflicts and unrest. It was Hall who introduced the description of adolescence as a period of "storm and stress." This description of adolescence prevailed for a long time in professional literature. However, there are polemics today about whether adolescence is or must inevitably be a stormy period in the life of an individual. The findings of more recent longitudinal studies show that the self develops continuously during the period of adolescence. Therefore, the self is relatively stable and grows gradually[372].

372 Lacković–Grgin K. (1988) *Problemi adolescenata iz gradskih sredina, Zavisnost tih problema od nekih ličnih, socio–demografskih i interpersonalnih faktora*, RO »Narodni list«, Zadar; 85. Lacković-Grgin K. (1986) *Problemi istraživanja self-koncepta, posebice self-koncepta mladih*, Radovi, Sveučilište u Splitu, Filozofski fakultet u Zadru, Zadar.

The study of Savin-Williams[373] is also in harmony with these findings. The self-concept shows gradual growth in the period from the twelfth to sixteenth years, but is basically stable and without dramatic changes. From this it follows that self-concept does not undergo radical changes during adolescence except among exceptionally few adolescents. In this phase of life the experiential starting point of the self changes more often. This has been established by earlier studies in developmental psychology. Namely, according to the findings of Damon and Hart[374], children of different ages perceive different characteristics and aspects of themselves. This once again shows us that for every age group it is necessary to carefully select the contents and areas that will go into the scale for measuring self-concept.

Offer[375] suggests that we distinguish between normal developmental problems and psychopathological ones that require psychiatric help. He says that the typical or normal adolescent is a person who finds himself in emotional crises and needs to experience adolescent unrest. If not, he will remain too dependent on parents. He will have difficulties in developing both his own identity and relationships with peers of his age. The idea about "normal adolescent disturbances" is complicated by the task of

373 Savin-Williams R.C and Demo D.H. (1984) *Developmental Change and Stabillity* in Adolescent Self-concept, Developmental Psychology, 6, pp. 1100-1110

374 Damon, W. and D. Hart (1982) The development of self-understanding from infancy through adolescence, *Child Development* 53: 481-64; Offer D. & Offer J. (1975) *From Teenage to Young Manhood*, Basic Books, New York; Offer D., Ostrov E. & Howard K.I. (1981) The Mental Health Professional's Concept of the Normal Adolescent, A.M.A. *Archives of General Psychiatry*, 38,149–152.

375 Offer D. (1987) In Defence of Adolescents, *JAMA*, Vol. 257, No. 24

distinguishing between more serious and milder psychopathological crises in this developmental stage.

In one epidemiological study of an urban area, it was discovered that 20% of adolescents had psychiatric problems and needed professional help, and that 80% of adolescents were coping well. The percentage of disorders was similar to that of adults, for man in all of his stages of development has a rich repertoire of different problems. The authors conclude that our young people are neither sicker nor healthier than us, their parents [376].

According to a report of the World Health Organization, more serious disturbances are present in 12% to 15% of cases [377]. The signs of more serious problems are: bad relationships with peers of the same age, mood disturbances, frequent and sudden mood changes, chronic hyperactivity, a tendency to withdraw, isolation, psychosomatic symptoms, a negative self-image, and repeated outbreaks of antisocial behavior. Psychiatric problems go all the way from temporary neurotic difficulties, stormy reactions to some stressful event, to more serious psychiatric disturbances [378].

Self-image is formed gradually, is enriched, and changes and develops. This process of formation and change is influenced by a system of values, system of norms, expectations, understanding of man, and a view of the world and life. All of this takes place

376 Offer D., Ostrov E. & Howard K.I. (1981) *The Adolescent: A Psychological Self–Portrait*, Basic Books, Inc., New York.

377 World Health Organization. The Ottawa Charter for Health Promotion. Adopted at the First International Conference on Health Promotion, Ottawa, 21 November 1986 - WHO/HPR/HEP/95.1.

378 Kapor–Stanulović N. (1988). *Na putu ka odraslosti, Psihički razvoj i psihosocijalni aspekti zdravlja mladih*, Zavod za udžbenike i nastavna sredstva, Belgrade

first of all in the family as the smallest social community. Family conditions that expedite the formation of positive self-respect are: clear communication between parents and a child, democratic decision-making and supporting emotional expressiveness. Self-respect during childhood is the best indicator of mental health in later years[379].

Parents influence the formation self-image in their children by their behavior and the messages they send to their children. The future and happiness of children depend on the mental image they have of themselves. All of a child's choices and decisions that he will make during his lifetime depend on his self-image. This includes choosing friends, school, career, marriage partner, religion, etc.

In connection with the family, Wylie[380] reports that the following variables have been studied somewhat more: family roles, family size, birth order, absence of one parent, employment of the mother, parental characteristics and values, and parental self-acceptance. These studies have provided evidence for a correlational increase between the influence of parents and development of self-concept in a child.

Offer[381] in his study of "the typical American adolescent," reaches the conclusion that the majority of adolescents agree with their parents and share their system of values. The study of Offer and his colleagues[382] also shows that there is a high correlation between parent-child communication and the quality of

379 Ibid.

380 Wylie R.C. (1979) *The Self–Concept*, revised ed., vol II. Lincoln

381 Offer D. (1969) *The Psychological World of the Teenager*, Basic Books, London

382 Offer D., Ostrov E. & Howard K.I. (1982b) Family Perceptions of Adolescent Self–Image, *Journal of Youth and Adolescence*, Vol. II, pp. 281–291

a child's self-image. In general, the better the relationships in communication between parents and adolescents, the better the self-image of an adolescent.

Studies of the relationship between parents and the self-image of an adolescent have shown that there is a connection between family variables and the variables of self-concept. In my book "The Family and the Psychological Health of Children," I have published the results of my research which show how the family atmosphere that parents create is reflected in the self-image of adolescents and their psychological health [383].

The family is the primary and basic institution for the formation of a child's personality. In addition to it, there are other institutions in which a child gradually participates that contribute to the formation of a child's self-image. Some children even have an opportunity in the preschool period to intensively "reflect on" and compare themselves with the images of peers of the same age. This certainly influences the formation of self-image.

Vesna Ognjenović [384] thinks that in kindergarten, a great deal of attention is paid to a child's perception of the environment, but insufficient attention is paid to the formation of his self-concept. Criticizing that oversight, she emphasizes the significance of the emotional component in the formation of a child's self-image, especially in the first phase. Relying on Soviet authors Bondarenko, Gubrko and Ivanov [385], she emphasizes that this affective part is mediated by close adults, that is, by their relationship towards a child. The point of this situation is that children of an

383 Kuburić, Zorica, *Porodica i psihičko zdravlje dece.* Belgrade. Preporod

384 Ognjenović V. i Nešić B. (1971) *Pozdravi nekog*, Gradina, Niš.

385 According to: Arežina O. (1991). Psihološki aspekti socijalno–zaštitne funkcije dečje zaštite. *Deca i društvena kriza*, Belgrade: Institut za socijalnu politiku

early age neither reason critically nor separate themselves from their environment to a sufficient degree. They trust their parents unconditionally. It is important to point out that there are situations where significant others are not always positive or clearly directed in a relationship towards a child. In that case, a child adopts them as an emotional burden which confuses him. It is also possible for a child to form a negative attitude towards himself as a result.

Bondarenko and associates analyzed a direct relationship between the emotional attitude and reaction of an adult to the behavior of children in a group. These results directly confirmed that children of a preschool age have psychological needs for touch and a clear emotional relationship with an adult. If those needs are unmet, a child's total relationship to the world and itself can be disturbed. It was shown that, in the case of children with whom the instructor did not have a predominantly positive relationship, a child reacted by negative behavior, or vaguely by withdrawal. Only if a lasting kind of emotional relationship was established, in which the child experienced himself as an object worthy of attention and acceptance, did he form a positive attitude toward his instructor. The findings of Bondarenko confirm the way that a psychological atmosphere works. It is decisively influenced by a parent or instructor, and it is no doubt of great importance for the development of children and their self-image.

Research demonstrates a connection between a positive self-concept and success in school at all levels of schooling. The data do not provide a clear picture which comes first, a positive self-image or success in school, a negative self-image or failure in school. However, it was strongly emphasized that achievement

in school can be influenced by forming a positive and realistic self-image[386].

Many authors have written about how a child learns about himself, how he recognizes himself in others and how he integrates his experience of himself into his self-concept. One of originators of the idea that self-concept is the cumulative organization of such experiences is the well known American psychologist George Herbert Mead[387]. A child learns what others say about him, and he learns best what he experiences as praise, as positive feedback. As he grows up, he internalizes the appraisals of others about him. So a child learns to see himself in the way that *significant others* see him. Over time this knowledge becomes the permanent content of his self-consciousness, which Mead defines as the organized multitude of other's attitudes accepted by an individual.

Mead introduced the term "generalized others," who represent common or collective opinions of significant others in an individual's life. By doing so, he expanded on Cooley's (1912) term "reflected appraisal". According to this, an individual bases his notion of himself in the way in which he thinks that others see him. To express this notion, Cooley coined the terms "man in the mirror" and "social mirror."

The significance of how others see us is demonstrated by research as well. In a 1975 study about behavioral change[388], researchers observed three groups of children. The first group of

386 Purkey W. (1970) *Self Concept and School Achievement*, University of Florida, Prentice-Hall, Inc., Englewood Cliffs, New Jersey

387 Mead G. (1934) *Mind, Self and Society*, University of Chicago Press, Chicago

388 Miller, Brickam and Bolen cited in: Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Belgrade

children was told that they were very tidy, that they distinguish themselves by not getting their surroundings dirty. The second group was given a lecture about why they should not get their surroundings dirty. The third group, which was the control group, did not get any information. In this way, it became impossible for the first group to *see* themselves as they were, the second group was told how they should be, and the third group received no kind of influence at all. Observations of the children were made after a week and a couple of weeks.

By means of this study, it was established that children from both experimental groups got their surroundings less dirty than the control group. The children from the first group, who were told something about themselves**,** got their surroundings 40% less dirty than the children who were given a lecture on rules of behavior. The children from the first group got their surroundings 60% less dirty than the children from the control group, who were not in a situation to learn anything about themselves or the rules of behavior.

The second observation in this study yielded more impressive results. The children who had started by thinking about themselves as tidy persons continued to stick to "their" conviction. They got their surroundings 70% less dirty than the children who were acquainted with the rules that they should keep and the children who were not exposed to this kind of teaching.

In one study with 1500 adolescents, it was established that adolescents attribute greater significance to the opinions of others if those opinions are positive. As a whole, says Nenad Havelka[389], concern about one's "self" begins in earliest childhood and does

389 Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Belgrade

not let up during one's entire lifetime. People choose very selectively what information they will include in their self-image. They are, however, very persistent in maintaining and preserving of this information.

We can conclude that it is much more important to know "who I am" than to know the rules of behavior. Just how important "the face of a friend" is for one's view of himself was known 3,000 years ago by Solomon who said, "As in water face answereth to face, so the heart of man to man... *Iron sharpeneth iron; so a man sharpeneth the countenance of his friend*" [390].

DESCRIBING DIFFERENT VARIABLES OF THE SELF

It is best to find out what kind of self-image a person has from the person itself. The procedures for finding out what kind of self-image a person has can be divided into two groups. In the first group, data are collected on the basis of answers from an respondent to open-type questions. In this way, examinees themselves determine the dimensions according to which they will be appraised. From such answers data is also acquired about the order of appearance of some self-descriptors and the importance of some aspects of self-image. The difficulty that arises in these kinds of studies is the quantification of answers. In the second group there are assessments by means of classical questionnaires in which a quantitative self-evaluation on the basis of assertions defined in advance is sought from examinees.

Branko Rakić [391] says there are ways to find out what young people think, know and experience about themselves and with

390 Proverbs 27:19,17

391 Rakić B. (1983) *Ko sam ja – susret sa sobom*, Dečje novine, Gornji Milanovac

themselves. He cites a few procedures for finding out about the "self" of a young man. These are: a) reaching a conclusion about the self-image of young men based on their behavior; b) analyzing what they talk about; c) getting to know young men by interviewing them; e) assessing the free associations and daydreams of young men; f) examining the associations of young men, and g) analyzing freely written essays.

Whatever path of research is taken, the categories or variables of research must be defined. In other words, one has to define the components of self-image, for self-image is a multi-dimensional phenomenon. By analyzing the answers of examinees, Takašmanova-Sokolovska[392], arrived at the following categories of answers in connection with the constitutive elements of self-image: the body and the physical appearance, wardrobe, name, age, gender, activities, feelings, capabilities, personal features, motives, address, social interactions, profession, material status and affiliation.

Some authors say that self-image is hierarchical in nature and that its structure includes many aspects: a) the physical self (physical appearance, physical capabilities, skills); b) the emotional self (certain emotional states); c) the social self (peers of the same age and significant others). In addition to this, a very important aspect of self-image are grades, an evaluation of success in school in general, and in particular subjects[393].

Anna Petersen[394] conducted a research on the development of self-image during adolescence and used Offer's Self-image

392 Takašmanova–Sokolovska T. (1993) *Slika o sebi u toku adolescencije*, Magistarski rad, Filozofski fakultet, odeljenje za psihologiju, Belgrade

393 Shavelson R.J. and Bolus R. (1982) Self–concept: the Interplay to Theory & Methods, *Journal of Educational Psychology*, 74, 3–4

394 Petersen A.C. (1981) The Development of Self–Concept in Adolescence, u: Lynch M.D, Norem–Hebeisen A.A., Gergen K.J.,. *Self–Concept Advances*

Questionnaire. She finds that significant components of self-image in the period of adolescence are feelings (emotional tone), body image, social relationships, family relationships, as well as knowledge of moral norms or moral behavior.

The Psychological Self

The psychological self includes an adolescent's feelings, his worries and wishes, hopes and fears. Scales that cover the self are related to a) the evaluation of the impulse control ability within the psychological structure of an adolescent; b) to the feelings which an individual is in a condition to experience in a satisfactory way, and c) the evaluation and experience of his own body.

Impulse control is a variable that measures the strength of an adolescent's ego-apparatus to defend himself from different pressures that exist both in and around him. This ability to control our instincts and impulses can be observed as a dimension. On one end of this dimension, there is weak ego (low standard scores). This suggests that the defensive structure of this person is poorly organized, that he has a low tolerance of frustrations and often acts impulsively. On the other end of this dimension, there is strong ego (high standard scores), which points to a person with a well-developed ego apparatus. This makes it possible for a person to postpone satisfaction.

Emotional tone is a variable that measures the degree of emotional stability. It is an affective balance within the psychological structure of an individual, and the range in which opposing emotions hesitate. On one end of this dimension, there is emotional instability (low standard scores), which points to weak affective control. On the other end of this dimension is emotion-

in Theory and Research, Ballinger Publishing Company, Cambridge

al stability (high standard scores). This shows that an individual has an ability to experience different feelings and remain stable and balanced at the same time.

Body image, as a variable of the psychological self, shows how much an adolescent has adapted to the changes in appearance caused by psycho-sexual maturation. Self-image is first formed on the basis of one's body image. A little girl discovers her hands, recognizes her face, and feels pleasure and pain by means of her body. An adolescent gets acquainted with herself anew and frequently looks at herself in the mirror. She recognizes on herself and in herself something totally new. This reminds her that she is the member of a definite gender. For her whole life, a child has wanted only one thing, to grow up. When this desire finally comes true, she wonders in confusion, "Are the changes pretty or ugly?" This is often evaluated in social interactions and in front of the mirror. Sometimes religious ideas, for example, of the "sinful body" and "sinful desires," can influence the attitudes towards one's own body.

The attitude of an adolescent toward his body can run from rejection (low standard scores) to acceptance (high standard scores). The former demonstrates prolonged confusion and dissatisfaction that are connected with bodily changes characteristic of the period of adolescence. The latter points to a well structured self with well differentiated physical boundaries.

The Social Self

The social life of adolescents is a very important aspect. Therefore, adolescents are often described by the friends they have, the company they keep and the system of values they have accepted. The social self of adolescents includes their perception

of interpersonal relationships, moral attitudes, and professional-educational goals.

Social relationships are a variable that evaluates objective relationships and friendships. Adolescents have a need to build their self-image further, but they often do that through friendship and love. On one end of this dimension is loneliness (low standard scores), which shows that a teenager has not developed good objective relationships and feels lonely and isolated. On the other end is sociability (high standard scores), which points to a well-developed ability for empathizing with others.

Morality is a variable that measures the degree to which the conscience or super-ego is developed. On one end of this dimension is a weak super-ego (low standard scores) or a poorly developed conscience. On the other end is a strong super-ego (high standard scores), which means a well-developed feeling of duty, responsibility, and interest in others.

Professional-educational goals is a variable that measures how much an adolescent has succeeded in fulfilling one of the basic tasks that lies before him. These are primarily studying and planning a professional future. On one end is failure (low standard scores), which means the failure of an adolescent to do well in school and form reasonable goals for the future. On the other end is success (high standard scores), which points to an adolescent who works effectively within the educational system and knows how to make good plans for his future.

The Sexual Self

This aspect of the self is directed towards the integration of sexual energy into psychosocial function. The dimension of *attitudes toward sexuality* shows the extent to which young people

have accepted their sexual identity. This reflects in how they feel in the company of a person of the opposite sex and what kind of experience and behavior they have had. On one end of this dimension (low standard scores) is conservatism in respect to sexuality, and on the other end (high standard scores) relative openness to sexuality.

The Familial Self

Family relationships are a variable that measures the attitudes of adolescents towards their family milieu. The feelings and attitudes of adolescents toward their family are crucial for their psychological health. Except in the case of extreme circumstances, the family can contribute to the positive development of an adolescent more than any other psychosocial variable.

Family relationships are a dimension that measures the feelings and attitudes which an adolescent has towards his parents. It indicates the kinds of relationships that he has with his father and mother. The attitudes of an adolescent toward parents are actually reciprocal information about the attitudes of parents toward their children. Low standard scores shows a bad family atmosphere, disagreement of an adolescent with his parents and a communication gap between him and his parents. On the other end (high standard scores) is a warm family atmosphere in which an adolescent speaks openly with his parents.

The Adaptational Self

The adaptational self points to the strength of an individual to cope with the surrounding world. How much strength an adolescent has to overcome difficulties or adapt depends on how he

overcomes and bears frustrations, whether he has psychopathological symptoms, and how he adapts to new situations.

Overcoming frustrations is a variable that shows the extent to which an adolescent has adapted to his immediate surroundings. On one end of this dimension (low standard scores) are adolescents who are not able to finish and accomplish a task set before them. On the other end (high standard scores) are those who are able to overcome and bear frustrations.

Psychological health is a variable that reveals the psychopathological symptoms of adolescents. On one end of this dimension, psychopathology is expressed on a clinical level (low standard scores), while on the other end there is an absence of symptoms (high standard scores).

Successful adaptation is a variable that measures how successfully an adolescent copes with himself, significant others and *his world*. On one end of this dimension is an inability to adapt (low standard scores). On the opposite end (high standard scores) there are successful adaptation and good functioning in the environment where an individual lives[395].

The variables of self-image cited here represent a theoretical basis for understanding self-image as a generalized experience of the self as a participant who interacts with physical and social surroundings. The multidimensionality of this construct has been emphasized.

---

395 Offer, Daniel, Ostrov, E., & Howard Kenneth I. (1982a) *The Offer Self–image Questionnaire for Adolescents*: *A manual* (3rd ed.). Chicago: Michael Reese Hospital and Medical Center

The Religious Self

Religiosity includes a man's attempt to establish communication, if only in his thoughts, with a "Being" which he believes is similar to him in everything except sin and mortality. "Faith is an encounter between man and God"[396].

Attitude towards God. This variable includes attitudes toward God, beliefs and understanding of God's nature, and the influence of God on man's personal life in this world. This variable also includes behaviors such as regular reading of the Bible, prayers and conversations with other people about faith in God. Here are also questions that express inner rest or unrest caused by religiosity, as well as the degree of tolerance towards people who believe differently.

On one end of this dimension are those who believe in God and trust God. By their attitudes and behavior they affirm that religion occupies first place in their system of values. The more indicators of religiosity that are present in the attitudes and behavior of an individual, the stronger his religiosity is (high standard scores). On the other end of this dimension is the absence of religiosity and a life that does not deal with the demands and promises of religion (low standard scores).

The Way of Salvation is a variable that shows the way in which a man believes that salvation is acquired. On one end of this dimension are those who believe in justification by faith (high standard scores). Justification by faith means that God has done everything for the salvation of man. Christ's sacrifice is seen as sufficient for a man to be saved and his sins forgiven. Justification by faith means God's unconditional love for sinful man.

396 Šušnjić Đ. (1994) *Dijalog i tolerancija*, Iskustvo razlike, Izdavačka knjižarnica Zorana Stojanovića, Sremski Karlovci & Novi Sad, p. 35.

On the other end of this dimension is the belief in justification by law, the belief that a man should and can keep all of God's Commandments in order for God to accept him (low standard scores). Here the role of good works is exaggerated to the degree that a man believes that he can win or lose salvation by his own merit or guilt.

Lifestyle is a variable that refers to "restrictions" in food, drink, clothing and behavior which are caused by religious beliefs. This is a dimension that shows the extent to which principles of health are present in everyday life. On one end of this dimension is sobriety, total abstinence from alcohol, drugs, tobacco, coffee and everything that is harmful to the human organism, as well as sexual abstinence outside marriage (high standard scores). On the other end of the lifestyle dimension is indulgence or the usage of those articles prohibited by religion (low standard scores).

Attitude toward the Church is a dimension that on one end means devotion to the church. This includes regular presence at worship services, respecting church rules, a feeling of being accepted in church, as well as an attitude of tolerance towards the imperfection of a believer (high standard scores). On the other end of this dimension is avoiding church, a lack of trust in its members, as well as a feeling of being rejected by believers in church (low standard scores).

The Way of Salvation is a variable that shows the way in which a man believes that salvation is acquired. On one end of this dimension are those who believe in justification by faith (high standard scores). Justification by faith means that God has done everything for the salvation of man. Christ's sacrifice is seen as sufficient for a man to be saved and his sins forgiven. Justification by faith means God's unconditional love for sinful man.

On the other end of this dimension is the belief in justification by law, the belief that a man should and can keep all of God's Commandments in order for God to accept him (low standard scores). Here the role of good works is exaggerated to the degree that a man believes that he can win or lose salvation by his own merit or guilt.

Lifestyle is a variable that refers to "restrictions" in food, drink, clothing and behavior which are caused by religious beliefs. This is a dimension that shows the extent to which principles of health are present in everyday life. On one end of this dimension is sobriety, total abstinence from alcohol, drugs, tobacco, coffee and everything that is harmful to the human organism, as well as sexual abstinence outside marriage (high standard scores). On the other end of the lifestyle dimension is indulgence or the usage of those articles prohibited by religion (low standard scores).

Attitude toward the Church is a dimension that on one end means devotion to the church. This includes regular presence at worship services, respecting church rules, a feeling of being accepted in church, as well as an attitude of tolerance towards the imperfection of a believer (high standard scores). On the other end of this dimension is avoiding church, a lack of trust in its members, as well as a feeling of being rejected by believers in church (low standard scores).

METHODOLOGY OF EMPIRICAL RESEARCH
The Subject and Goal of the Research

The fundamental subject of research in the empirical part of this work is the Adventist family. More precisely, what picture do adolescents from Protestant families in the territory of Yugoslavia, where the Orthodox way of life is dominant, have of themselves? The conceptual framework of the research consists of three groups of research goals. Its fundamental goal is to determine what effect continual religious orientation in the family has on the psychodynamic family life, religiousness, and self-image of the adolescents themselves, who lived in a society where religiousness was not desirable.

First of all, I analyzed the Protestant family system, namely Adventist, through a qualitative analysis of the content of the answers of believers from all categories and ages. That concept I realized in several problem entities:

- examine the opinions of believers on the difference between the Adventist and non-Adventist family and research the dominant values in the functioning of the Adventist family.

This gave me a qualitative analysis of the attitudes of believers towards their own family and its specific values. Combining it with psychological tests with the adolescents, I wanted to examine what they thought of themselves, their religion and their family. The aim of this part of the research was:

- to determine whether there is a difference in the educational aim, the educational methods and the means which parents use in the Adventist family in comparison with the general population;
- to determine whether there is a difference in the feeling of parental acceptance of the adolescents who come from Adventist families in comparison with the general population.
- to determine the meaning of the expression of a religious self and to set up a scale to evaluate a religious self;
- to determine whether there is a significant difference of self-image and in what variables between adolescents who come from Adventist families in comparison to the general population, i.e. the empirical evaluation of the self-concept of religious adolescents;
- to determine whether there is a difference in the self-concept of the adolescents who have grown up in an Adventist family in comparison to the adolescents who attend the same church but whose parents are not believers and oppose their orientation.

In the third part of this research I wanted, through the questionnaire which the parents filled, to gain an insight into how parents see themselves, their religion and their method of educating children. The goal of this part of the research was:

- to determine whether there is a difference in the aims of the education, the contentment with their own family and in experiencing their own parents in regard to parental feelings and warmth;

- to determine whether there is a difference in the religious self of Adventist parents and the general population;
- to examine the difference in the perception of the family dynamics of its members.

The Method

The research is planned according to a concept of retrospective-transversal study. The research is based on the qualitative and quantitative analysis of the answers. Namely, in the part about the Adventist family, I quoted the answers of the respondents in their original form. This is their personal testimony about the occurrences and events connected with the research about the Adventist family and its place in the surroundings. This allows a revelation of the deepest feelings in personal experiences of individual lives and religiosity.

Sample

This research has taken place in the larger towns of Yugoslavia, in Adventist churches as well as in Primary and Secondary schools and Universities. The sample consisted of adolescents, their parents and believers of the Seventh-day Adventist Church. Altogether, 447 adolescents were questioned, age 13 and 19. Of that number, 224 adolescents were baptized members of the Seventh-day Adventist Church and make up the foundation of the experimental sample. Another 223 adolescents from the general population form the foundation of the control sample. Their parents were also questioned, as were 230 believers of different ages and categories.

The Forming of the Experimental Sample

the population for this research were young people age 13 to 19, baptized members of the Seventh-day Adventist Church in Yugoslavia. Those questioned in the experimental group, 224 altogether, were questioned in the buildings of the Seventh-day Adventist Church. I carried out the questioning in towns where the number of believers, according to the 1991 census published by the Federal Bureau for Statistics, was more than 1% of the general population.

I carried out the first research in Niš, on November 27, 1993, then in Krusevac, Zrenjanin, Belgrade, Subotica, Negotin, Herceg Novi and finally in Novi Sad, which took place on May 17, 1994. During the course of the regular church services held in Adventist churches, I called for (through the pastor) all the young people age 13 to 19 to come to a special room set aside and fill out a questionnaire. Those who showed up received their questionnaires that they immediately filled out. Each test lasted about 2 hours. At the end of the test, I asked the young people to take a shortened version of the questionnaire to their parents. They were to ask them to fill the questionnaires out for the purpose of a scientific research and bring them back at the next church service.

The believers also filled out questionnaires in the church facilities, after worship, and in other meetings as well. Pastors of the Seventh-day Adventist Church, at their meeting in Belgrade held on January 11, 1994, were also included. 59 of them answered the questions about Adventist families. Theology students were also asked to fill out the questionnaire about Adventist families after evening worship on January 12, 1994. 39 students responded. 38 Lay Religious instruction teachers

filled out the mentioned questionnaire about Adventist families at their meetings: 16 of them filled them out in Niš on 13th March, 7 in Novi Sad on March 20, 15 in Belgrade on March 27, 1994.

At parents meeting held on March 5, 1994, 30 parents filled out the questionnaire. Those were believers of the Seventh-day Adventist Church who regularly brought their children to church services. While staying at Zlatibor holiday resort, 14 elderly individuals, believers of the Seventh day Adventist Church, filled out the questionnaire, as well as 50 young believers. Altogether, 230 believers filled out the questionnaire about the Adventist family. Every one of them evaluated, naturally from a personal viewpoint, a Christian religious family of Protestant-type. They also evaluated the life style and the education of children in it and the effects of both on the self-image of adolescents who grew up in such a family.

Of the total number of adolescents in E group (224) who filled out the questionnaire for this research, 35 were not included in the research. The reasons for leaving these work sheets out are the following: divorced parents, parents who live abroad and incomplete tests. It is interesting to mention that one boy, when he had answered all the questions, tore up the work sheet and said: "I don't want you to see what I have answered". It seemed to me that he got frightened of himself and wished to hide.

Of the remaining 189 adolescents, 130 lived in a complete family and both parents were baptized members of the Seventh-day Adventist Church who regularly attended worship services. This forms the basic sample of E group (1), for research and comparison with the other groups. Inside this sample there is a category of "Pastor's children (40) and "members children" (90) which

was also interesting to research to see whether there was a difference or we can look at them as a one group.

The remaining 36 adolescents were not brought up in an Adventist family, i.e. their parents were not Adventist believers. This group of baptized church members comprise the E group (2) in this research. As for the remaining adolescents who participated in this questionnaire, 23 were descendants of mixed marriages where only one parent was a believer of the Seventh-day Adventist Church. They comprise the E group (3).

These facts show that the greatest number of young members aged 13 to 19 come from families in which both parents are church members. These make up 68.78%. The number of male and female children is balanced. However, there are more females among the remaining young members who come from mixed marriages or atheist families.

Adolescents from mixed marriages, E group (3), represent 12.17% of the E group. Here, it is interesting to note that more girls from such marriages attend church. Of 23 adolescents who are baptized members of the Seventh-day Adventist Church and descendants of mixed marriages, 18 have a mother who is also a member of the same church, while the father is in the main atheist. Five of them have a father who is a member of the Adventist Church. There are also more girls who are religiously inclined in the group of adolescents whose parents are not members, E group (2). This group of adolescents comes from mainly atheist families. All these groups provided enough material to conclude how much the religion of the family influenced the self-image of an adolescent.

The Formation of the Control Group

The testing of the control group took place in May 1994 in three cities: Belgrade, Niš and Novi Sad. Altogether 223 adolescents age 13 to 19 were tested. Testing of the control group took place on the premises of the following schools:

- Primary School "Sava Kovačević" in Belgrade (May 10, 1994), where an eighth grade class was tested;
- The 14th Belgrade Gymnasium, a third grade class;
- The Secondary Medical School in Deligradska Street, a fourth grade class (May 11, 1994);
- The Traffic Control, Mechanical Engineering and Electrical Engineering School "Bora Marković" in Belgrade, a first grade class were tested on May 16, 1994.
- In the Gymnasium "Stevan Sremac" a second grade class was tested on 13th May 1994, as well as the English students in the first year of the Faculty of Philosophy in Niš.
- In Novi Sad the questionnaire was filled out by pupils of a 7th grade class in the Primary School "Đorđe Natošević" on May 27, 1994.

Testing of the pupils took a couple of class periods. During the normal class time I explained to the pupils the aims of the research and the way to fill out the questionnaire. At the end, I asked that all who could take a similar questionnaire to their parents for them to fill out and to bring it back to school the following day. Most of the young people took the questionnaire in the hope that their parents would answer it. However, some pupils, even though they lived with their parents, refused to take the questionnaire to their parents. I remember a pupil who did

not want to take the test paper even though he lived with his parents. In a replay to my question why, his friend said, “He lives with his parents, but it is as if they were 1000 kilometers apart”. The reason why a large number of parents did not answer their questionnaire can be found in the strained relationship between parents and adolescents.

Of 223 adolescents who filled out the questionnaire in the classrooms, three groups were formed according to religious affiliations of the parents. The biggest number of pupils, 140 or 74.09% came from families in which both parents were of the Orthodox religion and they constitute K group (1) in this research. A number of the young people, 33 or 17.10% came from atheist homes and they make up K group (2). 20 adolescents, or 10.36%, came from religiously mixed marriages in which one parent was Orthodox and the other an atheist or something else, which made up K group (3). The remaining 30 who were tested did not go into the sample for a number of reasons. Some of them lived with only one parent, others had parents who were followers of non-Christian religions, or they did not answer all the questions.

For this research, it was important to have complete families in which both parents are members of the same religion. The most numerous group is taken as a control group. In other words, the control group was consisted of families where both parents belong to the Orthodox Church, according to the statements of the adolescents. The other groups will serve to better understand the religiosity and the nature of Protestantism as a specific aspect of religiosity in the surroundings of the Orthodox religion on one and atheism on the other side. What effect that has on young people who come from an Adventist family will be shown in the results of the research.

A Description of the Sample

This research is dealing with adolescents aged 13 to 19. Those of 16 years of age are the most numerous, about 24%. Immediately after that, as far as numbers are concerned, are 17 year olds (about 20%), then adolescents who are 15 (Table 1 to 4 in the supplement). Those tested are mostly from Secondary Professional schools and Gymnasium schools (about 60%). However, Primary school pupils are also represented (20%) as well as those in Vocational Secondary schools and University students. The achievement in schoolwork based on success at the end of the previous year is about the same in all groups. About 34% of the pupils had excellent success, 38% very good, about 23% good, while from 3 to 4% of the pupils had very low grades at the end of the previous school year. Nearly half of the sample was made up of first-born children, then second-born and third-born and in the E group fourth-born (3.08%) and fifth-born (1.54%).

In this research I compare the results of the primary sample E group (1) and K group (1). In the further processing of the facts I shall call them the experimental and control group. The remaining groups will also be analyzed in order to help us better understand the basic reason for the research. That will be specifically indicated.

Once again, I would like to underline that those in the experimental sample, which was formed from adolescents from the Adventist families, were tested in the church facilities. The sample has also included those adolescents who had finished their schooling (15%) and do not attend school any more. The control group is made up of adolescents from the general population who filled out the tests in schoolrooms and all of whom are

included in the school education system. The reason why I have no adolescents in the control group who are outside of the school system is purely of technical nature. It was not possible to gather such a group in an organized way. The sample is mostly consisted of adolescents who live mostly in urban and suburban areas in different parts of Serbia.

Impressions from the Testing

I personally carried out all the testing for both the experimental and the control group. My general impression is that young people are willing to cooperate. They have trust in scientific research. They willingly filled out the test papers and wanted to make contact with the researcher so that they could get the results about themselves.

The commentaries of several young people about the questionnaire were that the test was very good. It made them think. They have never thought about some things and they would very much like to know the results. However, one group of questions especially provoked comments, those in the field of religion and sexuality. Young believers, embarrassed by the questions on sexuality, passed over those questions and then came back to them again. One boy, before he answered the question, asked me to explain to him whether it was sinful. No less comments were made in the schools, but the comments were more directed to the questions in the field of religion. They did not know how to answer many questions because they had no knowledge about religion.

Something that could already been noticed during the questioning of the experimental group was their uncertainty in answering the comparison questions. That is, they were not sure how to appraise themselves. Should they appraise themselves against their

peers in "the world" (those who are not believers)? Or should they do it according to the standards which the Church has set up for the young people of their age. A large number of young people posed this question during the testing. "When we evaluate ourselves, with whom should we compare, with those in the church or outside the church?" This is a dilemma which is present anyway in the psychology of social perception. In every social situation we compare ourselves with others and evaluate ourselves.

Festinger[397] presented the theory that people try to have the right opinion of the world and a correct picture of their own abilities. The evaluation of that can be obtained by some objective criteria. As such criteria are rarely available in social interaction, a person will try to evaluate himself by comparing himself with another person. Festinger says that such a person will be more likely to compare himself or herself to somebody who is similar to them in a characteristic which they want to evaluate, rather than with someone whom they perceive as being very different.

Research shows that, when choosing another person as the standard for comparison, the similarity of attitudes is taken into consideration, not so much similarity in some specific attitudes which are, in a given moment, under consideration[398]. However, comparison with others can bring that person to an uncomfortable conclusion about self, his characteristics, or even about the growth of his self-confidence. Gergen and Gergen[399] conducted

---

397 Festinger, L. (1954). A theory of social comparison processes. *Human Relations, 7*, 117-140.

398 Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Beograd

399 Gergen K.J and Gergen M.M. (1986) *Social Psychology*, Springer Verlag, New York

an experiment in which they wanted to see what happened when a tested person is directly confronted with another person who is imposed on the former as the standard for comparison. The experiment shows that tested person's evaluation of self can depend on who is present and who is imposed on her as the standard for comparison. The analysis of the main data showed that, in the presence of an outstandingly elegant person, those tested showed a remarkable decline in the level of positive evaluation of self. The presence of a neglected person had the opposite effect: those tested showed a high level of self-confidence. Such findings suggest that in choosing our friends, school, and even church, we also choose what we shall feel about ourselves. The same authors quote a research which shows that pupils who attend mediocre schools frequently have a more positive self-appraisal. On the other hand, pupils in schools where there is fierce competition frequently experience a feeling of inferiority.

The process of comparing with others is in the function of fulfilling many of man's needs. First of all, social comparisons allow a person to establish exact information about self, but they also serve for self-development and self-protection. Comparison with others is frequently a two-way process, because it takes place in a group context, in the framework of current interaction[400].

That man only gets to know himself when he sees himself through the eyes of others was known 3,000 years ago when wise Solomon in his Proverbs wrote, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. [...] As in water face answereth to face, so the heart of man to man"[401].

---

400 Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Belgrade

401 Proverbs 27:17,19

The Instruments of the Research

According to the research that has been conducted so far[402], adolescents showed they are able and willing to describe frankly what they think and feel about themselves and their surroundings. The instruments I used for this research cover: the area of family relationships, the atmosphere in the family and education within the family; then the scale of religiousness, including the relation of adolescents towards God, the manner of salvation in a religious context, life-style and their attitude towards the church. The third group of instruments covers the area of self-image, which embraces the psychological self, social self, sexual self, family self and self-adaptation.[403]

The Questionnaire about the Family

The questionnaire about the mother and the questionnaire about the father represent a shortened version of Rohner's Parental Acceptance-Rejection Questionnaire (PARQ). Each questionnaire is made up of 32 statements. The respondent evaluates, on the Likerov-type scale, whether his quoted behavioral statements are valid as always, sometimes, rarely or never, as a description of the behavior of their mother or father in the period when they were between 7 and 12 years old. The resulting total is an index of acceptance - rejection and the claims can also be

402 Offer D., Ostrov E. & Howard K.I. (1981) *The Adolescent: A Psychological Self–Portrait*, Basic Books, Inc., New York; Kuburić Z. (2009). *Porodica i psihičko zdravlje dece*, Fourth Edition, Belgrade: Čigoja štampa

403 Offer D , Ostrov K , Howard KI . *The Offer Self-Image Questionnaire for Adolescents: A Manual* . Chicago: Michael Reese Hospital; 1977;

combined into four sub-scales, which Rohner named as the following[404]:

1. Love-warmth
2. Animosity-aggressiveness
3. Indifference-neglect
4. Undifferentiated rejection

Rohner reports of satisfactory worth of the questionnaire, the trustworthiness established by Cronbach's alpha ratio, which reads for some specific subscales: 0.95; 0.93; 0.88; 0.86 respectively.

The Questionnaire for the Parents

In the previous questionnaire, the family atmosphere was measured by the emotional relationship of each parent towards the child. In this part it is viewed from the family method of educating the children. This questionnaire is made up of 20 statements, written in both a positive and negative form and on two subscales:

1. Autonomy - control
2. Stimulation - prevention

Those questioned were evaluated on the Likert-type scale whether their parents behaved this way - always, sometimes, rarely or never.

The subscale "how often" applies to the frequency of the parents' transmission of religiousness and is made up of five ques-

404 Rohner R.P. (1984) *Handbook for the Study of Parental Acceptance and Rejection, Measurement of Parental Acceptance–Rejection and Its Social–Emotional Consequences*, Center for the Study of Parental Acceptance and Rejection, The University of Connecticut Stories, CT., 06268 USA

tions. The questioner evaluates on the scale of seven defined categories as to how often the parents, father and mother separately, carried out religious activities and talked together about religion during the last month: 1. never; 2. once a month; 3. 2-3 times a month; 4. once a week; 5. 2-3 times a week; 6. once daily; 7. 2-3 times a day.

These subscales about family education are taken from the study Value genesis and adapted to the needs of our research. Value genesis is a study on the influence of the family, church and school in forming the faith. It is made up of 465 questions in total. However, I selected only those questions that would throw light on the practice of the family in the process of handing down religious beliefs to their children. Over 20,000 adolescents in America, who are Adventists by religious belief, took part in that questionnaire.

THE QUESTIONNAIRE ABOUT THE ADVENTIST FAMILY is an open-type questionnaire in which the respondents formulated their answers about themselves. The questionnaire is made up of 16 questions covering several essential areas for the functioning of an Adventist family: the uniqueness of the Adventist family, the educational syndrome, family problems, the influence of the church on the family and relations of the family to the surroundings.

The Scale of Religiousness

The scale of religiousness represents a shortened and, for our circumstances, an adapted version of the questionnaire on the maturity of faith and loyalty to the church. It was composed in America (Search Institute in Minneapolis) for a research carried out with adolescents and adults in six Protestant denominations,

as well as in a sample of the general public of 50, 000 pupils age 12 to 18 in government schools. This combination made it possible for Adventist youth to be compared to the research group through the same scale of evaluation[405].

The scale of religiousness is made up of four subscales and eight statements that define the level of faith and trust in God, which is measured through positions, rituals and behavior. The religiousness of adolescents and their parents is expressed in four dimensions:

1. Their attitude towards God
2. The way of salvation
3. The way of life
4. Their attitude towards the church

Half of the statements were written in a positive mode and half in a negative mode, which is turned around in the processing of the information. The task of the questioner was to determine which of the statements related to him/here, as in the previous questionnaire.

The reliability of the questionnaire runs between 0.80 and 0.84 for the adolescents and also for the parents. The worth of the questionnaire runs from 0.47 to 0.60[406].

---

405 Dudley L.R. and Gillespie V.B. (1992) *Value genesis: Faith in the Balance*, La Sierra University Press

406 Benson L.P. and Donahue J.M. (1990). *Value genesis: Report 1, A Study of the Influence of Family, Church and School on the Faith, Values and Commitment of Adventist Youth*, Search Institute, Minneapolis, Minnesota, In collaboration with: The Project Affirmation Task Forces, The Board of Education, K–12, The Board of Education, Loma Linda University Riverside, Andrews University

The Self-Image

SELF-IMAGE – QUESTIONNAIRE FOR YOUNG MEN AND QUESTIONNAIRE FOR YOUNG WOMEN (The Offer Self-Image Questionnaire – OSIQ) is one of the world's most well known scales for measuring the self-image of young men and women from 13 to 19 years of age. The Offer scale was composed in 1962 in order to separate healthy adolescents from others. During a research Offer and his colleagues had to separate, in an objective and trustworthy manner, a sample of healthy adolescents from the broader population of Secondary school students. This sample was to be studied with other techniques. Namely, in the opinion of the author, psychiatrists up to that time conducted a large number of researches dedicated to adolescents who had psychiatric problems, which are connected to a clinic practice. However, there are very few works that examine healthy adolescents. The interest of Offer and his colleagues was connected to their clinical work with the adolescents, as well as with the theoretical operative defining normality and health because in the adolescent period it is very difficult to separate the healthy from the sick, or a normal unrest from a pathological process[407].

Over 20,000 young people were examined by Offer's scale in the last few years. In many countries throughout the world young men and women were examined, both those who were healthy and those who had psychological disturbances, who were physically sick, delinquents, adolescents from urban, suburban and village environments[408].

---

407 Offer D. & Sabshin M. (1963) The Psychiatrist and the Normal Adolescent, A. M. A. *Archives of General Psychiatry,* 9, 427–432

408 Offer et al. 1981; Ostrov E., Offer D. & Howard K.I. (1982) Values and Self–conceptions Held by Normal and Delinquent Adolescent Males,

The test is made up of 130 statements covering eleven areas which are, according to clinical experiences and empirical facts, the most important for the psychological life of adolescents. These eleven subscales are grouped into five separate aspects of self-image:

PSYCHOLOGICAL SELF: 1. Impulse control, has 10 claims; 2. Emotional tone, has 10 claims; 3. Body picture, has 10 claims.

SOCIAL SELF: 4. Social relationships, has 10 claims; 5. Moral, has 10 claims; 6. Professional educational goals, has 10 claims;

SEXUAL SELF: 7. Attitude towards sex, has 10 claims;

FAMILY SELF: 8. Family relationships, has 20 claims;

ADAPTABLE SELF: 9. Overcoming frustration, has 10 claims; 10. Psychological health, has 15 claims; 11. Successful adaptation, has 15 claims.

The task of the questioner was to estimate, on the scale of six defined categories, how much each claim related to him or her: 1 = completely; 2 = somewhat; 3 = to a certain extent so; 4 = not completely; 5 = really not; 6 = definitely not.

Half of the statements for each scale were written in the positive mode and half in the negative mode which is turned around in the processing of the information.

The reliability of the questionnaire is estimated by the index of internal consistency (Cronbach alpha) and runs between 0.51

Journal of Psychiatric Treatment and Evaluation, Vol. e. pp. 503–509; Offer, Daniel, Ostrov, Eric, & Howard Kenneth I. (1982a) *The Offer Self–image Questionnaire for Adolescents*: *A manual* (3rd ed.). Chicago: Michael Reese Hospital and Medical Center; Kuburić Z. 1994. Porodica i psihičko zdravlje dece, Belgrade: Preporod

and 0.88. The worth of the questionnaire measured by the coefficient stability of individual subscales runs from 0.48 to 0.84[409].

The questionnaire contains several other questions related to general data about adolescents. The respondents were asked to give their age, kind of school they attend, success they had at the end of the previous school year, in which year they were at the time, the educational level of the parents and their occupation, the religious affiliation of the parents and the material situation of the family, the number of children in the family and order of birth of the adolescents. There were several other more individual questions that shed light on the functioning of the family.

The questionnaire for the parents was a shortened version of the questionnaire for the adolescent, which was made up of questions about the mother and father (PARQ). There, the parents were asked to evaluate their family in connection with the same questions in which the adolescents saw their parents.

The religiousness of the parents is evaluated by the same questionnaire which the adolescents did. The questionnaire examines the maturity of their faith. The subscale of emotional tone and family relationships in Offer's questionnaire went into the questionnaire for the parents as well as two new subscales. One of the subscales was the educational aims. It was made up of seven different aims which the parents wish their children to achieve in their lifetime. The parents had to decide on each, according to order of importance to them: 1. Very important; 2. Important; 3. Important to a certain extent; 4. Not important at all.

---

409 Offer, Daniel, Ostrov, Eric, & Howard Kenneth I. (1982) *The Offer Self–image Questionnaire for Adolescents*: *A manual* (3rd ed.). Chicago: Michael Reese Hospital and Medical Center

The other subscale represents the index of social life that measures the frequency of family contacts on seven already presented categories in the adolescents questionnaire. These two scales are taken from questionnaire Value genesis.

Variable

As an independent variable all the factors are taken which directly or indirectly may contribute to formation of the self-image of adolescents. One group of independent variables makes up the general information of the respondents and their family, which they contributed in the formation of the experimental and control group. The other group makes up the psychological variable of the observed behavior of the parents. The direct influences represent those influences that every parent exerts on their child through the behavior which contributes to the quality of relations with the child.

1. SEX. Two categories, as a relevant factor in the family education of male and female children and their attitude towards religion.
2. AGE. The research deals with the adolescent age. Adolescents aged 13 to 19 were questioned, a span of seven years.
3. ORDER OF BIRTH. As the first-born, second-born, third-born, fourth-born or fifth-born.
4. TYPE OF SCHOOL. This variable is classified into five categories: Elementary school, Secondary school, Trade, Secondary Specialized school, University, and does not go to school.

5. CLASS IN SCHOOL, from the eighth grade in Elementary school to the second year of University.
6. SCHOOL SUCCESS is classified in five categories: excellent, very good, good, sufficient and fair.
7. THE EDUCATION OF THE FATHER AND MOTHER respectively classified into five categories from Specialization, Masters, Doctorate, University, Higher school, Secondary school to Elementary school.
8. EMPLOYMENT OF THE PARENTS AND PROFESSION, a) unemployed, b) manual worker, c) clerk, d) self-employed, e) highly qualified, f) farmer.
9. RELIGIOUS AFFILIATION OF THE PARENTS is classified into five categories, separately for the father and the mother: a) Orthodox, b) Catholic, c) Adventist, d) not a believer e) other.
10. MATERIAL STATE OF THE FAMILY is classified into four categories, from very good to very difficult state.
11. NUMBER OF CHILDREN IN THE FAMILY.
12. WHO LOOKED AFTER THE CHILDREN IN THE PERIOD OF EARLY CHILDHOOD is a variable which is classified into five categories; the mother was not working while the child was small, grandmother looked after, the child went to a nursery, the child was looked after by a child-minder, and the father looked after the child.
13. THE FREQUENCY OF THE PARENTAL ATTENDANCE AT CHURCH is a variable classified into seven categories, from never to 2-3 times a day.

14. PERCEPTIVE Behavior OF THE MOTHER
    - love - warmth
    - unfriendly - aggressive
    - indifferent - neglect
    - undifferentiated rejection
15. PERCEPTIVE Behavior OF THE FATHER
    - love - warmth
    - unfriendly - aggressive
    - indifferent - neglect
    - undifferentiated rejection
16. AUTONOMY-CONTROL
17. ENCOURAGEMENT RESTRICTION
18. RELIGIOUS EDUCATION - the frequency of the transmission of religious convictions.
19. THE ATTITUDE OF ADOLESCENTS TOWARDS RELIGIOUS ACTIVITIES IN THE FAMILY

DEPENDENT VARIABLES are all the attitudes, appearances, behavior, reactions, disturbances which are built into the self-image of an adolescent. The self-image is the complete consciousness of a person which integrates one's feelings, perceptions and experiences of a person. It begins with one's body, psychological and social characteristics. It includes religious attitudes and the place which God has in the personal life of every individual.

1. IMPULSE CONTROL
2. THE EMOTIONAL TONE
3. A CONCEPTION OF THE BODY
4. SOCIAL RELATIONS
5. MORAL
6. PROFESSIONAL-EDUCATIONAL GOALS

7. ATTITUDES TOWARDS SEXUALITY
8. FAMILY RELATIONS
9. CONTROL OF FRUSTRATIONS
10. MENTAL HEALTH - PSYCHOPATHOLOGY
11. SUCCESSFUL ADAPTATION
12. ATTITUDE TOWARDS GOD
13. THE WAY TO SALVATION
14. LIFE-STYLE
15. ATTITUDE TOWARDS CHURCH

Statistical Procedures in Use

The choice of the statistical procedure for the processing of the data was conditioned in harmony with the nature of the data received. The statistical processing of the results served the primary aim of the research to determine the difference between the groups of respondents. The easiest way of differentiating the respondents is when we analyze the difference between the arithmetical center of the two groups of respondents, on the basis of manifested or latent variable. These "two" groups in this research were: religious - nonreligious, Protestant - Orthodox, children of Pastors - children of believers, those who have been religious from "birth" - those who are religious since "yesterday", young men - young women, father - mother etc.

To calculate the links between variables, I used the coefficient of linear correlation. Since the subject of this research is multivariant, it was necessary to organize the research in accordance with that. I had to take in the greatest possible number of variables that would be optimally big and representative, and thus get more information of their correlation. From that large number of variables it was necessary to determine a smaller number of fundamental variables which establish the mutual link. There-

fore, I used the factor analysis, the method of the main components. The separated latent variables are considered as generators (causes of origins) of variations and co variations between the manifested variables. So, using the factual analysis, I defined the field of investigation and the value of the measuring instrument through which I appraised the latent dimensions.

From the method of multivariant analysis of the data, I also used the canonical discriminant analysis. The canonical discriminant analysis makes discrimination between two or more groups. Therefore, in this research it was used as a superior method because it takes into account not only the quantitative value of one variable, but also their mutual relationships. The discriminant model can be interpreted as a special type of factor analysis in which the orthogonal factors are isolated in the space of the applicable variables, the function to show the grouping of differences in that space among respondents. Therefore, the model contains components which best separate the groups in the space of variables[410]. The interpretation of the characteristics of the respondents in relation to belonging to a group is done according to the position of the relevant centroids and the structure of statistically important discriminant variables.

410 Bala G. (1986). *Logičke osnove metoda za analizu podataka iz istraživanja u fizičkoj kulturi*, dr Gustav Bala, Novi Sad

RESULTS OF THE RESEARCH ON THE ADVENTIST FAMILY

I begin my story for nothing, without benefit for myself or anyone else, from a need stronger than benefit or reason… I know these lines are muddled, my hand trembles at the task of disentanglement that I face at the trial that I commence. Here I am everything: judge, witness, and accused. I will be as honest as I can be, as honest as anyone ever could be, for I have begun to doubt that sincerity and honesty are one and the same. Sincerity is the certitude that we speak the truth (and who can be certain of that?), but there are many kinds of honesty, and they do not always agree with one another.

Meša Selimović

In this part of the study I will present the results of the qualitative analysis of the results obtained in my research. In it the believers give their thoughts on differences between Adventists and the general population. They also compare the life style and education of children in the Adventist family. The questionnaire about the Adventist family had six open-type questions. The respondents were asked to give free answers and express their opinion without any restrictions. They responded very seriously and answered all the questions. They also offered some ideas and suggestions. This gives us a valuable material for the self-perception of adolescents who grow up in a Protestant family.

The questionnaire about the Adventist family was filled out by 230 Adventists. Thirty of them were parents, 5 were Pastors wives, 54 were Pastors, 39 were theology students, 38 were religious instruction teachers, 14 were elderly believers and 50 were young people. The answers of the respondents were numbered with ordinal numbers. The first thirty answers were for parents and so on to the last fifty answers which were for the young people. Half of the respondents grew up in an Adventist family and knew about it from personal experience, i.e. observed it from the inside. Other respondents grew up in a "secular family" as it is popularly called in Adventist jargon. They, therefore, looked at the Adventist family from the outside. It seemed to me that they idealized the Adventist family and were sorry that they had not been spared from the bad experiences of a "secular" way of living from their birth. As an illustration, I can offer the answer: "they all agree, have the same interests, have no problems related to the past (smoking, alcohol, drugs) no restrictions to go to church" (203).

On the other hand, those who were "protected" by the family frequently expressed either protest that they had been denied many experiences and possibilities. Some expressed gratitude for the quiet and natural perception of eternity. As an illustration, I will take the answer which says: "Adventist children have plenty of problems with fitting into modern life trends, as they do not practice many of those trends. Many children do not get baptized by their own will but because of the parents. But at the same time, many families live a harmonious life" (207).

From their personal perspective, all the respondents observed the Adventist family and its uniqueness in relation to the surroundings in which it lives and keeps its unique character. Does the Adventist family succeed in preserving its uniqueness? I Is it an advantage or a disadvantage? How does such a life style and

education reflect on the adolescent's self-image? Does it help the adolescents to be better prepared for an independent life in relation to their peers from the general population? These are questions which are found in the questionnaire about the Adventist family. The questionnaire is made up of 16 open-type questions. Nearly all the respondents answered all the questions. These answers represent the most specific evidence of the influence which the church exerted on the youth through the family. They are a precious source of knowledge about the characteristics of the church to which they belong. They also reveal the personalities of the youth who grow up in families that are under the great influence of religion.

A large number of Pastors brought up some problems which worried them about their work and their personal lives. Many believers in this way brought out their attitudes which, perhaps, they would not have dared to voice publicly. This precious source of information, being so honest, gives valuable documentation of the wishes and worries. It shows difficulties and joys of the Adventist family which, in different places and times, always has the same life style and the same dilemmas. The answers are subjective, so we should not accept as truth all that was written. However, that same subjectiveness and emotional saturation enable us to see deeper into the personality of a religious persons and their inner dilemmas. Through the analysis of the similarities and differences I will attempt to obtain an objective picture of the environment which is the primary objective of this research. It is an environment which, by its influence, frequently makes a selection of information; and instills values into the self-concept of its children which no other institution will be able to obliterate. Even the individual cannot succeed to run away from the God of their fathers.

The aim of this qualitative analysis was to see how the Adventist population, in a wide range of attitudes, perceives their families. The questions were so formulated as to cover five areas of our interest. The first group of questions is related to the image which Adventists have of their family and its uniqueness. The second group of questions deals with the education syndrome of the Adventist family. It reveals how they attain it and which are advantages and disadvantages of such an education. The third group of questions deals with the problems of the family in connection with the education, but also in relation to the social environment, as well as the problems of development of the youth. The fourth group covers the question of the relationship of the Adventist family and the world around it. The inclusion of the youth into surrounding society also falls into this group. The fifth area deals with the effects of such a chosen life style on the children, above all the personal characteristics and the self-image of the youth. In the content analysis of the respondents' answers we gained a wealth of interpretations about the Adventist family.

The Uniqueness of the Adventist Family

The first question was: "What is characteristic for the Adventist family?" Several categories of answers were obtained. The first and dominant characteristic of the Adventist family is its piety or religiousness. The Adventist family is, above all, a religious family. The second category is in the mutual relationships amongst the family members who have, according to these believers, a special quality. There are some differences noticed in this category. The third category is the life style and education of the children which makes this family specific. The fourth category is the relationship between the Adventist family and the surrounding

society. Some answers assume the difference and immediately present their position as to what is positive and what is negative in that. Table 3 shows the categories by which the answers are classified and the number of answers in categories.

Table 3.
The categories of the qualitative analysis of the answers to the question: "What is characteristic for the Adventist family?"

Category	No. of answers.	%
1. Piety	61	27,85%
2. Relationships between family members	44	20,09%
3. Life style and education of children	42	19,18%
4. Relations between the family and surrounding society	30	13,70%
5. Negative characteristics of the Adventist family	27	12,33%
6. Positive characteristics of the Adventist family	15	6,85%
N = 230 respondents	219	100%

Religiousness in the Adventist family

First, as we can see in Table 3, piety and religiousness are singled out as the primary characteristics of the Adventist family. Piety, in different statements, has different meanings. For one group of believers, piety is seen as faith and trust in God and Christ. For the other group the piety relates to a ritual and formal keeping of the church regulations and suggestions. There is also the third group of believers see piety through the personal characteristics of the personality of the believer.

The first level of religiousness which is characteristic for an Adventist family is "to live by faith in God"(1) which is founded on the Bible, to "believe in Christ's second coming" (47), have hope in eternal life (61), to be "orientated to the church" (55).

The manifest level of religiousness for the Adventist family is shown in behavior we have named: the ritual and formalistic observing of church rules and customs. This category is dominated by going "to church every Sabbath" (117).

The whole family goes to a church service at least once a week and on average 2-3 times a week. They are dressed in a formal attire and they arrive always at the same time, which is visible to those who live around them. The second characteristic of the family ritual is "family worship" (41) which takes place every day in many families. The standard content that is characteristic of family worship are: prayer, a hymn, the reading of the morning watch text, Psalm reading and reading other parts of the Bible or Spirit of Prophecy books, that is, books written by Ellen White. One of the characteristic answers says: "Study the Bible, go to church, help others, witness about God to people around you, work for humanitarian organizations and do not ask for a reward" (127).

The third meaning of piety is shown, not only in belief and actions, but, as some believers emphasize, in the characteristics of the personality. Phrases that appear frequently are: "live in peace", "harmony", "happiness", "honesty", "order", "trust in God", "observing the standard", and "honoring God's law".

There are answers which show that the Adventist family is involved in religiousness which is reflected in all the aspects of life: "Religion is an integral part of the family members, God is always present in the thinking, work and leisure time" (151), "God, the Bible, religion, and church come first – everything else is subordinate to these" (147), "It is characterized by the aspiration towards perfection, kindness, compassion" (171).

However, several answers show that all this can be "a group of habits and traditional beliefs" (75) in which they "strive to keep

the customs – a form of piety" (106). Some believe that the Adventist family is "sitting on the fence – haltering between desires and real possibilities" (77), to "have some kind of personal peace considering that they are aspiring towards God and a different life style. But these are not big differences, because people are only people" (108).

Relationships between Adventist Family Members

The second most frequently given characteristic of the Adventist family is the relationship between members of the family. Some find these relationships positive because "members of the household dearly love each other and are loyal to each other" (4). "Divine principles which regulate all parts of family relations – and love is in the first place" (6). This causes the family members to support and understand each other with increased time for communication (52). Here, "love, patience, tolerance and forgiveness" prevail (87). "Relationships are warmer and more enjoyable both between children and parents and among children alone"(74). Parents have a "harmonious marriage" (85) because "the desire for harmonious relationships and a happy marriage achieved through religiousness is the best way to honor God" (166).

On the other hand, there are answers which see relationships in the Adventist family in a less positive way. "For a majority, it is characteristic to be diligent in life, have an orderly house. Onlookers have the impression of an excellent family relationship; but it can be just a stage act" (97). "The spouses under the harmonious exterior hide the fact that they are unhappy in the marriage. They stay married because of the church and their children". (156)

Lifestyle and Education of Children in the Adventist Family

A characteristic of the Adventist family, apart from religiousness, is the life style which is also a measurable category. It is demonstrated specifically in diet, the attitude to health, dress, as well as in spiritual values and behavioral habits.

The Adventist style of life has been scientifically researched in the world and in this country; especially from the aspect of health and longevity of life. One of the researches was carried out with 127 Adventists between the age 40 and 69 by a group of authors from the Military Medical Academy in Belgrade. They stated that the group of believers is suitable for researching the risk factor of cardiovascular illness because of the life style, dietary habits and their relation to health. Adventists are non-smokers. Their diet is mainly vegetarian with a marginal intake of meat that only some believers consume[411].

Adventists have a "special life style" (222) which is comprised of: "fixed habits that differ from other families; work and rest, diet, singing, study of the Bible" (221). They do not work on Saturdays and they eat "clean" foods (202). A great number of them are "vegetarian" (187). Adventists "do not use harmful foods and drinks" (111). They "do not smoke, do not drink coffee, and do not swear" (92), they wear "decent clothes" (35). The list is not final if individual habits regarding diet and dress are taken into consideration. In short, generally, they differ in life style,

411 Milošević A., Nedeljković S., Mujović V., Starčević V, Rosić N., Mijailović Z. i Velkovski S. (1992) Faktori rizika kardiovaskularnih oboljenja u grupi adventista iz Beograda, Vojnomedicinska akademija i Institut za medicinsku fiziologiju - Beograd, *Kardiologija*, I kongres kardiologa Srbije

in the kind of work they do and professional orientation. Everything is subordinate to the Adventist religious codex (178).

In regard to children's upbringing some believers think that in Adventist families "children are raised better and it seems that they love each other more and are kinder both to one another and to their neighbors" (111). "Children are taught faith and mutual love" (183) "in the spirit of honesty and less quarrels" (186). However, there are opinions that in the Adventist family "there is rarely found a balance in the children's upbringing" (199). "It is true that the family is more cohesive and harmonious, but the children are damaged by wrong education in the sense: you must not do this – you must not do that" (113).

The Relation of the Adventist Family towards its Environment

Adventists live, as it was cited in the theoretical part of this study, in almost all the countries of the world. Wherever they are, whichever ethnic group they belong to, they stand out in the environment where they live, primarily because of their belief and life style. That difference by itself works in two ways. On the one hand people around them evaluate them. Often other people do not understand and reject them. Believers are aware of this, so they try to explain why they are as they are, and try to gain friends in their neighborhood. But that is very difficult, most give up, withdraw into their own circle, and with defenses mechanisms they try to protect their own self-respect. On the other hand, Adventists themselves separate themselves from the environment in which they live because of the bad influence those surroundings have on them. For example, because they do not use swear words, they do not even want to hear swearing. They do not want it to be impressed in the memory and at some

time fly out spontaneously. This would be a big unpleasantness for those around who know that they "must not" even utter vulgar words.

There are answers which state that the main characteristic of Adventist families is to avoid association with other families because of their bad influence (100). Some respondents say that Adventists have "prejudice against the outside world" (212) and that they "try to be different from others" (98) Illustrating those differences they mention that they worship on Saturday, do not eat pork, do not drink alcohol, do not smoke, do not drink coffee, avoid extremes in clothing and especially fashion, do not go to the cinema, dancing is forbidden. They are very choosy of the kind of music they listen to, vocabulary is filtered, at least in public, and numerous other minor things from pepper to make-up and jewelery which the majority of people do not pay attention to. With these attitudes it is really difficult to join in the social life of the environment. The results are "differences between the needs of the child to merge into the surroundings where they live and the beliefs of the parents" (8). "This is frequently a subject of astonishment, misunderstanding, as well as active curiosity" (17). "They have friends in a closed circle in which there are only believers" (29). They "separate themselves from other families, they have no friends among non-Adventists" (36). "They are separated from vice and moving in the circle of religious people" (42) right to extremes. As somebody wrote, "they are different from all others on earth in every single thing" (44).

According some Adventists, "the Adventist family has difficulty in fitting into the social environment. It has difficulty making friends with families from the outside world. It is more drawn to the church and their family circle, but that might be positive"

(54) because their family "ought to be stable in society and the church" (86).

Here the question is posed as to whether the source of stability is separation or integration. Is it possible to remain so different and be integrated into the social environment? Is it necessary to abandon one's positions, which at a given moment one thinks are the only correct ones, in order to diminish differences? According to some believers, the Adventist family is "different among itself – there are religious ones, but there are also those who are no different from the worldly" (116), which means that if they are no different to worldly families, then they are not religious! Another believer says that an Adventist family is characteristic in "that it knows the truth, but nevertheless comes close to worldly standards and criteria of life, for example, in music, behavior, dress" (109).

Maybe one of the reasons for the differences is because Protestantism sprang up in Western culture, and, apart from religious ideas in church, it brought an element of Western culture. One of the believers notices that in the Adventist family there is a "total orientation toward Western culture which is both positive and negative" (118). What else is positive and what is negative in the opinion of Adventists in connection with Adventist families?

Negative Characteristics of the Adventist Family

The opinion of some believers is that the Adventist family is "exposed to continual observation in church which encroaches on its intimacy" (71). Therefore, the family "loses the characteristics of a quite and happy unit as it was before" (81). It is "occupied with a typical formalistic way of life with emphasized or-

derliness and a system of pressure, as well as a lack of intimate communication among its members" (80).

Somebody has noticed that "there is a competition in the church among the Adventists because they meet frequently, and family worship is just a formality" (38). Therefore, materialistic and status orientations are present, as well as over-work because of material gain and prestige. "Prohibitions, limitations and lack of freedom are present" in a considerable amount in children rearing (205). The negative effect is that "children build walls in relation to their friends, carry complexes which they hide, behave as though all about them is dirty and unhealthy".

Apart from perfectionism that is present among Adventists, "they try to be the best in everything, kind, courteous, nicely dressed, well educated children, religious" (95). The Adventist family has high ideals in regard to the personal life of a married couple, and also in regard to the children's education and responsibilities towards the church. "It has special principles of behavior which are different from the world, but they are frequently far from ideal. As Christ is the head of the family, and He is preached about less and less, the Adventist family is endangered" (119).

Reality is far from the ideal and it seems the families close themselves as if they hide. Because demands are as "the distant stars" however good the family members are, they can carry within themselves fear and the feeling of guilt that they are not good enough. For this reason there spontaneously arises a desire to be different, because the more different they are means that they are more loyal to God. How does one fit the ideal into reality? Is it necessary for a religious family to change with the trends of change which society dictates or to stay different at all costs?

What happens in such a dilemma is double moral or, as a believer noted, that "very often it is a question of a double life at home and at church" (132).

The Positive Characteristics of the Adventist Family

The positive values which characterize the Adventist family are found in stability, contentment, peacefulness, at peace with oneself and others, orderliness, tolerance, less conflict in the family unit. Some believers think that "they can act as an example to those around" (8). They believe "they achieve more than non-Adventist families" (30) because they live within the bounds of God's law. Another advantage is the specific diet and family worships when the family is together (33). Some think that "there is no looseness of morals" (61) and that they "endeavor to develop a clean character" (122). "The Adventist family tries to live honestly, but it is more and more difficult in these corrupt times" (57).

We may conclude that it is characteristic for the Adventist family to be religious. It cherishes specific family relations which are considerably different in comparison to the environment. Their lifestyle and upbringing of children are different as well. Those differences make the family isolated from its milieu. However, the family is very involved in church life as though "the church is their property and meeting place" (128). The problem that we can discern here is that this family is burdened with high demands inside the family and misunderstanding from the outside which makes it isolated, "frequently ignorant of the events" (92). Children in Adventist families are over-exposed to religion and they are over-protected. The advantage of the Adventist family is in its stability and the feeling of living honestly and healthy,

without moral looseness. It is calm and knows what it wants and because of that faces life's problems more calmly.

What Makes Adventist Families Different from Other Families?

The second question in the questionnaire about the Adventist family is the difference between Adventist and other families. The analysis of the contents of the respondents' answers indicates that the first place is occupied by the system of values between the lifestyle of these two types of family.

Within the framework of the system of values for the Adventist family in the first place is "be true to God". This means that the religious system of values is dominant. In the second place of priorities is the relationship to one's own health and the health of their family. This assumes great care for dietary habits and a complete abstinence from everything which might be hazardous to health. The third priority is moral attitudes or the relationship to other people which should be correct and kind. Love is seen more as a principle than feelings. In the system of values in the Adventist family, the relationship toward work and rest comes in the fourth place. The fourth biblical commandment is the dominant one by which this family is recognized. I would also mention the attitude towards parents, because in Adventist families the honoring of parents is emphasized. This is certainly the result of stressing the Decalogue in which the fifth commandment explicitly demands the honoring the parents.

Adventists honor the family as an institution. A believer wrote that "the Adventist family differs from others in the honoring of the family, because all the order in the Adventist family is a protest against the disorder in the worldly families" (219). "Mem-

bers of the family are more bound together. In villages, Adventists are better dressed because they go to church. Adventists care more about the education, employment and the choice of a marriage partner who should be chosen from among the Adventist families" (221). "Adventists stand out in the honoring of the family obligations, honoring all its members and their rights, a correct relationship with their neighbors, well mannered behavior, dress and personal appearance" (224).

This is what is built into the system of values in the Adventist family which is also reflected in their lifestyle. In the framework of the category related to the lifestyle, we may single out several characteristic areas that help us to observe the difference. Among Adventists this subject is treated under the heading "The standards of behavior". The areas in which the differences can be seen are: behavior, study, way of socializing, diet, dress, work, entertainment, going out, terminology.

Answers and comparisons indicate that Adventist families stand out sometimes with both positive and negative characteristics. "Divorce rate is lower" (23), some believers emphasize. However, "worldly families resort to divorce when the marriage is not as it should be, which is sometimes better, especially for the children" (156). Furthermore, believers have "a reduced free choice" (210). Adventist families "are too closed a type" (212), "study too much" (213), "are overly occupied with the questions of good and evil and the meaning of life" (200). "The children are a little more introverted than other children" (196), "the standard of life, culture and individuality is higher" (182).

We may conclude that among the Adventist families and the families around, there are differences that the believers themselves notice. They emphasize that the differences are caused

by the religiousness and attitudes which they have adopted in church and through personal and family Bible study and other religious literature. The dominant value in the belief system is a personal relationship with God, without a priest as an intercessor. This relationship is expressed by "keeping God's Ten Commandments". The fourth commandment about keeping the Sabbath separates them from those around, and for that reason they are called Sabbatarians. Further differences come from the second commandment in accordance with which they do not kiss icons, and the third commandment because of which they do not swear and so on. The lifestyle is influenced by the religion which they belong to. Their is a different outlook on life from all the others (although they believe in eternal life, they try hard to live good, healthy and longer lives than others here). They also have a different outlook on death (they do not believe in immortality of the soul and do not take food to the grave; therefore they have a holistic view of man).

There exists a difference in the choice of occupation. Adventist children cannot take up every occupation, the church and the parents direct them in this. The difference is sometimes found in the type of work which of itself is not appropriate for "God's child". In some work places Adventists are not accepted because they are not "suitable". For example, they are unacceptable for education professions because they might teach the children that God exists, which at that time was not "scientifically acceptable".

The Rearing of Children in the Adventist Family

On reading the answers about the respondents' first impression, a strict religious children rearing which has as its main aim the salvation of children. This is a legalistic way of salvation be-

cause the children need to keep the Ten Commandments, to keep away from sin, from the world, from this life in the function of eternal life.

How do Adventists rear their children? There are some very good answers to this question which portrays the essence of growing up in an Adventist family. The most frequent answer which stands out is the goal that parents have in rearing their children. That goal is in harmony with religious affiliation. "Adventists bring up their children in the same manner like all the parents who love their children and wish them well, but they direct their children to God and Christ" (1). They teach them "to pray to God from their earliest days and to solve all their problems through prayer" (34).

Directing children towards religious values is motivated by a desire that their children be saved. "Adventists have high standards, use strict punishment, but they do all that thinking of the salvation of their children" (30). "From their earliest years they teach them to live a Christian life, believe in God and that God will help them in life, lead them through life and show the right way to salvation" (210). "Relying the Bible they are preparing for eternity, but while they are on the earth, they should be happy, healthy and useful members of the society" (6).

A predominantly legalistic upbringing can be illustrated by the answer: "They try to rear their children according to Adventist patterns. The children should know all the stories about Jesus and what the Sabbath is. They ought to be nicely dressed because Jesus loves such children. They should also to be good in order to enter the Kingdom of Heaven" (95). Parents frequently use phrases such as: "Jesus will be displeased if you are not good" (103), or "if you are not good, Jesus will not love you"

(113). Otherwise "there is a line drawn as to what is allowed, and what is sinful and not allowed" (150). Another person noticed that actually religious education "is dependent on the position that parents have to God; they educate them to be formalists or to be sincere believers" (96). The idea that formalism entered Adventist ranks has been noted by many believers because "some parents try and want to direct them to God, but they teach them more to attend church and know the Bible, rather than to live according to the Bible" (179).

"How does one achieve the goal if the aim is salvation? From what does the child need to be saved and how does one do that? The answer is given by the believers. They think that religious education is achieved, above all, in "family worships, while others leave that to the church" (73), "through the church activities" and "the work of the teachers in children Sabbath school, who do the work instead of them, the parents" (65).

The education of the child in an Adventist family is subordinated to the religious ideals. The more orthodox Adventists the parents are, the greater the number of restrictions in comparison to non-Adventist. This falls as a burden on the shoulders of a child born in an Adventist family" (186).

"I think that Adventists educate their children far too strictly. They try to direct them to Adventism, which sometimes can produce an entirely opposite effect. On the other hand, I think that Adventist children have a lot of love. Since they grow up in mostly harmonious marriages, they can be psychologically well balanced" (213).

How do Adventists educate their children? "Better than others, but they frequently make mistakes by going to extremes. On the religious plane they give the most, while other areas are neglect-

ed." (165). For the most part they do not follow the psychological development together with the needs and problems of the child. The parents spiritually and intellectually do not satisfy the questioning and problems of the child, especially teenagers, so they leave a void" (37). That Adventists do not cope best during the period of adolescence is shown in a study of Value genesis. Adventists, in comparison with Southern Baptists, stagnate during that period in the growth of faith[412]. Ill balanced education which emphases only religious values in the end loses the battle also in religiousness.

As with all the Protestants, Adventists "mostly underline ethical virtues, the ideal of biblical perfection, a positive attitude to work" (168). All that is achieved "with the help of prayer, the Bible and the books of Ellen G. White and unfortunately, frequently with the help of spanking" (171). "In the education of their children, Adventists are led primarily by the Bible, the advice from the Spirit of Prophesy (Ellen White), and of course by the advice of a psychologist. Their education methods are praise, stimulus, motivating their children, but sometimes they frighten them that they will not escape the punishment and that everything is recorded in heavenly books etc. The child leads an orderly and clean life. There is no smoking or drinking in the family" (147).

On the grounds of these answers one can see that the believers are conscious of the advantages, but also of the defects in their own families. The advantages are frequently taken for granted. They do not insist upon the advantages as they do upon the mistakes in order to improve the educational situation in the Adventist family.

412 Dudley R. (1992) *Value genesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

The believers noticed that there exists "good attempts and efforts, good motives, but little knowledge, so the right effect is missing" (161). This is "because they do not fully apply the knowledge they have based on the Bible and the Spirit of Prophesy" (133). The fact that the knowledge is not applied enough is shown in the results of this research. The theory of education in the Spirit of Prophesy, which they insist on in their answers, is actually the theory of Ellen White who gives detailed instruction on how to educate the children. However, where emotional input is in question, it is as if instruction does not help because emotions cannot be directly controlled.

Negative occurrences in the education of children in the Adventist family is best noticed by the adolescents themselves, especially those who have come from the world: "It is not a rare occurrence that they spoil them, and force them to go to church regularly and it is a frequent occurrence that children create a certain resistance while they are still young, especially in puberty" (156). "I think the Adventists educate children 'by force', which means that, in a way, they are compelled to be religious and that their children do not want that so much" (200). "With the best intention they suffocate them. They are impatient to wait for the time when the children will decide for themselves which way they will go. They suffocate their individuality. Perhaps out of fear? I ask whether we, from worldly families, are so bad that we would look after our children with so much caution and fear" (201). "I think they make a mistake in that sometimes they go too much to extremes" (202).

"Perhaps Adventists educate children in a patriarchal way and demand too much and always want them to be better than their parents" (203). "Most frequently, there is a list of restrictions; you're not allowed to do this, not allowed to do that. Hardly ever

do they show them the reasons why that is not good and who gave that for their good, or else completely leave them to do as they please" (92) "Erroneously, with a great amount of restrictions that lead children to revolt and reject the imposed norms of conduct" (109). "Wrong because with different restrictions, they strive to keep the child in the church" (117). "Many make a mistake because they are forced to become Adventists" (118). "They try in a crude way to make them a person true to God" (120). "They bribe them in different ways to stay in the church and so make of them spoiled children for life" (124), or "They impose on them and train them in religious matters" (76). "Rarely do they educate them by an example" (18).

These comments and strong words that point out that parents educate their children primarily in religion, often going to extremes. They use restrictions as the basic means to protect their children from the world. However, we may conclude that parents in Adventist families educate their children "in different ways – some are strict, stereotyped, emphasizing dogma, and others with love and understanding" (8).

Educational Procedures of Parents in the Adventist Family

Believers are of the opinion that "the parents' basic goal is that the child would stay in the faith" and that they achieve that goal by different procedures. Beside common methods which are used regardless of religion, parents in the Adventist family use some specific procedures which are directly linked to religiousness. These are: "telling stories and showing the way to God's law and the consequences if it is violated" (29): Furthermore, "they pray, sing, teach them about God's law, study the Bible" (39), "they direct towards God's will and develop the

conscience" (43). They use phrases such as: "Jesus says this and that; the Bible asks for this and that; Jesus does not love you if you are not obedient; if you do not go, you won't go to heaven" (45). "You are a child of believing parents" (36); "joint worship" (55); "the Bible examples: the desire for children to find an example" (62); "comparing others with 'God's' children from other Adventist families" (65); "you must be a role model, an example" (73).

"They carry out the form because many of them do not know the substance. Thus they create a dull and boring religion without creativity and with little optimism and everything is extremely serious" (92). Parents sometimes say: "Do not make the angels unhappy; if you do this or that God will abandon you" (93). This is an "enforced keeping of children from evil, not giving them the opportunity of choice in the right way" (96). "Frequently the words are not enough, so they are forbidden to associate with other children and I think this hurts children more than a spanking" (97).

"Enrolling in Bible School and Religious instruction, preaching the dogmatic points of the church, restrictions to associate too much and too frequently with the amusements of the ungodly" (128). "God is the source of all well-being which we possess; He sees all and we make Him sad; we lose His protection if we are disobedient (131); "Punish children, show the sinfulness, underline that believing children must be much better than others, always be an example, sometimes frighten children with this, that they will not go to heaven if they are so and so…, these are negative educational procedures." (147). "Be quite, settle down, this is church and similar remarks in front of the believers serve to justify their slackness at home" (156); "continual persuading and citing examples how people from the world and their chil-

dren get by badly because they do not know God“ (195); “Imposing an exaggerated feeling of responsibility “ (207).

All these thoughts, put in a sequence and experienced in life, show one of the ways how the Adventist family reaches their aim of religious education. Other educational procedures which the believers cited are related to the parental use of authority or love, urging or restricting using autonomy or control. Some believers think that “reprimanding and teaching and punishing – everything is done out of love” (1). “A child will benefit from all that and will develop a strong character; teaching, telling stories to the child, spanking, but not in anger, if it is needed” (2). “Love, with a clear understanding of what the child may do or what it may not” (16).

On the other hand, the believers stated that what dominates is “strictness, excessive fear, checking up, and discussion” (166). How the young people experience this can be seen in the answers of a young lady: “I like to be told nicely and explained why, and not to be punished for every little thing without even knowing the reason. It happens that children grow to hate their parents precisely because they continually spank or punish them” (185).

In all their answers we see that the believers live with their families and they know them well. “Education takes place in the framework of Bible lessons” (219), “punishment and different religious ultimatums” (220). “Frequently, there are present such educational procedures like the silence of the parents for example” – which appears to be innocent enough, when the child makes a mistake or does something which the parents think is not good” (221). Education in the Adventist family “is too stereotyped, the basic goal that parents have is that the child would remain in the faith. Maybe the probability of that would be great-

er if the child had more freedom in life and the parents gave a true picture by their example" (226). This is a very important sentence which explains the very heart of the problem.

Maybe the greatest problem in education is the clash between reality and demands. Parents are not able offer an example of what they expect from them. Hypocrisy and double standards are those things that confuse children most. Because of the lack of example in their own life, parents cannot be relaxed and sure in carrying out the function of a parent. However, they are ready to demand from their children what they did not succeed in their own life. Maybe that is one of the reasons why parents are not able to give children greater freedom in behavior. Educational procedures are directed, for a great part, to power and control.

The Privileges of Growing up in an Adventist Family

Answering the question on the privileges of growing up in an Adventist family, the believers had in mind several areas in which those privileges could be reflected. First, they emphasize the privilege related to the lifestyle in which there is no alcohol, tobacco, drugs. This makes the children healthier both physically and psychologically. Here are some characteristic answers: "From the very beginning a good foundation is laid for physical, mental and spiritual health" (6); "they are protected from lawlessness, immorality, smoking, alcohol, drugs, everything that corrupts and degrades the child as God's creation" (24); "Great advantages because they keep children from vices which ruin the organism of the young" (34). "The advantages are many because these children are not destroyed by various vices and they do not experience bad and negative things" (204). "They know the truth from birth, so they do not acquire bad habits such as

smoking and swearing" (155). Some cited their personal experience: "It took me a long time to become accustomed to kneel while praying, not to go to the market on the Sabbath. I was embarrassed to speak to others about my religion. These habits have been developed since the childhood. However, the consciousness that God is a living God helps these children to be protected from vices" (131).

These answers show that the advantages are noticed especially by those who are fighting with their own bad habits and consider that it would have been easier if they had learned aright from their own childhood. "A person brought up in an Adventist family is, in the main, honest, individualist, copes easier with life's problems, is healthier and is more inclined towards a healthier lifestyle" (205). "The child learns from an early age to live a healthy way of life, practices it throughout the years and later teaches its own posterity the same" (169).

Therefore, a healthy lifestyle in the Adventist family is an advantage which gives the children a foundation so that they themselves cherish such a lifestyle. Secondly, there are religious advantages. A condition for the religiousness of parents to be an advantage for children is that the parents have the right understanding of religion. "The advantages are great only if the parents have rightly understood religion" (209). "There is an advantage to know ever since the childhood that you have a friend who is almighty. You know the real truth; in other words, the right values are offered to you" (208).

Presumably, young people, under the notion of a right understanding of religion, assume the understanding of God's true nature. Depending on how the parent experiences God, he will in that way convey it to the children. Whether that will be a reli-

gion of fear and hiding, or a religion of trust and love depends on the initial conception of God. My own impression is that the essence of the Adventist explanation of the world begins with the understanding of God's nature. The great controversy between Christ and Satan, which started in heaven and spread throughout the universe, is basic in explaining the nature of God's character. On one side, there is Satan who accuses God of being unjust and demanding a lot, while on the other there are loyal angels who trust in God, His goodness and mercy. The conflict spread to our planet and will be brought to a close here. Adventists believe that never again will sin lift its ugly head anywhere in the universe because everybody will know that God is love. A right understanding of religion is really lining up on the side of one or other viewpoint. God Himself will be to man as he sees Him: God who forgives and loves those who ask for forgiveness, or God who punishes and is strict with those who do not see the role of Christ in the Christian religion.

The believers say that the religious advantages are that they are protected from sin. "The basic advantage in the Adventist family is not to fall into sin and break any of the 10 commandments" (195). "There are great advantages, as for example, if you are rightly directed, you will not feel the need to sin, In other words, sin will not be a temptation for you as it is to someone in the world who was committing those sins and now has to overcome them" (175). "Children did not have to go through the bitter experience of a life in sin, they learn from the childhood to serve God" (30).

Religion fills the philosophical function in that children "get answers from their early childhood to existential questions" (90). There is a presence of "deeper religiousness which is accepted with understanding" (62).

The relationships between children and parents and between the parents themselves are marked as more favorable for the development of the children: "the vocabulary other than that in the world, the relationship of children to parents and parents to children" (19). "The childhood of those children is much nicer because there is love between the parents while in worldly families love between parents dies out very quickly and children bear the consequences" (110). "They don't have to fight with their parents or relatives about, so called, change of faith, they are always in a good mood and together they welcome the Sabbath" (197).

As a result of all this some other advantages are seen which the believers put into practice: "thriftiness, orderliness, a good knowledge of the Bible" (89); "a readiness to continue a useful life" (81); "musical education" (76); "a responsible attitude to work" (146).

Some believers see the advantage in Adventism itself because the children have a good social life in church: "The child is directed towards some eternal values and has good friends in the church. They learn very early to take an active part in worship services, and the advantage is that children stay longer with the family" (147).

The friendships formed within the church, some deem as automatically indicating closure to friends outside the church. This separation was so great for one believer that he used the term "wall". Here are some answers: "acquaintance with the Bible from early years, a healthy diet, building a wall towards the world in many things; acquaintance with good and dedicated Christians" (128).

These facts appear in the answers as advantages; that "the child has, from early childhood, gained trust, obedience and honor-

ing the authority both parental and divine" (134). In the Adventist family obedience to authority is achieved and that is considered an advantage.

Finally, there are attitudes that "it all depends on what the family is like. Looking at this in general terms, I think that there are no particular advantages" (106). In some attitudes there is ambivalence: "I cannot distinguish advantages from disadvantages. That which seemed to me at the beginning to be an advantage, afterwards became a disadvantage" (206).

Disadvantages of Growing up in an Adventist Family

As one believer noted, perhaps it is an advantage that children are isolated from sin, vice, the world, and that they are directed only at a Christian society and that God resolves all their problems, that they are healthy and blameless. However, from the outer point of view, when the time comes for them to stand on their own feet and enter the real world, those children are unprepared to independently enter into all streams of life. So they remain on the margins of life.

"A disadvantage is in not mixing enough with the outside world" (14). "The absence of opportunities to develop a kind of resistance to the thorns with which life attacks them" (17). "Children are not aware of all the snares which they might come across" (19). "It has to do with our mentality, everything is under proscription. There is not enough explanation as to why something is not allowed. There is also a withdrawal and unnecessary putting up of defenses" (38). "A lack of independence and overprotection" (52).

"Disadvantages are that Adventist children cannot associate with others, as they have a bad influence on us" (184). Children are in the main, withdrawn, unprepared for life in the world, and, they are one-sided" (205). "I think that the main disadvantage is isolation from the rest of the world. That is, Adventists are different in a lot of ways from others, and sometimes they themselves want to increase those differences, that is to emphasize them, so the children then feel lonely" (214). "It reminds me of life under a glass bell" (218).

I think that these comments give clear picture of growing up in an Adventist family. When someone grows up under a glass bell, he ends up with a desire to be much better than those who grow up in the "stormy wind of life". I ask myself whether one can remain under a glass bell for an entire life? However, believers are aware that such a situation cannot be endured for long and that young people who have grown up in an Adventist and isolated family, sooner or later will want to become acquainted with the other side of life: "You have not tried everything that other children have, so you want to try those things, but others do not allow you to. I think that children should be given more freedom and not only be reprimanded and scolded" (185). "Children who have grown up in an Adventist family are drawn, at a certain time of life, to going out on the town, socializing and getting close to the youth in the world. This is something new for them and in this way they are exposed to great temptation" (155).

Frequently children do not know what is so interesting in the world, so later they often go into the world just to get to know it. Because of the condemnation in the family and church, some never return" (156). One believer stated that Adventists "protect their children from harmful influences so that later, when they are alone they behave as if they are let off the lead" (158).

"Children from Adventist families are, in a way, isolated from the world and they are deprived of many things. Therefore, they do not themselves experience things in the world. As a consequence, they are not able to come to the conclusion that something is bad. They cannot decide on their own to accept those better things offered to them by their parents" (140).

"You ask yourself the question, whether you would decide to join the church if you not born into it. Or whether you do not belong here but you have no courage to leave" (208). There are those who stay, who do not leave, because they are unsure and unprepared to go anywhere because of "fear of the unknown" (213). They carry within themselves many "injuries because of their faith and the Sabbath" (193). They may "find themselves in the rift between the truth and the reality of a life which they do not know" (8).

And those who stay, who do not question anything and do not want to leave, also carry their burdens. Some of the believers gave a very explicit explanation when comparing Adventists with the Bible Israelites: "Look at Israel, all their inconsistencies and defects are found in the Adventist family and in the church. The Adventist child has been given every opportunity and revelation from God, but the essence and the contact with God is very hazy and made more difficult by a complete breakdown, the lack of dedication of the parents and friends in the church, so they only feel the security which Jeremiah gives in Jeremiah 7:3-5. As many others, he is saved by the law of the commandments, not by faith in Christ and His blood. Golgotha is just a phrase and a symbol, as well as a dedication and surrender. "The church is a safe meeting place and a place for socializing, all under the cloak of being called God's child" (128). It seems to me that this person wanted to warn against false religiousness or le-

galism which tricks the believers into a sense of security. We come again to the essence of Protestantism where individuals, from the beginning, always become aware that Christianity remains without Christ and turns the look of the Christian to Golgotha. Being "so good" and saved from sin, the legalists have the same chance, as the rich young man, to come sadly before Christ because they have "kept everything from their youth", everything except Christ[413].

For those who in their own eyes are not so good, who are aware of their sinfulness, there is a feeling of something missing. The believers say that these people are "burdened with their shortcomings and the shortcomings of others" (11). "The Adventist style of religious education, too early leads the child into controversy between physical expansion and the spiritual level with which he is served. A feeling of guilt, does Jesus love me, will I be saved, appear very early. Many activities are stripped of significance or made impossible" (186). "An overburdened conscience, double morals" (26). "Loaded with a complex because the ideals are too high" (35).

The next category of problems which are also the results of a type of religiousness are the fact that children are not able to choose their professional path according to their capabilities and interests. Rather, they have a narrow, limited number of professions that would not interfere with the religiousness of Adventists. A former Adventist child illustrates this problem: "Maybe the freedom of spirit i.e. creativity is suffocated in the young soul. For example, I was a good basketball player and mathematician, but my two greatest loves were destroyed because of higher goals – the competitions were on the Sabbath" (180).

413 Matthew 19:13-26

How many children because of their written assignments, exams, competitions on the Sabbath, regretted because they lost the battle that was never fought? How much could the society be tolerant to differences? Is it necessary to push children to the margins of society, or take them back to all the areas of society and allow them to grow up in an environment without pressure?

Growing up in an Adventist family makes children become formalists, overly filled with religious contents, "hereditarily they go to church" (5). A disadvantage is that everything becomes boring for a person who starts to desire to try on the life in the world. There is no longer that first love as is characteristic of a newly baptized person" (182). "It is possible to be hypocritical due to the consciousness of what is expected and that we are not like that. There is the danger that the forbidden fruit is very desirable" (229).

Finally, there is a continual struggle between the extremes in the Adventist family and also in the Adventist church. It is very difficult to establish a balance. The believers call that: "the battle between a fanatical and liberal behavior – many do not manage to find a balanced attitude toward the young" (57).

The Problems Adventist Families Meet

How often do parents ask for advice on how to educate their children? The question is directed at Pastors, teachers of Religious Knowledge and parents. However, there is an overwhelming general position that parents hardly ever ask advice from anyone, maybe only when it is too late. The usual answers are: "sometimes" (3); "very rarely" (4); "not so often" (7), "they should ask for advice more often" (11); "parents are usually vain, so they do not ask for advice, they know it all" (10); " few

are interested in children, it is left to the school" (24); " almost never or when they find themselves in trouble, when it is already too late" (34); "I don't remember that they ever asked, maybe in one instance in 13 years of work" (43); "Then, when they can no longer control their children who no longer listen to them" (65); "Never, they all think that they are the most competent and the best educators" (165).

Counseling in the function of parenting usually takes place in friendly circles where personal experiences are exchanged and understanding is expected: "People ask for advice from those whom they trust and respect" (102); "Many times mothers have asked me for advice on how I deal with my own children" (2), "Worldly friends most often ask for advice" (14); "Sometimes, especially the parents of teenagers because I have understanding for them" (129).

The Most Frequent Problems in the Adventist Family

Regardless of whether parents ask for advice or not, the Adventist Pastors, teachers, parents or the children themselves come across some problems. I wanted to know what those problems were:

"I am afraid that my child may become too spoiled" (2).

"Why can other children do things and I cannot? Should I say that I am an Adventist or not?" (3).

"The problem for me is that I devote little time to them" (7).

"The differences in concepts that are imposed on the Adventist children by the non-Adventist children" (17).

"The examining of oneself" (18).

"All problems are similar to those in other families" (22).

"Why are they so different from other children?" (23).

"Those around do not understanding, say about the Sabbath, foods…" (27).

"Disharmony between Christian theory and life practice" (28).

"How to keep the child in the church, and that it would have no desire to be like the outside world" (30).

"Disobedience, misunderstanding, the generation problem" (32).

"Youth standing on their own feet" (36).

"If they are not excited about Adventism, the young reject parental and religious authorities and aspire to worldly attractions" (37).

"The children are unsatisfied with the limitations" (39)

"Parents do not live according to what they teach their children" (40).

"With spiritual lethargy little is discussed about preparing for Christ's coming and the religious conversion of the family" (50).

"The problems of survival become greater and gain even more importance. As a result, many values and joys of life fall into third place and, because of this, impoverish the members of the Adventist family" (52).

"Parents are too busy, there is a weak authority and communication with teenagers; the endeavor to pass on the failures and inconsistencies in education on the church" (55).

"Everything is talked about in front of the children, so that they know about the problems in the church, what their parents think about a particular person, so that becomes a part of them" (58).

"Inconsistency between profession of faith and real life in many Adventist homes" (69).

"Lack of understanding of some needs of teenagers" (74).

"Concealed sexual problems" (77).

"Discord between children and parents. Not satisfied with them. Find many faults in their parents" (83).

"Gossip, crude way of solving conflicts, lack of education" (93).

"Nervous and aggressive attitude toward disobedient children who do not want to go to church, who go to the pub, smoke, who do not know the fundamental beliefs of their faith nor are interested in them" (95).

"With the problem of being closed to the outside world and the church being closed to life outside of it, it is a favorable place for gossip, intrigues and all that goes on in a closed society" (96).

"Teenagers, their leaving the church because of company. For me it is a problem how to keep them in the church. That is the most critical time period in growing up" (107).

"The intention when something is not right, they try hard to show themselves as a harmonious family" (120).

"Parents who are frequently conservative go to one extreme and children who think that they are wiser than their parents go to the other extreme" (123).

"Children do not know how to relate to their parents, they do not speak freely about their problems, there are taboo subjects. Then there is the problem of how much tenderness and attention the parents can show to each other in front of the children" (147).

"In puberty, things such as socializing, make-up, watching films, listening to worldly music do matter" (155).

"Reservations of people towards Adventists. They often expect too much from Adventists; they do not have enough understanding for them as people; they mistrust them" (166).

"Misunderstanding and a feeling of isolation because of not being accepted by those around" (169).

"There are problems but they can be solved with God's help" (175).

Advice to Parents Who have Problems with Teenagers

"First of all, to pray to God because it is all up to His mercy" (1)

"Reprimand them with love, not force" (2)

"Talk to them, be friends with them" (3)

"Study together more, socialize and pray" (4)

"Be tolerant, pray for your children, get near to them and try to understand their desires and so, step by step, with God's help, direct them aright" (6)

"Turn to someone who has a similar problem or to a psychologist" (7)

"Only love and understanding" (8)

"Let them improve their way of life behavior, and relationship with their children and this will completely influence the behavior of the children and their problems" (14)

"To speak less" (18)

"They must be resolute but patient, full of love and understanding" (23)

"Not to allow them just everything" (26)

"To put yourself in their position, to remember when they were like them and how they reacted in different situations, what they did then and how they wanted to be treated" (29)

"There is no need to be a dictator or strict and punish them. They need understanding, even though they maybe have made a mistake and have wrong ideas. They need to be told in a friendly way, with a lot of love. Parents need to get down to their level" (31)

"To love them and show them that love" (45)

"To follow their real needs, to listen to them and see what the children want" (52)

"To get into their shoes" (59)

"To socialize more, not show too much worry" (66)

"To be friends with children, to understand them, not to force anything, to understand that their children have grown up and that they have a free will" (76)

"Trust them even more than you think you should. That will help your child not to look on you as a tyrant; maybe that is more difficult for parents, but it does not take long" (90)

"Be attentive, don't cut them off straight away. It is best to make friends with them and let them tell you everything, even sinful and disgusting things. Have open man to man conversations about sex, girls and masturbation. Try to explain, by examples from life, the harmfulness or the benefits of such behavior. Counsel them that this period will be over and that they should not get excited too much about that. Even if the child goes away from him and the church, most probably he will not prevent him

either by being stern or beating. This would only push the children farther towards the cliff" (111)

"I advise them to be patient and let the children live normally because these problems are normal for their age" (117)

"Let them educate their children in a Christian spirit, let them pray for them, and let the children decide for themselves what they will become in life" (118)

"To read certain specialist literature which deals with this problem" (139)

"To discourage their wrong actions, not demand of the children what they cannot do themselves and not heal their anger through the children" (174).

The Problems of Children at School Because of Religion and the Sabbath

Some Protestant denominations have accepted Saturday as part of their teaching, so their believers learn to keep Saturday holy. According to the 4th commandment of the Decalogue, on the 7th day one should not work. Thus, many parents in the Adventist church, out of desire to keep God's Law as a family, do not send their children to school on Saturdays, but they all go to church. According to the answers of the respondents, they have resolved the problem of Saturday. However, a special problem for the children is Friday evening, particularly when they should leave the class prior to sunset. This is because the Sabbath actually begins on Fridays at sunset. Because the sunset time changes throughout the year, week in and week out they have to resolve the greatest problem "for small Christian children", as a little girl wrote in her class work.

Problems that children have because of religion and the Sabbath are numerous, but we can group them as purely a school problem because of non-attendance at classes and the problem of catching up, and then having to excuse absences from those classes, as well as problems because of the feelings of rejection from teachers and peers, and also the problem of humiliation because of their religion. The children, as well as their parents, Pastors and Religious instructors mostly recognize their problems. However, there are some who believe that good students with exemplary behavior deal more easily with these problems, while for others the Sabbath and religion serve as an excuse for low academic achievements. Characteristic answers will be listed according to frequency:

"Alienation, ridicule, all this need not be a problem" (4). "Nobody understands them, they even laugh at them" (7).

"My children do not have any problems except that they are different from others in their behavior" (12).

"Up until now there have been no great problems, because with good grades they manage to gain the sympathy of the teacher, for now" (14).

"Being absent from classes" (25).

"Being laughed at by the teacher and the children, and the lower grades which they may be given"(30).

"They can ridicule them and call them different names, but today it is easier because it is modern to be religious and there are no problems as there used to be before" (33).

"There are no that many problems, but those who do not like to study have the excuse that they have got bad grades because of the Sabbath" (47).

"They feel that they are in the minority, and this is frequently intentionally put on them by the teacher" (62).

"Sometimes misunderstanding, public shaming, and learning that which was missed is more difficult and contributes to development of complexes" (73).

"My teachers did not like "Sabbath keepers" because of bad stories about them. As the result of some prejudices, they come into conflict with the children who go to church on Saturday and will not excuse the missed classes" (127).

"I never had any problem, and I think that most people do not have problems. Maybe there is a short and periodical ridicule and such-like, but I don't count this as a problem because it is a blessing to be cursed and persecuted for Christ" (128).

"I know that every Monday I got a beating because of being absent from school on Saturday. At the moment there are no problems" (141).

"They feel separated, as if they are always a target. They cannot fully concentrate on their studies because of the outside influences" (143).

"Sometimes, it is being ridiculed and not handling conflict situations well; pressure – be the same like us, expectations – you speak of an ideal, show that; isolation – because of different upbringing" (168).

"They have problems because of the Sabbath, but good conduct can make it easier to resolve those problems. Socialism has contributed to the rejection of religion, so there are many now who do not believe and they sometimes look at them as stupid because they themselves tie up their hands and freedom" (178).

"Lower conduct grades, ridicule coming from some teachers and having a lower grade in their classes, as well as being unable to take part in free activities" (188).

"Teachers put pressure on them to go to school on Saturday, to dress as all the other children, to learn what is not in harmony with the Bible – that man originates from apes and has evolved" (195).

The Problems of Pastor's Children

Answers to the question: "What are the most frequent problems that pastors' children face?" can help us better understand the situation of a child burdened with the father's profession. The role of the Pastor in the Adventist church is not sufficiently researched. It is, however, a well-known fact that a pastor's family dedicates its entire life to preaching the Gospel and working for others. "A pastor must always be prepared to preach and to move his home", that is one of the characteristics of the profession.

This question, which was the last one on the questionnaire, was answered very carefully and thoughtfully by nearly all the respondents. The respondents were pastors - fathers who know their families and its problems best; and mothers - pastors' spouses, who are also burdened with the profession of their husbands. We also obtained answers from pastor's children and their friends who know them well, and from church believers and church teachers who notice that pastors' children stand out from other children in the church.

Several categories were obtained through the analysis of the answers. First there is a problem of frequent moving. It is characteristic for a pastor's family to frequently move from one place

to another. In one of my research projects[414] I learned that the average stay of a pastor's family in one place amounted to 1/2 years. It is true that this was during a time of change when the new administration elected at the Conference in 1984 was being reorganized. Local Conference Sessions, which are held every third year always create a possibility for moves. How the believers see the moves of pastors is illustrated in the answer of one Religious Knowledge teacher: "Pastors' children are burdened because of their fathers' profession. Because the father is always busy, boys are frequently missing their father. Anyway, they move around like migrating birds" (156). During one move, while the truck with the belongings of one Pastor was moving in and the other out, the pastors' sons of preschool age were talking. One said, "Paja, you've taken my house!" Insecurity is enhanced by the lack of owning their own place. The father knew what profession he was choosing, but the child only finds out about that later and sometimes finds it hard to cope with.

"A lack of a permanent place" (57) is one of the problems for those children. How do frequent moves affect the child? One of the believers wrote "frequently changing their place of residence must surely leave some marks because it takes certain problems with it. But, I also think that they are different from other children. Some are too free, imposing, while others are too withdrawn and reserved. In both cases they have problems in communication with other children" (140). "In moving, many contacts are lost and certain insecurity is formed" (51). "Because of moving they loose contacts with friends at school and church, and they also change schools" (43). "Frequent moves mean that

414 Kuburić, Z. (2010). *Verske zajendice u Srbiji i verske distance*, Novi Sad: CEIR

the children change the surroundings that they are accustomed to" (61). One pastor, in his answer, underlined that the problem for the child was "moving and changing schools, but when they go from a bad district into a better one, then they are happy" (33).

The problems of pastors' children may have their beginnings with the moves, but they do not end there. A consequence of this, or a problem in its own right, is the category of loneliness. The pastor's children are "lonely in church" (59). In many smaller churches they are the only children in the church. Apart from that, because of the relatively short period of stay in one place, they have no lasting friendships. Another source of loneliness is the fact that the preachers' families live in the church building and other children from the neighborhood do not establish a closer friendship for religious reasons. So, there is no effort on the part of society and there is no initiative from the Pastor's family for the association of their children. At school, the Pastor's children are known by the fact that they do not go to school on Saturday. To be separated, at the same time means loneliness. Usually one pastor works in the church and his children are the only such children, a role which has significance.

The role of the child of a pastor is complex and represents a special category of problems. One spouse explained it in these words: "The parents tell them that they are the pastor's children – be careful, secondly, the father has no patience to set aside time for his children and thirdly, they see that their father is courteous to everyone but rude to them and me" (34). Somebody called it "the pastor's child complex" (42). The role of the pastor's children in church is to be an example to other children and the pride of the believers. In the questionnaire these answers take up the most space and are picturesquely described.

"Because they are expected to be the best in everything and that they should be an example" (3).

"It is expected of them to be better than the rest of our children" (6).

"Everybody thinks that they are, or should be, saints and they are just children, and that can bring them into unpleasant situations" (29).

"They must be the best, an example to children and adults, their faithfulness must be on a higher level, but they would like to be like other children, including the right to make mistakes" (30).

"It is expected of them that they are always the best, the best behaved… in one word, ideal. And, if not, then there are complaints without taking into account that other children in the church, believers' children, are much worse and it is not held against them. I think that they are only children who need to be given the chance to have a happy, uncomplicated childhood, the same as other children have" (31).

"The pressures of the image of the pastor's little angel, judgment because of youthful misdemeanors, the rift between reality and demands" (37).

"They must be an example to others, which is not right, because they are children with their normal needs and demands, although with a specific obligation towards others because of the type of work which their parents do" (94).

"The children are always a target, someone's eyes are always watching them, mistakes are magnified, emphasized too much; they must always be an example. Somehow they are denied a normal childhood; going out, walks with their parents … they

even have to be careful about what they wear, which car they drive etc."(147).

According to the thinking of one theology student, "the fact that they have to be what their parents and the believers expect of them, a role model, an example etc., very often makes the children of Pastors feel an aversion to the call of the pastoral profession. Therefore, when they feel free they become something completely opposite to what is expected of them" (101).

The next category of problems of the pastor's children is "the fact that they are saturated with faith and religion so that they are drawn even more by the worldly – where there are no such hard rules and fences, but the allure of the unknown" (1).

"They are mostly pressed into the background, often neglected by their parents, often subjected to the criticism of the believers, more than other children" (95).

"Pastors' children think that they are restricted and that their parents are too strict, that they are forbidden many things which they think are not bad" (105).

"They have no right to their own opinion" (109).

How far these difficulties go is unknown, but some of the parents suppose "that it is very possible that many parents and pastors kill the personality of their children, so that they want, when they grow up, to go out and find themselves" (23).

So, pastors' children, in their role as exemplary children, have a stricter upbringing which results not only with the desire, but in fact many of them "go into the world" to finally be themselves, have their opinion, to behave freely outside the fence, far from the controlling eyes. Probably because of that the next category

of their problems stems from the attitude that they are ill-mannered.

"Pastors children show resistance to everything, and especially to what their parents ask of them, so it often seems that those children are, in essence, ill mannered" (120).

"They want to show that they are like other children and then frequently make bigger misdemeanors than the others. They do so in order not to be isolated and avoided by the group" (121).

Such explanations, which a theology student gave us, points to the syndrome of the problems of the children of pastors. Not only did the respondents give answers to the questions about the type of problems, but they also tried to find the cause of the problems going even to deep psychological reasons.

It is interesting to note that not one of the respondents blamed the mother for the children not being educated, but looked for the causes in the father's behavior. "Fathers are absent from home a lot, so they are missing the father's part in their upbringing" (19). "Unfortunately, while the father is working with others, at the same time, he is neglecting his own" (47). "Because, sadly, little time is found for them because everything else seems more important" (58). "Parents have no enough time to be with them and they do not attach much importance to casual companionship" (52).

From these answers we may conclude that the Pastor's family is burdened with many roles. The priority is often given to that which is outside the family. However, the children need to show that their upbringing is successful. The father, pastor, being aware that his children are a mirror of the strength of religious persuasion, the child is given the task: "Even if everyone

else makes mistakes, you must not. You must not disgrace Dad" (73).

As the result of the gap between too high demands and human nature, the problem of double morals appears. Put in everyday language, they try to sit on two chairs. "They would like to do what all worldly children do, but the parents insist that they do something else" (118). Then "fear of the difference between public and private life" appears (66).

The problem of the Pastor's child can be in the fact that words and works are not in harmony. There is frequently a difference between the religious ideals and the reality of life. "The problem is that the child sometimes hears one thing from the parents and sees something different and is confused by this, and sometimes, but not always, goes astray" (113).

A further look at the answers of the respondents shows another two extremes to which Pastors' children go. Some answers point out that some children are desirous of freedom and individuality, they have gone far from religion and boundaries. On the other hand, those who stay, who are still perfect and good, and serve as role model, appear haughty to others " (89). "They think that they are above the others" (130), or rather that "they have too high an opinion of themselves; leadership behavior or attitude that says I must do so and so because my father is the Pastor" (132).

Finally, I quote the opinion of a theology student who says that "it is not both the parents who take part in their upbringing. And when children grow up they realize that they are different from the children of the believers. They feel superior to others and because of that they cannot satisfy their appetite".

There remains one more category expressed in the answer of one pastor. He points out the possibility that "the child is also making amends for the father's mistakes". In other words "injustice committed against the pastor is injustice committed against his children" (67).

Answering the question "What is it like to be a pastor's son in a small church?" David Rančić (1995) says for the magazine *Kontakt no. 1*: "For as long as I can remember, I have known about God, which is a great privilege that I have as a Pastor's son. But the dark side of the medallion is moving a lot. They have followed me since I was born. Even though I try to look at the brighter side of that, they brought a dose of uncertainty in my life. Constantly we move from a big church to a small one, and vice versa, always parting from friends, a period of adaptation, acceptance or not acceptance by the surrounding society… But all that pales to insignificance when it comes to studying the Bible together as a family because then you have something valuable for God and for others".

The Attitude of the Adventist Family to the Social Surroundings

The family, as the smallest social unit, always finds itself in an environment which it absorbs to a certain extent and hands down to its offspring. The Adventist family has an inner content differing from that around it, which is doubly rejected, from "an adopted view of the world" and those who are religious but in a different way. Fighting for its own survival and its religion, the Adventist family knows its place and takes its position to the social surroundings. The widely held position is that they should "not unequally yoked together with unbelievers" and not mix

"righteousness with unrighteousness [...] light with darkness"[415]. At the same time, they speak about the need to be a light, to be the salt, and keep people from corruption. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"[416]. How to satisfy these opposite callings, to remain different, but still associate with others? How did the believers understand this and what did they think?

Young Adventists in the Company of Their Peers

The analysis of the answers to the question: Is it necessary for "our children" to be in the company of "worldly children" if there are few young people in the church?, pointed out attitudes ranging from entirely negative ones to those totally in favor of the necessity for the children to socialize. The reasons for one or the other are completely different. Mainly there was the opinion that it was necessary for children to socialize, but also for the parents to monitor their children so that they could keep them away from bad company.

The answers of the respondents look like this: "We can have worldly friends, but that friendship needs to be monitored" (2); "They need to make friends" (3). "A need to avoid self isolation" (4). "Yes, if they are not friends with any children they become eccentrics, they need to be friends with everyone" (22). "Yes, there is no need to be isolated, but one has to choose friends" (27).

Some answers reveal a fear of the influence of the environment and peers: "It is not essential – the child needs to be monitored" (13). "No, because it will always be easier for our child to join

415 2 Corinthians 6:14

416 Matthew 5:16

them than it will for friends to adapt to our child" (30). "It is not necessary because they already associate with them at school and outside of school and it is sometimes very dangerous" (48). "I think that by no means should it be allowed because they are more likely to pull them into the world than to teach them good. Man's tendency to sin will come to the fore" (111). "That can be very dangerous; it depends on the personality of the child and whether it is weak-willed" (8).

"Yes – yes! There are well educated also in the world" (78). "We are all social beings and so we need to have contact one with another, and in that way they will see that there is a difference between them. We cannot put a child into ideal circumstances, they must experience the world as it is" (110). "Parents will not have great problems with this if they educate them correctly" (119).

"The need for socializing cannot be evaded and worldly children sometimes help us realize what advantages we have" (123). "It is needed regardless of the count of young people in the church because they need to widen their circle of friends, man is richer for that" (175).

"Of course, even if there are enough of them we need to let them have contact with worldly children because there are good children among them, as there are children in the church whose company should be avoided" (140). "Sister White says in "Testimonies", that not all children who keep the Sabbath are good company for our children, but if our children have a positive influence on the worldly, why not, but in the majority of cases it is the opposite" (33). "Only selected children who know our life style and are friends from early childhood and have similar positions to ours" (61). "Yes, but with chosen friends. They should bring them frequently to our social

events: picnics, holidays, so that they can get to know each other and make friends" (60).

Preparedness of the Young for an Independent Life

Living in the Adventist family has an effect not only on the momentary behavior of the children and their religiousness but has longer term results. How do the believers, Pastors, parents and the youth see the difference in real life? In this case I am interested in the possibility for an independent life, a preparedness to take on the role of an adult and organize an independent life.

"They are certainly more prepared than others, they are conscientious and more diligent at work" (2). "They lean on God, know that they are not alone" (5). "They do not have the same opportunities like people in other countries" (16).

"I think they are, because from childhood they learn about discipline; and well disciplined children know well the difference between what they should and should not do" (23).

"I think they are because they know a lot more apart from what they learn at school, they have learned much in church" (34).

"Generally, with our upbringing, we are interfering with it" (45).

"They should be, but they are not" (52).

"Yes, but not all, just those who are taught at home to help in everyday chores" (53).

"No, because we do not teach them to become independent but to be with us for as long as possible, such is our culture" (60).

"To begin with, they are fearful and unsure" (65).

"They find it more difficult to cope with being in the world than the worldly" (70).

“They are less prepared for independence because it is not given to them in the family. This is because parents keep them excessively from the world” (96). This was the answer of a theology student who made a link between the way of upbringing that limits freedom and restriction in later life. This kind of upbringing isolates the children from the world which truly leads to a lack of independence.

“This is debatable. Worldly people are more treacherous and know all sorts of things, while these do not know how to stay clean as far as the law goes and adapt to the world in business matters. However, in the matters of marriage and raising children they are certainly more prepared to do things more easily and outdo the worldly. It is written in the Bible that the sons of this world are wiser than the sons of light” (111).

“Parents provide absolutely everything for our children, so I do not believe that they are prepared for independence” (118). This answer shows the general impression of the position of Adventists which assumes that children are also given everything so that any special independence is not necessary.

“It depends on the child, it is an individual thing” (138).

“I think that they are more prepared because throughout their childhood we teach them how to look at certain problems, what the Bible advises. They are more conscientious and better workers, people of trust; somehow they are singled out from others and are noticed straight away” (147).

“No, because the parents keep them on a tight rein for too long because they are afraid that the children will go into the world” (156).

“They are not, because they are generally too coddled” (171).

Young people, looking at themselves, noticed that: "Yes, however, the problem is in the attitude towards the people they work with. Worldly people are dishonest and it is difficult to work in company with such people" (176).

The respondents observed the differences between those who have grown up under the continual influence of the church and religion and those who were free of religion. Their attitudes vary from complete confidence that Adventists are better prepared for an independent life to complete rejection of that position. There are also those who are unsure, or rather think that in some things they are more capable and in others they are not. The pros and cons are interesting. It could be one or the other. Everything ultimately depends on the family as to whether the child was prepared to be independent or whether the parents did everything instead of the child.

The Gap between Religion and the Social Surroundings

The answers of the believers to the question: How do you see the discrepancy between the demands of religion and the demands of the social surroundings? - can be divided into several categories. On one hand there is an opinion that the gap is normal and needs to be preserved. On the other hand there is an opinion that there is a need to fit into the streams of society. However, the believers are not for a compromise, especially not at the expense of religion.

"A friend of the world is an enemy of God" (2).

"This is a narrow path – there is no compromise – society needs to understand and help" (8).

"Mostly in keeping the Sabbath" (10).

“Differences can be overcome by conscientious and correct work and a right relation to one’s obligations” (14).

“Religion sets high aims and society does completely the opposite. The difference is great. Our youth frequently try to rather satisfy the society as opposed to satisfying religion” (30).

“Today the demands of youth from the surroundings is to go out after eleven in the evening and stay until the morning. They come back half drunk, spend the day sleeping and there is no space for study or normal work” (33).

“Religion puts up borders which society does not have, and those borders are very good if we respect them” (34).

“We need to find the time and means to provide more activities and social events for our young people and also for educating” (42).

“The difference is great and it is difficult to balance it all” (44).

“The difference is seen in connection with the life style and keeping the Sabbath” (55).

“Religion restricts some from responding to the demands of society” (59).

“Maybe more possibilities are given to children in society” (64).

“It should be so – the difference” (76).

“It is not impossible to overcome it” (80).

“The difference can be reduced by a mature relationship with both entities” (81).

“We need to obey God rather than man” (87).

“I think that can all be harmonized and balanced out, if we really live according to what we believe” (94).

"We do not need to make compromises with society at the expense of religion. We do, however, need to have a correct position to the society and its culture and not go fanatically into a clash with people around us" (96).

"That which society carries as negative should be avoided, but there is more positive which we need to fit into" (100).

"The difference is not great, we frequently make it out to be much bigger than it is" (103).

"It is normal that it comes to that because of the different outlooks which exist among them, but it should not be a reason for us to alienate ourselves from the society of which we are still a part" (106).

"Sometimes it is huge, but it is down to the person to find a compromise" (108).

"The problem is to create a gap where there is none" (118).

"That gap does exist but it can be overcome with a right relationship with God. I think that all the problems are caused by running away from Christ and confronting the real problems of life" (119).

"For me religion represents the foundation and meaning of life. It is a guide for man to take the right steps which will not cripple him in any aspect of life. In comparison with religion, society cripples a young person and does not offer him the true meaning of life. If we are followers of true religion, we will not have problems with that which the society offers because we will know exactly what is good for us. That means especially that we cannot sit on two chairs and that is exactly the problem of youth in the church today. They do not know what they want. They think they can serve God and, at the same time, be in

the flow with the society (music, entertainment etc.). The root of the problem lies in the family because children learn from early childhood from their parents" (121).

"I think that a difference exists more in the minds of unbelievers. The demands of religion are very acceptable for the society" (130).

"That difference can be resolved in only one way, because one excludes the other, and there can be no compromise" (136).

"It is fortunate that today the religion has become more popular. Otherwise, a believing man always appeared to be a fool, limited in his understanding, a man who ran away from reality etc." (141).

"The demands of God's Word is what we put in the first place. We should clearly mark the boundaries over which we should not go. Sometimes that gap is great and the demands of religion look impossible. Because of this, a firm relationship with God, founded on love, is needed. The problems of the young need to be solved essentially by pointing out the values of true religion" (144).

"That is a chasm, not a gap, considering that I came from the world. But today it is easier to be a believer than an atheist, the problems of differences are in the system" (153).

"Society demands education, ability and proving oneself, it does not tolerate sensitivity and compassion. Religion emphasizes compassion, introspection, immeasurable things" (168).

"Our religion sets demands on the basis of God's Commandments, while the society bases its demands on what the one who is in the authority thinks" (169).

"There is a gap, but a religious person will be a more conscientious and diligent member of society" (171).

The Effect of Religious Education on the Personality Characteristics of the Child

The basic characteristic of a child who has grown up in an Adventist home as pastors, believers of the church, and peers see it, can be set in several categories. First is the category of religiousness. According to the quality of religiousness, it varies from children who are deeply religious to the position that it is only a form. Within the category on religiousness, apart from the quality, one can notice different areas of behavior in which religiousness is demonstrated and practiced.

There was a question in the questionnaire concerning the fundamental characteristics of "the child born in the church". The respondents tried to make a typology of those who were brought up in religion since their birth, both in the family and the church. Two kinds of answers were obtained. In the first typology one theological student thinks that they can all be grouped into three categories: "He is either a rebel, not adaptable, anti-social, or a spiritually liberal with a worldly style of behavior. Finally, he is spiritual, successful in life and he reflects Christ's character in a true way" (96).

In another answer given by a teacher of Religious Knowledge, the children can be divided into two groups according to characteristics that "half are polite, God-fearing, calm – the other half are arrogant, inconsiderate, know-it-alls" (157). A young man who recently joined the church agrees with this typology of two kinds of Adventists. He says, "My impression is that there are two groups of Adventist young people who were born

and grew up in the church. They are: (1) true Adventists i.e. those who have a living faith, and (2) those who take it just as a way of life because they grew up that way and they only know how to live that way, but deep inside they carry many dilemmas" (216).

I shall present other answers through the dimension of characteristics. First of all, I shall consider the quality of religiousness which ranges from deep to shallow. I shell also deal with formal religiousness, which the believers recognize in theoretical knowledge of the Bible and other religious literature, prayers and missionary activities, the frequency of church attendance and how they behave in church.

The Religiousness of Children Born into an Adventist Family

Religiousness is the first characteristic of the child who has grown up in an Adventist family. The Adventist life style and education serve to transmit the religion to the next generation. The effects are recognizable, although not always desired. On one hand, there are answers filled with satisfaction and pride. On the other hand, there is dissatisfaction because all attempts and efforts in regard to the religious education of the child have not had the desired effect.

Religious education has produced "a child with spiritual qualities" (84); "diligent, spiritual, without fanaticism. He has the assurance of God's guidance who is his friend. His face shows no worries. He is always happy and always ready to understand and help others" (134). They have more certainty in everything because they have faith in God" (152). "They pray, study the Bible, honor their parents and older people" (87); "They know the

Bible better" (3); "They have the habit of going to church every Saturday" (25); "They always stand up for the truth, even when their actions are not in harmony with the teachings" (4); "He does not swear. He prays to God. He is fearful of the consequences" (27); "If he receives the right education, he is reliable and a true example for the church and society" (57).

However, the believers are not completely satisfied because the problem arises from saturation with excessive religion. The children express this in different ways. "Spirituality becomes something ordinary, a form, something which cannot be achieved in one's life. Such a child has no comprehension of the essence of faithfulness to God and a relationship with Him" (45); "Spiritual things are boring for him because he knows everything, a true little Laodicean" (52); "He is well instructed in religion, but at the same time, dissatisfied" (59); "He fears man than God. Religiously, he is lukewarm. His prejudice is great" (75); "Many come to church out of habit, leave the worship service and are naughty as any other children" (130); "Too much of the spiritual, the traditionalism, the desire to try what is on the other side of godliness, well balanced, the majority have good working habits" (42); "He loves the church, friends in the church, comes to worship services, takes part in them. But he is not much interest in a deeper knowledge of the Bible. He has his own circle of friends" (43).

The religiousness of children born into an Adventist family is frequently criticized by those who come from non-Adventist families and who have just started to attend church. This is because "they have their club in the church – known as the natives, frequently closed to newcomers. They do not know the Bible very well. They study their lesson because they have to and so on. They are Adventists on the 7th day, and only then, because

they have no time for other church activities except on the Sabbath morning" (156). "They are full of self confidence, but not interested in a deeper study. They are frequently bored during services" (163).

Maybe that is all caused by the fact that these so called *natives* have come to know God gradually and have become friends with Him. Therefore, they are not inclined to mysticism or a fanatical expression of religiousness. Or they might be less fearful of God because they have known Him for quite a long time and He has always been good to them and did not punish them, even though their parents sometimes threatened them with that.

The difference between those who have grown up with religion and those who have met God later is also in the fact that the latter know the moment of their "conversion". That is the opinion of parents who say, "I think that he knows a lot. He does not recognize the moment of his conversion, but still knows good and bad. Sometimes he is conceited because he knows the *truth* since birth" (30). One pastor thinks that "such children are usually without any spiritual experience" (85). A teacher of Religious Knowledge thinks that those children are "without a living experience with God because they have received a ready-made religion and do not have to exert themselves or to struggle" (132).

As far as their attitude to the church is concerned, the believers think that the child who is born into an Adventist home "loves the church and friends in the church, attends services, takes part in them" (43). He "plays, sings nicely, and recites with no stage fright" (39). He "has a well-developed church life" (49), "and has learned to love the church" (67). That is all good but one of the Pastors thinks that "He is too independent and does not respect God's house" (47).

Family Relationships

Concerning the category of family relationships, the believers think that "if the parents of those children are truly believers, then the children have a really wonderful ambient and can be Christlike children" (119). "Form early childhood they grow up in a healthy environment, have a healthy diet, receive a musical education and are calm" (122). Children "follow father and mother" (165) in their religious life. However, some believers think that is not that good because children are "without a personal experience", "mother says so" (60) and "more easily submit to authority" (168).

Although children in Adventist families are "better educated" (1) and have more respect for their parents and older people" (87), some believers think that these children are overprotected. A picturesque description which one of the pastors gave is that they are "like a chicken in a cage" (71). The pastor points to the family relationship in which strict rules of behavior dominate, as well as restricted autonomy of movement and getting to know everything which might "drag the child into the world". Maybe that is why these children develop an irresistible desire to get to know life on the other side of the fence, "the desire to feel the world" (79).

The Relationship Child – Society

According to the answers on how the children raised in an Adventist family deal with the social life, "those children are isolated from society and do not get on well in it although they, morally, are aware of their place in the society" (84).

A young person has written that a child is "unprepared for the jungle called real life" (207). A pastor has a similar outlook

and says that they are "unprepared to face the realities of these times" (81). Other respondents share similar opinions: "They do not know worldly manners" (21); "He has a church life, but for the world they are naïve" (49); "As if they do not know how or what to do" (104); "They do not know true life" (121); "He is withdrawn. He is resourceful among his peers but not outside that circle" (54).

It seems that the youth are aware of their own lack of knowledge of the society in which they live, so there arises a spontaneous desire in them to get to know it. "They are isolated, they express a desire to know the forbidden" (55). "An everlasting desire to see and know what is on the other side, trying to reach it, adapting to worldly habits, which is usually comical" (92). "Forever leaning towards the world in a desire to try the forbidden fruit etc." (101).

A theology student says that the Adventist child "feels at home when he is in church if he has his friends around. But in the years 11 – 18, he has an irrepressible urge for the world which he does not know" (107).

The Characteristics of Interpersonal Relationships

A group of answers of the respondents creates a category concerning interpersonal relationships. It is said that the child raised in an Adventist family "has more knowledge of interpersonal relationships than other children" (6). "He is sociable" (5), "cheerful and sure in communicating, he knows what he wants and is psychologically stable" (55).

The respondents compared the personal characteristics of the young people who have come to church since birth and those young people who have recently started coming. They noticed

that the child born into an Adventist family was "obedient, well-educated but a little withdrawn, not aggressive. By contrast, the child who has come from the world is more aggressive, more imposing, more ambitious" (151).

On the level of behavior the Adventist child is "refined and polite" (74). He "does not drink, smoke, swear, does not wear conspicuous ornaments, has a decent vocabulary" (35). He "tries to be honest" (94) and "is willing to help" (138). He is able to "control" his behavior (160) and "knows perfectly how to control his feelings" (147). A young person comments that, in reality "it stifled the temperament! Making a model of a good, polite, quite, well-educated, humble, obedient child" (202).

Mental Health

The characteristics of Adventist children, according to the answers of the believers, dealing with psychological and general health, point to the trust in the life style which they have embraced. Believers, without exception, think that children from Adventist families are altogether healthier in everything because neither the parents nor the children use alcohol, tobacco, coffee, any type of drugs, not even the harmful seasonings. In the aspect of temperance there is no letting up. The family life style is "without alcohol, tobacco, drugs" (64) and the results are that the child is "psychologically healthy" (74), "psychologically stable" (55), "well-balanced" (76). "Because of a healthy diet he is healthier, more intelligent and psychologically stable" (154). And not only because of that, but "they are more psychologically stable because of a better education and a trust in God" (229).

One of the pastors noted that the child raised in an Adventist home was "more self-confident, realizes the importance of life,

is more communicative, easier establishes his life goals" (62). A theology student also thought it an advantage that the child "gets the answer from early childhood to the existential question of life" (90). However, children who come from Adventist families "frequently grasp very late that it is an advantage to be an Adventist" (103).

The effects of a religious education are seen mostly in the area of belief and practice of the religious forms of behavior. However, it seems that religiousness does even more and reaches into the other parts of the personalities which the believers appraise and evaluate amongst themselves. There remains still a list of characteristics of children who are born into the church.

Positive traits: "sincere" (2); "obedient" (4); "polite" (13); "quite and hospitable" (14); "modest" (16); "calm" (22); "naïve" (24); "independent and courageous" (40); "industrious" (41); "good student" (51); "trustworthy and faithful" (57); "dependable" (62); "noble" (76); "good-natured" (103); "reserved" (192).

Negative traits: "unstable" (8); "too independent" (9); "naïve" (24); "shy" (34); "hypocrite" (37); "rebel" (46); "curious about the forbidden" (55); "spoiled, willful" (57); "proud, and shows off in church" (65); "inclined to criticize in a biased way" (66); "sensitive" (102); "has not tasted everything in life" (158); "credulous" (220); "reserved" (228).

Self-Image of Young Adventists

The 15th question in the questionnaire about the Adventist family asked: What is the view that young people raised in an Adventist family have of themselves? The answers to that question can be classified into several categories. The majority of respondents think that children from Adventist homes have a positive

self-image. Then, there is a category in which they think that they are inferior. This is shown in the answers which precisely determine situations when they feel superior and those when they feel inferior. Some respondents think there is no essential difference, although, at first glance they seem more self-confident. "I don't know. At first glance they seem more self-confident and sure in themselves. In any case there is no essential difference," (1).

The answers of those who think that children from Adventist families have a more positive view of themselves describe this in different ways, so I will quote several answers: They think "that they know everything" (4). "They have more self-confidence and value themselves more highly" (19). They think "that they are human beings worthy of honor" (74). "Sometimes they may think that they are superior to others" (105). "I am rich and have need of nothing" (115). "Overall, they full of themselves" (120). They think "that, by birth, they are better than others. I think there are many fashionable, haughty people precisely because of that" (121). "They think that they are more perfect than worldly children" (124); "They think that they are better than others and more moral" (145); "Overall they are conscious of their values" (168); "They rate themselves as God's servants" (169); "I think they have more self-confidence" (149).

The answers which show negative self-image in children from Adventist families are not that numerous, so they will be quoted in their entirety: "Those who have not understood the heart of the matter are ashamed and burdened with that" (8); "They have an inferiority complex" (42); "They think that they are worth less than others" (45); "A lower rank in the society" (64); "That is a burden, or something they have accepted as their lifestyle. Many have different complexes, most have an inferiority

complex because they are underestimated in life" (96); "In relation to the world in which they live, they have an inferiority complex. They think that many things are denied to them in life and that worldly young people have an advantage compared to them" (140); "They frequently feel less appreciated, unaccepted, rejected. Sometimes they cannot feel as part of the church, nor of the world, so they are somewhere in between" (144).

Here we can notice that the Adventist life-style and its religion are not equally accepted in society. In some circles Adventists were underestimated which is reflected in their self-image. On the other hand, their self-image could be endangered by the knowledge which is given to them in church, that they are not yet good enough, "that they are not perfect, that they are not happy" (102) because "when they are confronted with sin, they realize that they are only feeble mortals" (81).

In the fourth category, there are answers that emphasize both extremes: "Overestimation in the religious circle and underestimation in relation to the world" (28). "Sometimes undefined, at other times they share an image of sophistication – those who are more worthy" (68). "Some are conceited, others are dissatisfied, they feel denied many things of this world" (37). "They think that they are much better or much worse than others" (103). "I think that they think they are more fortunate in some things but misfortunate in others" (111).

At the end of this part of the research we may conclude that the adolescent self-image, according to the opinion of the believers themselves, can be both positive and negative, both "realistic and idealistic" (157). Even at the same time, the same person may have a good opinion about some parts of their own self but bad about another. One of the respondents thinks that "the

self-image depends on the material status of the family" (75), while others think that it depends on society: "It depends which society you come from, village or town. Those from the village are more reserved, modest; those from the town are more outgoing and more communicative" (57).

A pastor's wife said that "they should be asked about their self-image" (32). Also a theology student thinks that "they would best be able to say themselves" (106). I hope that the quantitative analyses of the answers of the adolescents about themselves will solve the dilemma about the difference between Adventist youth and their relation to the general youth population.

THE DIFFERENCE BETWEEN ADVENTISTS AND THOSE AROUND THEM

Religious traditions are neither good nor bad,
they simply exist concurrently, or one behind the other,
showing that people solve their problems in different ways.

Đuro Šušnjić

In this part of the research I will show the results of the quantitative data analysis of the questionnaires filled out by adolescents age 13 – 19 and their parents. The questionnaire was made up of 264 closed-type questions in which the adolescents appraised themselves, their family, and their religion. The parent questionnaire was made up of 92 questions.

The total number of adolescents included in this research was 447. Of that number 224 adolescents are believers of the Seventh-day Adventist church and make the basis for the experimental group. Another 223 adolescents came from the general population who make the basis for the control group. In each group the respondents formed three groups according to the religious affiliation of their parents.

Of 224 young Adventists, 130 live in a two-parent family where both parents are Adventist; 23 live in a family where one parent is Adventist and the other is an atheist or a believer of another religious institution; 36 adolescents have parents who are not believers, i.e. in the main are atheist, while 35 did not go into the sample. Of 223 adolescents from the general population, 140

live in families where both parents are Orthodox, 20 adolescents live in families where one parent is Orthodox, 33 live in atheist families. The other 30 respondents were not entered into the sample for the processing of the information for the following reasons: live in an incomplete family, belong to a non-Christian religion, or did not answer all the questions).

Each of these groups served to shed light on the nature of the religiousness and self-image of the adolescents who live in such families. However, the basic sample of this research is the group of 130 adolescents who live in Adventist families, and their parents.

All the adolescents at the time of the testing received a questionnaire for their parents which they should have brought to the church or school for the next day. In the experimental group of altogether 130 adolescents, 37 fathers (28.46%) and 40 mothers (30.77%) answered the questionnaire while in the control group of 140 adolescents 39 fathers (27.86%) and 43 mothers (30.14%) answered. Of 33 adolescents both of whose parents were Atheist, 7 fathers (21.21%) and the same number of mothers answered the questionnaire. On the basis of that number of parents who were willing to cooperate, a conclusion can be drawn about the difference between parents of the adolescents.

The Results of the Factor Analysis

As the subject of this research is multivariable it was necessary to so organize the research to embrace as large a number of variables as possible. The number had to be optimally large and representative, so that I could gain more information of their correlation. In order to examine the mutual correlation of the differ-

ent dimensions which were embraced in this research, I used the linear correlation coefficient.

The inter-relationship of the psychological dimension with the inter-correlationary matrix shows that there exist a large number of statistically meaningful high and moderately high correlations. From that large number of variables it was necessary to establish a small number of basic variables or factors which explain such mutual connection. Therefore, I used the factor analysis, the method of principal components analysis. The separated latent variables or factors are shown in Table 4.

Table 4.
Characteristic roots and explanations of parts of the manifest variable variants.

FAC	LAMBDA	%	CUMULATIVE %
1	4,75001	69,0	69,0
2	1,21533	17,6	86,6
3	0,47387	6,9	93,5
4	0,29863	4,3	97,8
5	0,12539	1,8	99,6
6	0,02523	0,4	100,0

Typical value, Lambda (eigenvalue), serves to separate the most meaningful latent variables. We carried out separation by the Guttman-Kaiser principle which says: in the further treatment we take those latent variables whose typical value is greater than 1. From 11 independent variables factor analysis singled out two principal components or two factors which explain 86.6% of the common variance of the whole system.

Table 5.
The main components – factorial matrix

VARIABLES	FAC 1	FAC 2
OBSERVED CONDUCT OF MOTHERS		
Warmth	0,65035	– 0,38602
Aggressiveness	0,70025	– 0,36010
Neglecting	0,69697	– 0,29924
Rejection	0,78370	– 0,39709
OBSERVED CONDUCT OF FATHERS		
Warmth	0.61626	0,41341
Aggressiveness	0,66998	0,40575
Neglecting	0,70926	0,33004
Rejection	0,74485	0,48047
FAMILY EDUCATION		
Autonomy-control	0,62193	– 0,08829
Inducing-preventing	0,68014	– 0,06198
Religious education	– 0,02945	– 0,04962

On the basis of the obtained data of the factor analysis shown in Table 5, we may conclude that the first main component presents a general factor about the behavior of the parents. The first factor, which explains 69% of all variances, takes in all the family variables: the perceived accepting-rejecting from the mother (with a high saturation of 0.78), accepting-rejecting from the father (0.74), care-neglect from the father (0.71), non-aggressiveness - aggressiveness from the mother (0.70), inducing-preventing (0.68), non-aggressiveness - aggressiveness of the father (0.67), emotionally warm-cold mother (0.65), autonomy-control (0.62) and warm-cold father (0.62). Some variables, the observed behavior of the father, from this factor also shows itself in other factors but with a lower saturation. That shows that the father, apart from the combined role of parent, can be marked

as an authority figure in the family and the carrier of the family identity, and also the one who transmits religious values.

On the basis of the results of the factor analysis for dependent variables, it may be concluded that from 15 dependent variables two fundamental factors are separated, which explain 82.4% of the common variance of the whole system, shown in Table 6.

Table 6.
Characteristic roots and explanation of the parts of the manifest variable variances.

	LAMBDA	%	CUMULATIVE %
1	4,93886	54,5	54,5
2	2,52131	27,8	82,4
3	0,87970	9,7	92,1
4	0,47069	5,2	97,3
5	0,11217	1,2	98,5
6	0,07327	0,8	99,3
7	0,06072	0,7	100,0

According to the factorial matrix shown in Table 7, it may be concluded that the first principal component (factor 1) which explains 54.5% of the sum of the variances, presents a general factor of the self-image. This factor brings together the following basic variables: psychological health (with a high saturation of 0.82), emotional stability (0.81), social relationships (0.73, body image (0.73), coping with frustration (0.70), impulse control (0.69), adjustment (0.67), family relationships (0.61), educational goals (0.48), attitude to sexuality (0.38) and morals (0.37).

The second principal component (factor 2) is mostly saturated by the variables for the appraisal of religiousness. The sec-

ond factor is defined by variable: life-style (0.79), attitude to the church (0.79), attitude to God (0.72) and the way of salvation (0.58).

Table 7.
Principal components

VARIABLE	FAC 1	FAC 2
Impulse control	0,68979	0,10362
Emotional tone	0,80775	– 0,11383
Body image	0,73308	– 0,24770
Social relationships	0,73445	– 0,11606
Morals	0,36977	0,31068
Educational goals	0,48061	0,22961
Sexual attitudes	0,38382	– 0,36464
Family relationships	0,61122	0,12277
Dealing with frustrations	0,70395	– 0,00409
Mental health	0,82323	– 0,13295
Superior Adjustment	0,67263	0,04724
Attitude towards God	0,29918	0,72446
Way of salvation	0,32203	– 0,58377
Life style	0,12869	0,78796
Attitude towards the church	0,09835	0,78681

On the basis of the factor analysis of dependent variables in this research, one may conclude that two basic factors stood out: the attitude to oneself and one's family members and attitude to God and religion in general. The variables in this research were grouped into three essential factors: family, religion and self-image. The variable "religious education" is set apart as a special variable. Such results give us the right to treat the data and organize it according to subject entities: the Adventist family and religious education, religiousness and self-image.

The Difference between the Adventist Family and the Family in the General Population.

The results were obtained from two samples of the respondents which were made up of adolescents E-group (1) and K-group (1). The results were processed by discriminated analysis. In the first sample there were 130 adolescents from Adventist families and in the other 140 adolescents from the general population. The results of the questionnaire which the adolescents' parents filled in I also processed by discriminated analysis.

The objective of this part of the research was to determine whether there existed a statistically meaningful difference between these groups of respondents in the overall system of dependent and independent variables. If such a difference exists, i.e. if the null hypothesis can be rejected, I have to determine which variables contribute most so that the samples of the respondents significantly differ. The set objective is realized by the processing of data by the canonical discriminated analysis.

Differences between Adolescents

With this discriminated analysis only one discriminated function was proven statistically meaningful for discriminating groups of respondents in the examined discriminated space.

Table 8.
Discriminated analysis for adolescents

Coefficient of Canonical correlation	0,91682
Wilks Lambda	0,15945
Hi-squared	468,18875
Levels of freedom	26
Level of importance	0,00000

The intensity of the difference between the centroids of the groups is examined with the help of the value of the canonical correlation. The closer to 0 is this value, the closer are the centroids of the groups to one another (less difference between the groups) and vice-versa. It is considered that the canonical correlation lower than 0,60 is small. The canonical correlation from 0,91682 shows a great difference between the groups questioned. The intensity of the difference can also be explained by Wilkinson's Lambda and that with an opposite proceeding of the interpretation of the canonical correlation.

It is possible to compare the standardized coefficients of the discriminated functions for all variables whose linear combination originated with this function. Absolute values of the coefficients are taken to evaluate the significance of the contribution of certain variables to discriminated function. Since the absolute value of the coefficient is greater it means that it contributes more significantly to the discriminated function. As shown in Table 9, the greatest contribution to the differences comes from the variable of the family religious education and religious worships in the family – family worship. The second variable is life-style. The third variable which contributes to the differences is belief in God. So, adolescents who come from Protestant families have religious education every day in the family and weekly in the church. The content of religious education offered to children was certainly reflected in their attitude to life and their way of life, which was in harmony with the requirements of the church. Apart from that, adolescents from Adventist families experience God as a personal experience, as something normally present which determines all other activities. They trust in God more.

Table 9.
The standardized coefficients of the discriminated functions

Variable	Coeff.	Variable	Coeff.
Impulse Control	0,03966	Life-style	– 0,49447
Emotional tone	0,02551	Attitude towards church	– 0,09417
Body Image	– 0,00248	Warmth of the mother	0,17164
Social relationships	0,13492	Aggressiveness of mother	0,04713
Morals	– 0,10670	Neglected by mother	0,06600
Educational Goals	0,06678	Rejected by mother	0,05899
Sexual Attitudes	0,04127	Warmth of father	– 0,07347
Family relationships	0,12504	Aggressiveness of father	0,07446
Conquering frustration	– 0,11332	Neglected by father	0,23162
Psychological health	– 0,17605	Rejected by father	– 0,10537
Superior Adjustment	0,15251	Autonomy-control	0,07991
Attitude towards God	– 0,31548	Encourage-preventing	0,33181
The way of salvation	– 0,02850	Religious education	0,74018

However, taking into consideration the "sensitivity" of the coefficients of intercorrelation between variables, the content of this discriminated function, we shall try to explain on the basis of the structure of the discriminatory factor i.e. vector correlation.

The discriminated model can be interpreted as a separate type of factor analysis. The orthogonal factors are isolated in the space of the applied variables in order to show how the differences between respondents group in that space. In order to define the similarity between each variable and discriminated function we need to look at the product – moment of the correlation between each variable and discriminated score. This coefficient shows to what extent variables and functions are connected. When the value of the coefficient is great (close to +1.0 or -1.0), the function carries nearly the same information as that variable. When

the value of the coefficient is near zero, the variable and function have very little in common[417]. The structure of the discriminatory factor is presented in Table 10.

Table 10.
Correlation between discriminatory functions and variables

Variable	Correlation	Variable	Correlation
Impulse Control	– 0,034853	Life-style	– 0,501792
Emotional tone	– 0,014466	Attitude towards church	– 0,335017
Body Image	– 0,079270	Warmth of the mother	0,116462
Social relationships	– 0,020397	Aggressiveness of mother	0,070722
Morals	– 0,114150	Neglected by mother	0,089154
Educational Goals	– 0,036437	Rejected by mother	0,070747
Sexual Attitudes	0,110205	Warmth of father	0,024606
Family relationships	– 0,003035	Aggressiveness of father	0,061142
Conquering frustration	– 0,023611	Neglected byfather	0,069835
Psychological health	0,024280	Rejected by father	0,033780
Superior Adjustment	0,011315	Autonomy-control	0,143968
Attitude towards God	– 0,417277	Encourage-preventing	0,242456
The way of salvation	0,226555	Religious education	0,593880

Looking at the value of the coefficients it may be concluded that the function of separation is religion. Religion is found at the heart of family life and all activities which take place in it, as well as in the self-image of those adolescents who grow up in such families.

According to the correlation between variables and discriminated scores, the differences between the respondents originate in

417 Klecka R.W. (1980). *Discriminant Analysis*, Sage Publications, Inc. Beverly Hills, California, London, England

the family. In Protestant families religious education is dominant and the method and content of education are subordinate to this. Apart from this, the family atmosphere is authoritative and adolescents are conscious that they do not have a position of priority in the family. They know that their duty is to fit into the family milieu and to accept the rules of behavior. The consciousness that these are God' requirements and not rejection on the part of the parents helps the adolescents to preserve a good self-image.

The religiousness of the adolescents of the experimental and control groups is different in the dimension of sobriety-indulgence, trust in God, attitude towards the church, and the way of salvation. What determines a high position of trust towards God is in harmony with the position to a sober and ascetic life-style and positions of loyalty to the church as a dominant belief and justification by works. The next variable about self which contributes to the differences is the attitude towards other people or moral and also the attitude towards the opposite sex and sexuality. In the rest of the variables the difference lessens or there is no difference which can be seen in Table 11.

How far the experimental and control groups are from each other is shown by the centroid of the groups. The centroids of the groups are shown in standardized values. It is necessary here to notice how far the centroids are from each other.

The usual rise in the standard scale is from – 3 to +3 so, on that basis, the distance between the centroids is set. For the experimental group the centroid is 2,37383, while for the control group it is – 2,20427. The centroids of the experimental and control groups are quite far apart. This means that adolescents who come from Adventist families significantly differ from those from families

of the general population. These differences are seen in the following variables: the level of family religious education, everyday way of life which is influenced by religious teaching, trust in God, the attitudes of adolescents and the structure of self, attitudes towards the church as an institution, the methods of education in the family, giving personal freedom to children in behavior and decision making, in the emotional warmth of the mother, moral attitudes, and attitudes to sexuality.

Table 11.
PREDICTED GROUPS

The indicator of the quality of the discriminated function; the results according to the religious affiliation of the adolescent's parents

	1		2		Total	
Questioned Group	no. of subjects	Percentage	no. of subjects	percentage	no. of subjects	percentage
1	137	97,86	3	2,14	140	100,00
2	0	100,00	0	100,00	130	100,00

The Difference between the Parents of Adolescents

The objective of this part of the research was to determine whether there was a statistically significant difference between parents of the adolescents, separately for the father and separately for the mother, in the whole system of variables. Furthermore, I wanted to determine which variables contributed to difference among the samples.

Table 12.
Discriminatory analysis for the parents of the adolescents

Coefficient of the Canonical Correlation	0,93174
Wilks Lambda	0,10195
Percentage of the explanation of the variants	95,98
CHI– QUADRAT	337,92016
Degrees of freedom	48
Level of significance	0,00000

According to the results which are shown in Table 12, the coefficient of the canonical correlation of 0,93174 shows the big difference between the groups. With this discriminated analysis only one discriminated function is singled out as statistically significant for discriminating between the groups of respondents in the researched discriminated space of the variables. This discriminant function explains the difference with 95.98% of the whole system of variables.

As seen in Table 13, the greatest contribution to the differences comes from the variables of religious self: the life-style and belief in God. The father's behavior in the dimension of accepting-rejecting plays a considerable part. It seems that father was the key figure in the forming of the attitude towards religiousness and life-style in the primary family of the adolescents in the experimental group. This points to a patriarchal family. The contribution of the variables of the father's behavior in the discrimination between group of adolescents is not significant. This points to the change in the type of family.

It is essential to notice how far the centroids of the groups are distant from each other. The centroids for the parents who are believers of the Seventh-day Adventist church are 2,74139 for fathers and 2,54831 for mothers. The centroids for parents from

the general population are – 2,54831 for fathers and – 2,46391 for mothers.

Table 13.
The standardized coefficients of the discriminating function

THE VARIABLE SELF-IMAGE	
Belief in God	– 0,63836
Way of salvation	– 0,04890
Life-style	– 0,65637
Attitude towards the church	– 0,08513
Emotional tone	0,35348
Family relationships	0,20669
Goal of Education	– 0,05787
Social index	0,04790
OBSERVED BEHAVIOR OF THE MOTHER	
Warmth	– 0,25770
Aggressiveness	0,18088
Neglecting	0,08738
Rejecting	0,03776
OBSERVED BEHAVIOR OF THE FATHER	
Warmth	0,47853
Aggressiveness	– 0,25912
Neglecting	– 0,12257
Rejecting	– 0,06192

On the basis of these results it may be concluded that both amongst parents and amongst the adolescents, there is a statistically significant difference by variables which mark the style of the everyday living which is, to a lesser or greater degree, under the influence of religion. It is the dominant value that determines all the other activities. In the functioning of the family, fathers

are the bearers of more extreme positions. This means that they contribute more to the differences between the groups. Furthermore, in the Adventist family, they are the bearers of religious mediation. Apart from that, we may conclude that between father and mother in a religiously homogeneous family there are no considerable differences. Therefore, they can be treated as one group. On the basis of these centroids, we may see that there is no difference between Adventist – Protestant type families and those around them.

The coefficients shown in Table 14 indicate the relation between the variable and the discriminated function. The dominant variable, which contributes to the difference between groups in this research for parents, is first of all the life-style orientated towards abstinence from all types of substances that are detrimental to health. Temperance, as a life-style, is really a condition for belonging to the church, thus such a high value coefficient of – 0,9473 is not surprising. The variable of trust in God also has a very high coefficient of – 0,8944. It points to the presence of the everyday religious practices, such as prayer, reading the Holy Bible, discussions with friends about religion, as well as an inner trust that all that happens is according to God's will. Attitude towards the church is also a variable with a high coefficient of – 0,8543. This variable assumes a regular attendance at worship services in the church, identifying with the requirements of the church, a feeling of acceptance from other believers in the church. Educational goals for the children are also permeated with religious values in the Adventist group, which contributes to differences. Adventists want their children to acquire trust in God, to behave morally, to be versatile and active in the church. This will be discussed further in the following chapter.

Table 14.
Correlation between scores of the discriminatory function and the original scores of the variables.

Variable	Correlation	Level of significance
THE VARIABLE SELF-IMAGE		
Belief in God	– 0,8944	0,0000
Way of salvation	0,1589	0,0455
Life-style	– 0,9473	0,0000
Attitude towards the church	– 0,8543	0,0000
Emotional tone	0,1131	0,1557
Family relationships	0,2945	0,0002
Goal of Education	– 0,5390	0,0000
Social index	0,4821	0,0000
OBSERVED BEHAVIOR OF THE MOTHER		
Warmth	0,2852	0,0003
Aggressiveness	0,2758	0,0004
Neglecting	0,2070	0,0088
Rejecting	0,2614	0,0009
OBSERVED BEHAVIOR OF THE FATHER		
Warmth	0,2604	0,0009
Aggressiveness	0,0739	0,3543
Neglecting	0,1381	0,0825
Rejecting	0,1483	0,0620

On the basis of the discriminated analysis of the data it may be concluded that there are differences between Adventist families and those around in beliefs as well as in customs and behavior. The differences are most apparent in the fact that Adventists hold religious worship in the family. Their temperate lifestyle, belief in God, and loyalty to the church also make Adventist families different from those around. Furthermore, differences can also be seen in the goals of education of the children in which the religious system of evaluation is dominant and by the

methods of educating where discipline is dominant. The present differences in moral attitudes and the behavior of the youth points to a developed feeling of responsibility of Adventists towards others. On the other hand, they also indicate feelings of sinfulness and dissatisfaction with their own body. What are the differences in certain variables and in which direction they differ will be shown in detail in the next chapters.

Differences between Young Men and Young Women

Because the only natural difference between adolescents is their gender, everything else is socially conditioned, including religiousness. Therefore, I would like to examine the differences between young men and young women regarding the self-image variables, the religiousness, and family variables.

Of all the respondents (N=382), 174 were young men and 208 were young women. The goal of this part of the research was to ascertain whether there existed a significant statistical difference between young men and young women in the entire system of variables. If such a difference exists, I shall ascertain which variable contributes most to it. The set goal was realized by the processing of the data with the help of the canonical discriminatory analysis.

The intensity of the difference between the centroids of the groups can be examined with the help of the value of the canonical correlation and Wilkinson's lambda. It is shown that the differences between young men and young women are not particularly distinct but they exist in some variables. With this discriminated analysis only one discriminated function is proven statistically important for the discrimination between the groups of respondents in the researched discriminated space of the variables of self-image, religiousness and family variables.

Table 15.
Discriminated analysis for young men and young women

Coefficient canonical correlation	0,60995
Wilks lambda	0,62796
HI-square	170,99064
Level of freedom	25
Level of significance	0,00000

Centroid of the groups are:

For young men 0,83936
For young women – 0,70215

Standardized coefficients of the discriminated function for all variables by which linear combination and their function were made show that the greatest contributor to the differences is the variable - attitude towards sexuality. Its coefficient is – 0,90921. Young men and young women, regardless of the religious affiliation of their families, differ the most in the attitude towards sexuality. Furthermore, the young women are generally more conservative and unsure. By contrast, the young men are pronouncedly open, maybe even aggressive.

It is interesting to see the prediction is of the groups, which is the indicator of the quality of the discriminated function in Table 16.

Table 16.
Prediction for the groups

	Young men		Young women		Total	
Group	No. of subjects	percent	No. of subjects	percent	No. of subjects	percent
Young men	134	77,01	40	22,99	174	100
Young women	47	22,60	161	77,40	208	100

On the basis of the results, it may be concluded that of 174 males, 134 subjects or 77.01% behaved in a clearly "manly way", which was emphasized by their openness and confidence in, above all, the area of sexuality. That is, 22,99% of the young men and 22.60% of young women differ from members of their own gender by their attitudes.

In order for us to understand the essence of these differences, I will cite some more data. The arithmetical mean of the variable attitude towards sexuality is 23.93 for young men and 30,96 for young women. The standard deviation is 6,49 and 6,61 for for young men and young women respectively. Therefore, young men and young women differ in their attitude towards sexuality somewhat more than a standard deviation.

Searching for the essence and the source of these differences, I made a factor analysis by the method of principal components, separately for young men and for young women, for the dependent variables. The separated latent variables or factors are shown in Table 17.

Table 17.
Characteristic roots and explained parts
of the manifest variables

	Young men			Young women		
	Lambda	%	Cumulative %	Lambda	%	Cumulative %
1	4,61301	50,0	50,0	5,24397	56,9	56,9
2	2,89127	31,3	81,4	2,46540	26,8	83,8
3	0,77012	8,3	89,7	0,70286	7,6	91,3
4	0,50354	5,5	95,2	0,54325	5,9	97,2
5	0,20955	2,3	97,4	0,17626	1,9	99,2
6	0,12894	1,4	98,8	0,05598	0,6	99,8
7	0,07606	0,8	99,7	0,02177	0,2	100,0
8	0,03145	0,3	100,0	– 0,01557	0,0	100,0

On the basis of the results of the factorial analysis it can be concluded that, of 15 dependent variables, two factors explain 81.4% and 83.8% of the common variance of the whole system for young men and women respectively.

Table 18.
Principal components

Variables	Young men		Young women	
	Factor 1	Factor 2	Factor 1	Factor 2
Impulse control	0,65281	0,11403	0,69762	0,13930
Emotional tone	0,79843	– 0,15587	0,80089	– 0,03948
Body image	0,70459	– 0,27733	0,74282	– 0,19166
Social relationships	0,73332	– 0,11065	0,74017	– 0,09435
Morale	0,29631	0,44844	0,47530	0,19267
Educational goals	0,48616	0,38247	0,58722	0,09033
Sexual Attitudes	0,34750	– 0,57849	0,36031	– 0,27007
Family relationships	0,66224	0,11625	0,56044	0,15808
Coping with frustration	0,64993	0,01869	0,75257	– 0,00468
Psychological health	0,78079	– 0,11201	0,84731	– 0,12303
Superior Adjustment	0,66561	0,06432	0,67892	0,05104
Attitude towards God	0,23983	0,74928	0,29612	0,72674
Way of salvation	0,28905	– 0,52671	0,39024	– 0,62554
Life-style	0,08338	0,80179	0,12693	0,78328
Attitude towards church	0,09263	0,75533	0,01589	0,83956

According to the factor matrix shown in Table 18, it may be concluded that the first principal component presents a general factor of self-image. The second principal component is saturated with variables for the appraisal of religiousness.

With the young men, morals and the attitude towards sexuality depends more on religion. The more religious they are the

more secure they are in their moral attitudes and behavior and the more conservative about sex.

The young women, regardless of religiousness, are more conservative about sex and that is projected in the variable self-image. The family is more important to the young women, and families are more restrictive towards female children. That is, Serbian traditional family has for a long time nurtured different attitudes towards male and female children. This occurs also in the modern family when it comes to sex education and behavior of the youth.

The previous results have been obtained from the complete sample of 382 adolescents. In order to examine the difference between young men and young women on the inside of the religious group and the general population, I examined the significance of the difference between the arithmetic means of variables for E group N=130 (65 young men and 65 young women) and K group N=140 (67 young men and 73 young women).

According to these data, the difference between young men and young women who come from Adventist families are significant only in the following variables: emotional tone, body picture, attitude towards sexuality and attitude towards the church. In all the other variables the difference between young men and young women are not statistically significant. Inside the control group, the difference between young men and young women are on the same variables and in the same direction. The only additional difference occurs on the variable morale which shows that the young women have a more developed super ego than the young men (M=29,94%, SD=7,30 for young men while for young women M=27,04, SD=5,42, t=2,68; significant on the level of 0,01). In the variables of self-image, the differences be-

tween young men and young women within the group show that the young women, both in the control and experimental groups, in contrast to the young men, are more emotional, more dissatisfied with their bodies, and more conservative in relationships with the opposite sex. As these results show, the most significant difference between young males and young females is in their attitude towards sexuality (E group: M=26,67, SD=5,88; for young men M=31,78, SD=7,92; for young women t=4,16; significant for the level 0,01; K group 20,82, SD=5,46; for the young men M=29,75, SD=5,53; for the young women t=9,61; significant for the level 0,01).

[A lower score in the crude results represent a higher level of self-image]

Attitude towards the church is the only statistically significant variable among the religiousness variables. It is interesting that the young men, in contrast to the young women, are more loyal to the church and feel more accepted in the church. The churches from time immemorial were meant for men, but women frequented it more. Apart from that, in church there are many more rules and prohibitions aimed at women rather than men. Probably that is why criticism comes from both sides. Was it not Eve, a woman, who was the last perfection of God and the first disappointment? Young male Adventists are most loyal to "their" church, defend it and speak up for it, and and feel the best in it. This is especially true for the young men who were born in an Adventist family (M=22,36, SD=4,20 for young men and M=24,58, SD=4,05 for young women; t=3,06, significant for the level 0,01). At the other end of the dimension, there are young women from the general population who relate to "their" church with dissatisfaction and criticism (M=30,28, SD=6,08 for young men; M=32,89, SD=5,77 for young women; t=2,60; significant for the level 0,01).

On the family variable there was no statistically significant difference between young males and young females within the experimental and control groups. Therefore, in the continuation of the text, I shall look at the young men and young women together. Nevertheless, one should keep in mind the four listed variables in which the differences were found.

The Differences between Children of Pastors and Children of Believers

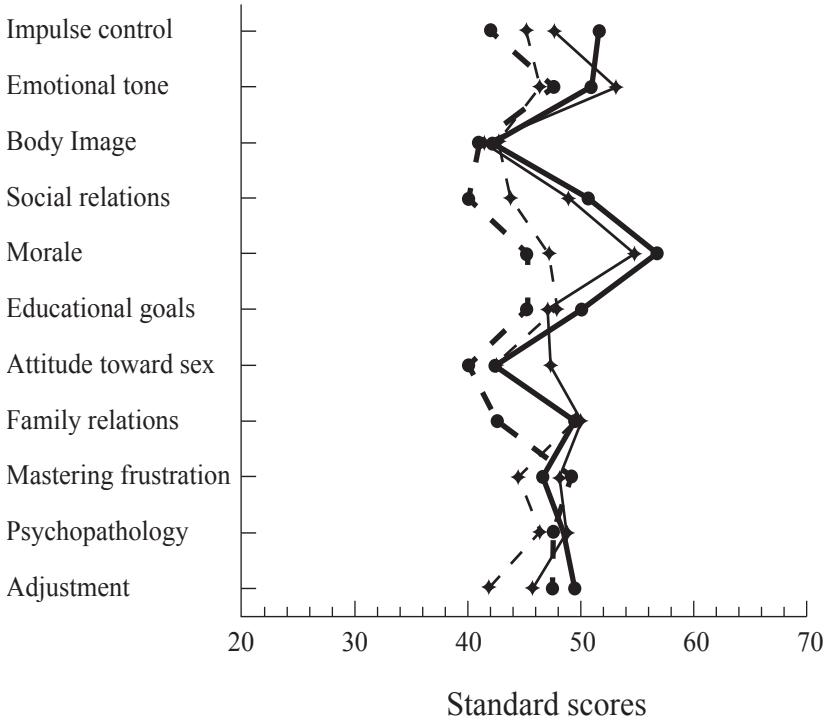
Adventists who come from Adventist families in the Adventist jargon are called "our children", "children born into the church", "children born into the truth". In American literature the term "biological Adventists" is used, by which it is understood that their parents were baptized into the Adventist church before the birth of their children[418].

In the group of young people who have attended church since birth, there is a separate group of pastors' children. In addition the fact that their father is a professional, ideological leader in the church, they most often live in the same building that houses the church. The part of Pastor's children is to be example to other believers and a token of the success of the religion which their father preaches. Such a responsibility and the frequent change of residence can negatively reflect on the children, on the family climate, as well as on the style of education. That is why I shall compare the results of the pastors' children with that of the children of believers. The difference between the children of believers and pastors' children on the variables of self-image, religiousness and family are shown in Graph 1 and tables 5p, 6p and 7p found in the Appendix.

418 Dudley R. (1992) *Value genesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 188.

Graph 1: Self image of adolescents born in Adventism

Comparation of adolescents preachers family
and family of believers



Preaching daughter
Preaching sons
Daughter of believers
Sons of believers

Preaching daughter	N = 21	Daughter of believers	N = 44
Preaching sons	N = 19	Sons of believers	N = 46

The results of the research show that, between the pastors' children and children of believers, there is no statistically significant difference in any variable of self-image. Although the differences are not statistically significant, one can notice, as seen in Graph 1, that the young women who come from a pastor's family show a tendency towards greater dissatisfaction with the family relationships . Apart from that, pastors' sons have a somewhat better self-image than pastors' daughters. Especially emphasized are the high moral norm and impulse control, as well as the conservative attitude towards sexuality. However, that is not a characteristic of the pastors' children but of the believers in general, which will be shown in more detail in the following chapters. The differences are not statistically significant between the pastors' children and the children of believers either in the variables of religiousness or in the family variables.

According to the obtained results, it may by concluded that between the children of believers and pastors' children there are no statistically significant differences in the variables of self-image, religiousness, and the family variables. Adolescents who come from a religiously homogeneous family, regardless of the parents' professions, in this case the father, do not differ significantly. Even in the variables of religious self no statistically significant differences were found. This indicates an equal level of religiousness in the Adventist family, as well as the same life-style, and upbringing of children.

Such results confirm that the difference between "clergy and laity" is overcome. Pastors are not mediators between people and God, but every believer is free to establish a personal relationship with God. In addition, the father takes the function of a priest in the Adventist family. Adolescents who come from Adventist families have internalized the religiousness of the fami-

ly, acquired a trust in God, and formed such a life-style by which they are recognized. Amongst themselves they do not differ in their self perception, their families and their religion.

At the end of this part about differences, I shall compare the results of the control samples. I shell also answer the question whether there is a difference between adolescents who come from Orthodox and Atheist families in the general population of adolescents. The results are shown in Tables 8p, 9p, and 10p in the Appendix.

According to the shown results, adolescents who come from the general population do not differ amongst themselves in any variable of self-image. There is a difference in the variables of religiousness. The difference is that the adolescents who come from the general population of Orthodox families believe more in God, they are more loyal to the church, and want to do something for their salvation, unlike the adolescents who come from families whose parents are non-believers. Of the family variables the only significant difference is in the variable of religious education which is present in the traditional Orthodox families in the general population.

Such results show that the sample is well structured for the religious affiliation of the parents and the homogeneousness of the family. There are no differences in the following variables: impulse control, emotional tone, body picture, social relationships, morale, educational aims, attitudes towards sexuality, family relationships, conquering frustration, psychological health, adapting, life-style, warmth, aggressiveness, neglecting and rejecting, separately for the father and separately for the mother, autonomy control and urging – preventing. Therefore, the control samples 1 and 2 are good representatives of the general population.

In the continuation of the text, I shall use the expression "adolescents from the general population" for the control group, except where there are differences in the groups concerning the religious affiliation of the parents. There I shall present the results by groups which will help in the better understanding of the subject of the research.

FAMILIES OF ADOLESCENTS

''Every family is indeed a kingdom, a little church, and therefore a sacrament of and a way to the Kingdom. Somewhere, even if it is only in a single room, every man at some point in his life has his own small kingdom. It may be hell, and a place of betrayal, or it may not. Behind each window there is a little world going on''.

Alexander Schmemann

Goal of Upbringing

On the question addressed to parents "what do you want your child to achieve in his lifetime", seven different answers were offered, with four different degrees of importance. The low score shows the family has more goals which parents consider as important. High result points out that family has fewer demands for children's achievements.

Differences between arithmetical averages of E-group (mother 14,57 and father 13,92) and K-group (mother 16,84 and father 17,26) are significant on the level of 0,01 both for mothers and fathers. Fathers in Adventist family are especially inclined towards perfectionism and high goals, while the fathers in the general population are inclined not to burden their children with demands. How it looks like on the examples and which goals are preferred by parents, we will see in Table 19.

Table 19.

Distribution of parents' answers on the posed goal of upbringing

Possible answers	Pastors	Believers	G. population
I TO ACQUIRE HIGHER EDUCATION			
1. Very important	5%	16%	28.57%
2. Important	60%	22%	38.10%
3. Partly important	32%	38%	29.76%
4. Not at all important	4%	24%	3.57%
II TO HAVE A LOT OF MONEY			
1. Very important	-	4%	16.87%
2. Important	-	10%	34.94%
3. Partly important	92%	36%	39.76%
4. Not at all important	8%	50%	8.43%
III TO DEVELOP MULTIFACETED PERSONALITY			
1. Very important	88%	70%	69.05%
2. Important	12%	22%	28.57%
3. Partly important	-	6%	2.38%
4. Not at all important	-	2%	-
IV TO BE ACTIVE IN CHURCH			
1. Very important	72%	80%	1.19%
2. Important	20%	18%	2.38%
3. Partly important	8%	2%	34.52%
4. Not at all important	-	-	61.91%
V TO SHOW LOVE FOR THE OTHER PEOPLE			
1. Very important	76%	92%	52.38%
2. Important	24%	8%	34.52%
3. Partly important	-	-	10.72%
4. Not at all important	-	-	2.38%
VI TO GAIN LOVE IN GOD			
1. Very important	100%	98%	2.44%
2. Important	-	2%	18.29%
3. Partly important	-	-	41.45%
4. Not at all important	-	-	37.81%
VII TO BE FAMOUS AND POPULAR			
1. Very important	-	-	10.84%
2. Important	8%	4%	16.87%
3. Partly important	12%	12%	38.55%
4. Not at all important	80%	84%	33.74%

Parents in Adventist families are unique because in the upbringing of children they give priority to religious values with trust in God in first place. Pastors and their wives, with no exceptions (100%) consider that it is very important for their children to acquire trust in God. 98% of believers think that it is very important and 2% that it is important. Beyond any doubt, it shows that Adventist family children create community with God individually and have trust in God – this is the goal of upbringing.

Striving to get children to achieve popularity and fame has no importance in Adventist family, because 80% of pastors' family and 84% of believers says that they do not want it at all for their children. As for parents in the general population, 33.75% think that is not important that their children become famous and popular, while only 10.84% think it is.

The results for the control group show that 69.5 % think that it is very important that their children develop multifaceted personality and 28.57 % that it is important. That shows that parents in the general population have the goal of upbringing, which is set in official psychology in Serbian society. Multifaceted development is a priority goal in the general population, but also for the parents in Adventist family because 88% of pastors' families and 70% of believers' families think it is important.

In the general population, the less important thing is the child's activity in church (61.91), while for the Adventist family it is one of the priority goals: 80% of pastors and 72% of believers think that it is very important, but no parent said that it is not important.

Here, I want to emphasize that after acquiring trust in God, Adventists want their children to learn to show love to other people.

That is very important for 92% and important for 8% of parents; in the pastors' families, it is very important for 76% and important for 24% of parents. For parents in the general population it is also the second important goal, right behind multifaceted development of personality: 52.38% parents think that it is very important and 34.52% that it is important.

It can be indirectly concluded from this data that in the system of values of Adventists, God takes first place, other people second and personality of the child third. That is perhaps one of the reasons for Adventist children to feel less accepted compared to the general population where children take first place in the system of values.

When we look at the table from the perspective of goals set hierarchically, we see that higher education takes third place for the general population and fifth place for Adventist. These results show that only 5% of parents in pastors' family think it is very important for their children to achieve higher education, 16% believers and 28.57% of parents from the general population. Of course, not every child can achieve higher education, but it has no importance for many parents. The highest number of parents precisely from among the Adventist believers think that higher education is of no importance for their children (24%) and 38% that it has some importance. This can be compared to the general population where only 3.57% of parents think that high education has no importance and 29.17% that it is somewhat important.

If we take a look only at the pastors' families, we notice that they are more directed to the higher education of their children than families of believers. 65% of them think that education is important and very important, whereas 38% of believers think that

way. In any case, Adventists do not give priority to education as a goal of upbringing.

Having money is the 4th goal in importance for the general population, and 6th for Adventists. None of the parents from pastors' families think that it is very important or important, while 92% think that it is somewhat important. It seems that believers are more idealistic than pastors: 50% think that money is not important at all for their children, 36% that it is important to a certain extent, 10% that it is important and 4% that it is very important. That is also a confirmation of the fact that Adventist parents and children have no materialistic orientation, for only 4% of children said they would dedicate their lives to earn money and 50% said not at all. Adolescents are aware of the wishes and goals of their parents, because their answers overlap in the same percentage. None of the pastors' children agree to dedicate their lives to earn money, and it is the same for their parents.

At the end of this part of goals of upbringing in Adventist family, I can show the hierarchy of goals' importance which parents said were very important, in the experimental and control group. I will take the Adventist family into consideration as a single unit. The results of that comparison are shown in Table 20.

Differences between the experimental and the control groups are caused by religious belonging of parents. Parents in Adventist family give priority to religious and Christian values. On the other hand, the parents of the general population are directed towards secular and life here and now where the multifaceted development of personality, good human relations, education and money are the most important, whereas God and church take the last place in the system of values. Thus families raise their children according to the accepted ideology.

Table 20.

Hierarchy of goals of family upbringing

Adventists		General population	
To gain trust in God	99%	To develop multifaceted personality	69%
To show love for the other people	84%	To show love for the other people	52%
To develop multifaceted pers.	79%	To gain higher education	28%
To be active in church	76%	To have a lot of money	16%
To get higher education	10%	To be famous and popular	10%
To have a lot of money	2%	To gain trust in God	2%
To be famous and popular	0%	To be active in church	1%

Family Upbringing

"I have wanted to be like all other children, but I was beaten more than any other child"
(Ognjenović, 1971).

The results of the questionnaire "My parents" about the family upbringing are shown in Table 21 and Graph 2. Actions of parents on the autonomy-control dimension are described through 10 assertions, e.g.:

- I could work on my own;
- I always had to adjust to everything.

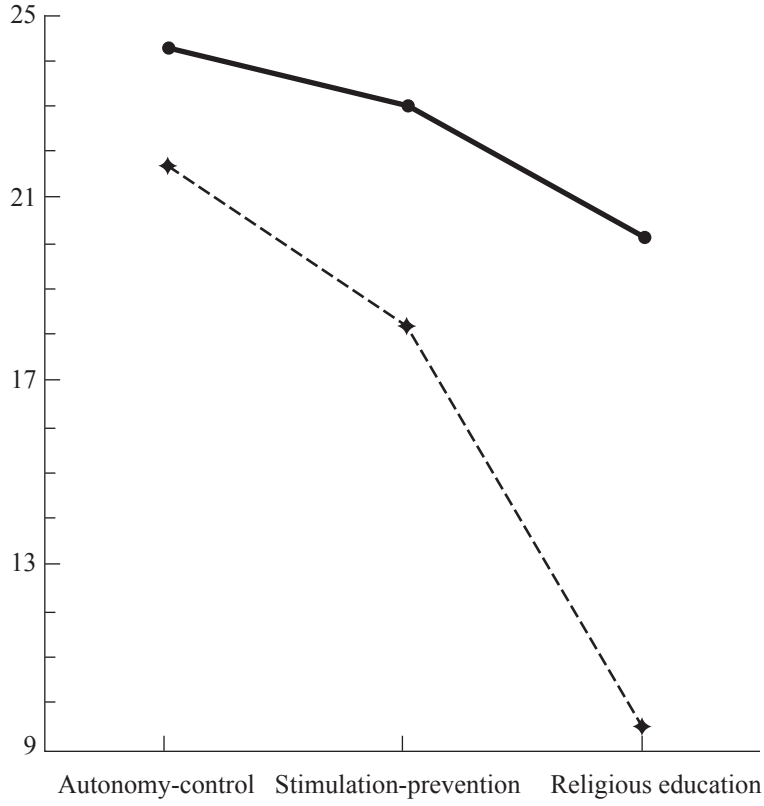
Table 21.

Arithmetical average values, standard deviations, t-test on family variables

FAMILY UPBRINGING	M	SD	M	SD	t-test	Level of significance
Autonomy-control	22.25	3.42	21.68	4.27	5.41	0.01
Inducing-hindering	23.03	4.41	18.21	4.28	9.11	0.01
Religious upringing	20.19	4.65	9.53	3.08	22.32	0.01

E-group N=130; K. group. N=140

Graph 2: Family upbringing



E-group: N=130, K-group: N=140
(a high score indicates authoritarianism and religiosity)

On the autonomy-control subscale a low result represents expressed autonomy of adolescents, and the higher result is the degree of parental control that is more expressed.

Differences between arithmetical average values of experimental and control groups are important on the level of 0,01. Based on those results, it may be concluded that the adolescent who originate from Adventist families are much more exposed to parental control and therefore have less autonomy in their behavior.

Actions of parents on the inducing-preventing dimension are also described in 10 assertions such as:

- I was rewarded even when I had no success;
- I was punished even when I've told them the truth;

Methods of inducing means encouragement and support for children to be persistent in what they have started[419]. Methods of inducing are implemented in the situations when a child advances successfully. They are also used when a child stumbles into difficulties and there is a need to use different means such as praise, approval, rewards, and promises to help a child to persist in work and development.

Methods of preventing and punishing are used to make impossible or difficult the expressing, appearing and stabilizing of certain knowledge, attitudes and behaviors that are opposed to the goals of upbringing. Every student is exposed to different influences including negative ones, and therefore attitudes, knowledge and form of behaviors that are not wanted can be found. Method of preventing is considered to be the last method, which

419 Potkonjak N. (1989) Metode i sredstva vaspitanja, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad

must be used when all other "positive" means are exhausted. It seams that quite the opposite happens in real life. The means of method preventing are: objection, reproach, critic, critic in front of the others, control, demands, prohibitions, commands, orders and finally punishments.

On the inducing-preventing subscale, low results point at the presence of method of inducing, while high scores show the implementation of the method of prevention. Differences between arithmetical values of experimental and control groups are important on the level of 0,01. Parents in Adventist families use much more the method of prevention compared to the general population.

Results also show that dimensions autonomy-control and inducing-preventing are in high correlation (r=0.61). This means that parents who encourage their children give them greater autonomy. Parents who prevent and punish their children control them more.

Table 22.
Distribution of answers on assertion:
My parents impose high demands

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. Always	5%	6.52%	10%	12.50%
2. Sometimes	40%	36.96%	28.57%	25%
3. Rarely	35%	35.87%	35.71%	34.37%
4. Never	20%	20.65%	25.72%	28.13%

Demands are not too high, but the restrictions are. Parents are restrictive and not demanding. They emphasize more what they don't want in the process of upbringing.

Musical education of the young in the Adventist family has an important place. Almost every child who has possibility, first of all because there was musical school in the place of living, has attended musical school or was educated musically in the church or privately. Every church has an instrument and the church needs the young people who will lead and organize the musical life in church. The spiritual music of the Protestant type is especially cherished. Almost all Protestant communities have similar hymns for religious services. No matter the culture of the community the Adventists live within, they accept the Protestant style of organizing the religious services and the type of singing. However, the young people are inclined to wear clothes, to listen to the music like the other people of the same age regardless of the religion, which causes conflicts in family. Parents in the Adventist family keep their children away from the influence of "world music", first of all through music education and classic and spiritual music, and also through prohibitions and restrictions. In pastors' families, 22.50% of parents do not allow their

children to listen to the different music. In the families of believers 21.11%, while in the general population only 1.43% of parents restrict the kind of music which will be listened to by their adolescents.

When these results are compared with the results of research in America, it may be noticed that the Adventists are similar wherever they live. In the American sample, 20% of parents always constrain what music will be listened to, whereas in our sample 22% and 21%, which shows that parents in Serbia are a little more restrictive, especially those from pastors' families.

Table 23.
Distribution of answers on assertion:
My parents restrict the type of music I listen

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. always	22.50%	21.11%	1.43%	-
2. sometimes	25%	21.11%	2.86%	6.06%
3. rarely	27.50%	18.89%	3.57%	-
4. never	25%	38.89%	92.14%	93.94%

According to the results from this table, it may be concluded that the parents in Adventist families are more selective regarding the different activities they will allow their children to be involved in. Spare time is very controlled, especially in the pastors' families where only 7.5% of parents do not allow watching television, while 67.5% do that sometimes or always. In the families of believers, watching television is more restricted than not. By contrast, parents in the general population are much more tolerable and interfere less in the spare time of their children.

For Adventists, watching television presents a special problem. It distracts children from work, but also influences negatively the moral behavior of young people, and therefore is a special subject that causes parental control. A lot of lectures in church are about the amoral scenes on television.

Table 24.
Distributions of answers on assertion:
My parents restrict watching television

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. Always	17.50%	20%	4.29%	6.25%
2. Sometimes	50%	38.89%	15.71%	18.75%
3. Rarely	25%	21.11%	18.57%	28.12%
4. Never	7.5%	20.50%	61.43%	46.88%

In American research, 22% of parents always restrict the time for watching television. In our sample that is 17.50%. Therefore, it seems that the Adventist in America have more problems with television, probably because of a richer and broader variety of programs offered. Other data shows that our parents are not more tolerable. Rather, they are unsure what to fight against. In the American sample, 31% of parents never restrict time for watching television, while in our sample 7.50% of parents from pastors' families and 20.50% of parents in the believers' families do so.

Table 25 shows that in the Adventist family children are punished more than the children from the general population. Only 5.38% of adolescents said that they were not punished by aforementioned means of punishment, compared to the 29.28% and 30.30% of adolescents from the general population. Besides, it may be noticed that a stick is used most when punishment is ex-

ecuted: 63.8% compared to 26.43% and 21.21% of the general population.

Table 25.
Punishing children in the family

Punishments	E-group		K-group		K-group (2)	
Slapping	26	20%	46	32.86%	11	33.33%
Pulling hair	5	3.85%	3	2.14%	2	6.06%
Punching head	3	2.31%	3	2.14%	0	0%
Switch	82	63.08%	37	26.43%	7	21.21%
Isolation	3	2.31%	7	5%	2	6.06%
In front of others	4	3.08%	3	2.14%	1	3.03%
None	7	5.38%	41	29.28%	10	30.30%
	130	100%	140	100%	33	100%

These results also prove that the means of punishment are offered religiously, for in the Bible it is written, "*He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."*[420], or "*Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."*[421] or *"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame"*[422].

However, there are also biblical verses that allow free upbringing: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."[423] and "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"[424]. However, the results

420 *Proverb 13,24*
421 *Proverbs 22,15*
422 *Proverbs 29,15*
423 Matthew 19,14
424 Matthew, 18, 3

show that parents mostly use the authoritative or restrictive upbringing. The goal of upbringing in the Adventist family is religiously oriented, and the methods are more influenced by Solomon's writings.

Based on this, one might say that the Adventist family is authoritative; it has a specific style of upbringing, as well as the specific methods and means used by parents. Parents in Adventist family pay great attention to disciplining the children. Upbringing consists of punishments and prohibitions. Behavior of children is more important than the motivation. In the Adventist family, it is thought that for the successful upbringing of children, discipline and severity are necessary, as well as obedience.

In general, it might be said that religious teachings have emphasized the authoritative character of upbringing, where submission of children to their teacher is necessary. Authoritative upbringing was emphasized in the medieval period, especially in the Jesuit church schools. Petar Stojaković[425] says that there are also elements of authoritative upbringing present in today's schools and families. The reasons for that is the lack of pedagogical culture and low education level of the parents and teachers. Stojaković also says it is easier to submit children to their parents through severity and threats, than to approach each child individually. Namely, it is more difficult to examine deeply psycho-physical development of children and characteristics of every child in order to choose the most adequate method of upbringing according to individual characteristics of every child.

425 Stojaković P. (1989) Autoritarno vaspitanje, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad

Religious Upbringing

Religious upbringing consists of accepting the religious view of the world, developing of trust in God, believing in salvation and eternal life, but also development of habits such as prayers, fasting and different church and family rituals. The religious upbringing begins in the family. Not only is the system of values formed and acquired in the family, but also the relations of young people to other factors of socialization which also depend on family, e.g. school and church.

The religious upbringing in family is deliberate and direct, but also indirect and accidental. In warm family atmosphere, parents develop positive religious attitudes and behaviors. Children accept messages through natural life and their own religiosity in verbal and nonverbal communication. Children may live in rigid and legalistic family atmosphere, which is quite correct, but because of lack of love, mercy and reality, it might cause rejection of such religion on the part of children.

Religious upbringing is observed as a dimension of different intensity. Parents can more or less work in the direction of transmission of religious values to their children. But, it might happen that some parents neglect their own family because they work too much in the church and help other people. In that case, children experience the church as a rival. If the parent has time to dedicate himself to church and always go there, but has no time for his family, children can indirectly feel that they are less important and not needed to both the parents and their religiosity. Alienation from family leads to the alienation from church and religion in general.

According to the results displayed in Table 21, the parents in Adventist family are fairly active in church, thus the upbring-

ing of children is in essence a religious upbringing. A difference between arithmetical average values between E-group and K-group from 3 standard deviation shows that parents in Adventist family raise their children religiously, through personal conversation and daily family religious services. In the sample of adolescents from the Adventist family, the intensity of religiosity transmission is shown in the following tables:

Table 26.
Distributions of answers to question:
How often has your mother spoken to you about her faith in God and experiences she has had with God?

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Never	10%	10%	64,29%	87.88%
Once a month	17.50%	13.33%	26.43%	12.12%
2/3 times a month	22.50%	18,89%	3,57%	-
Once a week	20%	11.11%	2.86%	-
2/3 times a week	15%	18,89%	2.85%	-
Once daily	12.5%	15,50%	-	-
2/3 times a day	2.5%	12.22%	-	-

Table 27.
Distributions of answers to question:
How often has your father spoken to you about her faith in God and experiences he has had with God?

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Never	7.69%	12.22%	72.99%	90.91%
Once a month	25.64%	16.67%	20.44%	9.09%
2/3 times a month	12.82%	22.22%	3.65%	-

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Once a week	20.51%	15.56%	2.19%	-
2/3 times a week	20.51%	17.78%	0.73%	-
Once daily	10.26%	10%	-	-
2/3 times a day	2.57%	5.55%	-	-

If we look at the percentage of parents who used more than once a week to talk with their children about religion, we see that more than 50% of parents seize this opportunity for religion's transmission. Dudley's comments on the results from the USA show that great possibility for transmission of faith and religious values are missed. Only 22% of fathers and 30% of mothers have talked personally once a week with their children about religion. 2% of fathers and 4% of mothers in the USA talk once a day about religion with their children, whereas in our sample 10% of fathers and 15% of mothers. We notice that Adventists in Serbia are more zealous regarding the religious upbringing of their children than parents in America.

Special attention is paid to the family religious services in Adventist family. According to the results of this research, almost 44% of pastors' families and 27% of believers' family maintain regular religious services in family; once a week and 2-3 times a week 41.6% and 36.36%, whereas in the USA 26% of Adventist families. In short, more than 85% of pastors' families and 64% of believers' families have family religious services at least once a week, whereas in American sample 49% of families.

All pastors' family have at least some religious services, whereas 14.77% of believers' families do not. In American sample, 26% of Adventist families never have family religious services.

Table 28.

Distribution of answers to the question: *How often your parents organize family religious services (prayers, songs, studying of spiritual literature outside the church)*

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Never	-	14.77%	80.46%	100%
Once a month	9.76%	11.36%	16.54%	-
2/3 times a month	4.88%	10.23%	2.26%	-
Once a week	19.51%	20.45%	-	-
2/3 times a week	21.95%	15.91%	-	-
Once daily	34.15%	20.45%	0.75%	-
2/3 times a day	9.75%	6.83%	-	-

Based on this result, we might conclude that Adventists in Serbia are very devoted to their religion, compared to their entourage. They are also more active in transmitting and cherishing of their religious values than the general population, even more than Adventist families from the USA.

Parents organize family religious services, which sometimes have a form of bonding and cozy talks, but sometimes they are compulsory and formal. The children's perceptions about those are seen in the Table 29.

Table 29.

Distributions of answers to question:
When you think about the family religious services or other religious rituals in your family, do you think they are:

Possible answers	Pastors' children	Believers' children	K-group (2)
1. Waste of time	5%	1%	22%
2. Interesting	10%	17%	53%
3. Very useful	85%	82%	25%

The attitudes of young people toward family religious services and religious rituals are positive. The majority of young people, 85% of pastors' children and 25% of young people from the general population consider religious services in family to be very useful. Only 1% of believers' children, 5% of pastors' children and 22% of children from the general population think that it is a waste of time. The majority of young Adventists have positive attitudes toward the religion of their parents.

From the "Valuegenesis" we find that 79% of young Adventists in the USA think that religious services are very useful and meaningful, as opposed to 13% who think they are waste of time. Thus, family religious services are more appreciated when they take place more frequently.

If we ask who has the leading role in those services, we have no data for Serbian families. From the American research, we see that father is the one who prays and reads the most at those services, certainly more than mother, while adolescent the least. According to the research "Valuegenesis"[426], the strongest family predictor of maturity and devotion to the faith is the quality of family religious services. The second most important predictor is degree of family care and support for adolescents. Family religious services are important factor in helping the adolescents to develop deep religiosity. It is interesting that something as simple as regular religious services can have such a significant influence on the personal attitude toward religiosity.

How often have parents talked about their faith in God with their children? Out of 54 of adolescents from the K-group whose parents never go to church only 5 had the opportunity to talk with

426 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

parents about religion and faith in God. From 66 adolescents whose parents go once a month to church 33 have never talked with parents about religion, and 33 have talked with parents about that topic at least once. Out of 20 adolescents whose parents go to church 2-3 times a month, 9 have never talked with their parents about religion, whereas 11 have opportunity to talk about it.

Table 30.
Frequency of parents' church attending

Possible answers	Pastors		Believers		K-group (1)		K-group (2)	
1. Never	-	-	-	-	54	38.57%	33	100%
2. Once a month	-	-	3	3.33%	66	47.14%	-	
3. 2-3 times a month	-	-	5	5.55%	20	14.29%	-	
4. Once a week	8	20%	53	58.89%	-	-	-	
5. 2-3 times a week	29	72.50%	25	27.78%	-	-	-	
6. Once a day	3	7.50%	4	4.44%	-	-	-	
	40	100%	90	100%	100%	100%	33	100%

We might conclude that the intensity of religious influence in family is much higher in Adventist families. Furthermore, it is correlated with going to church frequently. Parents who go more often to church also transmit their religious experiences to their children.

FAMILY COMPANIONSHIP

From Parents' Perspective

A variable with statistically significant difference between the Adventist families and the general population is an index of

friendship, where the difference between arithmetical average values between E-groups **(**for mother 22.55; for father 21.73) **and K-groups** (for mother 18.14; for father 17.36) is significant on the level of 0.01. Such results show that the members of Adventist family are more friendly and more inter-correlated, thanks to the contribution of family religious services.

On this variable, I have examined the friendship through the frequency of talks between parents and children, common meals, family religious services, going out and visits of friends. In the following tables, we see how often the family members bond through different activities.

Talking with Children

Table 31.1.
Distribution of parents' answers on the question:
How often have you done following things during the last month?

Possible answers	Pastors' families	Believers' families	General population
HAD GOOD CONVERSATION WITH YOUR CHILD AT LEAST 10 MINUTES			
Never	-	2%	2.47%
Once a month	28%	14%	14.81%
2-3 times a month	12%	14%	20.99%
Once a week	28%	24%	16.05%
2-3 times a week	24%	14%	14.82%
Once a day	4%	20%	22.22%
2-3 times a day	4%	12%	8.64

Talking with a child is especially interesting. In the general population, 22.22% of parents talk with children everyday. In 28%

of pastors' families and 24% of believers' families, those talks take place once a week. However, 28% of pastors' families reduced those talks once a month, which shows the neglecting of children, first of all in pastors' families.

Table 31.2.
Distribution of answers to question:
How often did you do the following things during the last month?

Possible answers	Pastors' families	Believers' families	General population
ORGANIZE FAMILY RELIGIOUS SERVICES			
Never	-	4%	79.27%
Once a month	4%	14%	19.51%
2-3 times a month	4%	2%	-
Once a week	8%	26%	-
2-3 times a week	40%	24%	-
Once a day	40%	28%	-
2-3 times a day	4%	2%	-

If we look at Table 31.2, we perceive that differences are mostly expressed in the frequency of religious services. When we start from what happened the least in the offered family activities, religious services never take place in 79.27% of families from general population, in 19.57% of families they take only once a month or during religious holidays. Only 1.22% of parents from general population say they have some form of religious service in family every day.

Yet, the Adventist family establishes its family union precisely through those religious services. Frequency of rituals is most expressed in pastors' families. In 40% of pastors' families religious services take place every day. In another 40% they are

held 2-3 times a week. Furthermore, when we take into account 4% who have daily religious services in the morning and in the evening, we might conclude that 84% of pastors' families have religious services. Believers' families have less time for family religious services. Only 2% organize those couple of times a day, 28% every day and 24% 2-3 times a week. Therefore, the most numerous are the families who have daily religious services. They are more in number than those who have weekly religious services, mostly on Friday evening to prepare for Saturday. Only 4% of families do not organize family religious services, which are proven to be the key of success for religious transmission.

Going for Walks or Shopping

Table 31.3.
Distribution of answers to the question:
How often did you do the following things in the last month?

Possible answers	Pastors' families	Believers' families	General population
GOING FOR A WALK OR SHOPPING AS A FAMILY?			
Never	12%-	10%	15.66%
Once a month	48%	48%	50.60%
2-3 times a month	20%	12%	9.64%-
Once a week	16%	20%	16.87%
2-3 times a week	4%	10%	4.82%
Once a day	-	-%	2.41%
2-3 times a day	-	-%	-

Second important category of family friendship for general population is going for a walk and shopping. 15.66% of families never do this, and 50% have one of these activities once a

month. Adventist families also go for a walk or shopping once a month in 48%.

Common Meals

Families are mostly together at meal time. In the general population 25.30% of families have all meals together, 30.12% have at least one meal together daily, 24% of families 2-3 times a weak, whereas 15.66% have it once a week. Only 1.22% of families never have meals together.

Table 31.4.
Distribution of answers to the question:
How often did you do the following things in the last month?

Possible answers	Pastors' families	Believers' families	General population
THE WHOLE FAMILY HAS LUNCHED TOGETHER?			
Never	4%-	2%	1.20%
Once a month	-	-%	-%
2-3 times a month	-	-%	3.61%-
Once a week	4%	2%	15.66%
2-3 times a week	24%	16%	24.10%
Once a day	44%	30%	30.12%
2-3 times a day	24%	50%	25.30

In Adventist population, 2% of believers and 4% of pastors are never together at meal times. Also, 50% of believers have twice as many meals together compared to the general population and pastors' families. That can be explained by the occupation and employment of believers, for they are mostly shop owners or unemployed. Thus that they can organize time taking into account their own needs.

Social Contacts

Table 31.5.
Distribution of answers to the question:
How often did you do the following things in the last month?

Possible answers	Pastors' families	Believers' families	General population
FREQUENCY OF VISITS FROM FRIENDS OR RELATIVES?			
Never	--	-%	-%
Once a month	28%	4%	12.34%
2-3 times a month	24%	10%	14.82%-
Once a week	16%	34%	19.75%
2-3 times a week	4%	24%	25.93%
Once a day	20%	16%	11.11%
2-3 times a day	8%	12%	16.05%

How often friends and relatives come for a visit? There are a significant number of families of the general population who are open for social contacts. 16.05% have couple of visits daily, whereas 12% believers' families and 8% of pastors' families have such visits.

Here it is interesting to notice the existence of 2 sorts of Adventist families: one sort is more closed to the social contacts- 28% have visits of friends once a month and 24% 2-3 times a month. Second group is less in number and it consists of pastors' families who have regular daily visits - 20% have visits every day and 8% have couple of visits a day.

It can be noticed that believers' families have their weekly cycle of associating. 34% have friends' visits once a week, which is a part of working cycle: six days of work and seventh day is for

resting and companionship. Believers' families are more open for social contacts than the pastors' families. That is understandable for the pastors, who by the nature of their work, are often far away from their friends and relatives. They also move more often and fit harder into their social community where they work and "not have life". And it is well known that a man cannot be sociable at his work as he is in family, when he is relaxed and without obligations. It is difficult to be intrusive, to meet new people again and again, waiting to be rejected or accepted.

Children's Friends

Table 32 shows the role of people of the same age in the life of adolescents. It also shows how much parents are acquainted with their children' friends. Based on the parents' answers, we might conclude that the pastors' families are mostly familiar with whom their children are associated with. Namely, only 8.33% of parents from pastors' families do not know whether friends of their children are religious or not. 16.66% parents from believers' families and 77.5% from general population were not interested to find out whether their children's friends are religious or not.

It seems that the friends of pastors' children are exclusively religious Adventists. 91.67% of parents answered that they knew that they were religious. 79.17% of believers know that their children's friends are religious, while only 4,17% have friends who are atheists. As for the parents from the general population, 15% of them answered that the friends of their children are atheists and 7.5% religious.

At the end of this part, I would like to compare some answers given by the parents with the answers given by adolescents.

12% of adolescents from believers' families answered that their mothers **spoke** with them 2-3 times a week, and twice less fathers. In the pastors' families, only 2.5% of parents have enough time to speak couple of times daily.

If we look at the matter of neglect, 10% of adolescents from believers' families answered that their parents had not spoken at all with their children about religion. I can repeat that the adolescents from pastors' families complain more that their father did not have enough time to answer their questions (7.5%), compared to the believers' children (5.56%) and finally to the children from general population (3.57%).

When we compare the parents' answers, we might notice that the parents from the general population and parents who are believers speak more with their children than the parents from pastors' families. Such data points out at the burden of pastors' families with the father's occupation and the reason for the children to feel lonely and abandon the religion of parents.

Family Atmosphere

There are a lot of recent works that emphasize the significance and responsibility of family atmosphere for developing a healthy personality. If the general atmosphere in the family is permeated with mutual confidence, understanding, love and friendly relations, it is most probable that the children will grow up with positive characteristics. Precondition for a healthy atmosphere is that the child was wanted.

The emotional relations of parents to their children can be observed through the dimension of warmth; on one end there is acceptance and on the other rejection. Accepted children are the

loved ones, whose parents find ways to express their love both physically and in words, but do it spontaneously and not forcibly. Children may recognize love without words: by kiss, touch, hug, look and smile. Parents who give compliments to their children, reward and praise them, by their actions answer the questions: do you love me, how much do you love me, how much do I mean to you? A child has to know and test parental love.

We are well aware of the fact that it is not easy to be a parent. These duties are numerous and long term. Not only the material giving, but also the emotional are also important. We have directed our attention to the importance of emotional climate. Unfortunately, one cannot give what one does not have. We are capable of love only if we were loved. Many parents who experienced rejection in childhood will repeat the same mistakes. In order to achieve a balance of psychic life, it is necessary to provide the uninterrupted flow of emotions in both directions, for the emotions thrive on exchange. Otherwise, an imbalance erupts in physic life. What man takes, that is what he gives, and that is a vicious cycle right from the beginning. Life should start out with love. However, life lets us down sometimes, and the more we look for love, the farther we get from it. The consequences of bad emotional relations in family are numerous. Luckily, some children do not react to pain. They struggle with a smile and look for a better place in the world. Children who struggle find emotional support: a friend, relative, church, God, anybody who is capable of loving, and the emotional exchange has started in a positive direction.

In what family atmosphere do parents in Adventist family bring up their children? We find out mostly from the adolescent answers to how they experienced their parents' behavior.

Behavior of Mother

Mother and her role in life, maintenance of health, happiness and development of child personality is irreplaceable. Her warmth, love and understanding are a basis for a child's good health. At the very beginning, a child estimates the behavior of the mother through his satisfied or unsatisfied needs, and gets a picture about the world that surrounds him. A child's first surrounding is his mother, than his family, relatives, school and church. They all exchange mutual messages in different ways. The results of the questionnaire about mother in the experimental and control group are presented in Table 33 and Graph 3.

Actions of mother on dimension love-warmth are described through 8 assertions, such as:

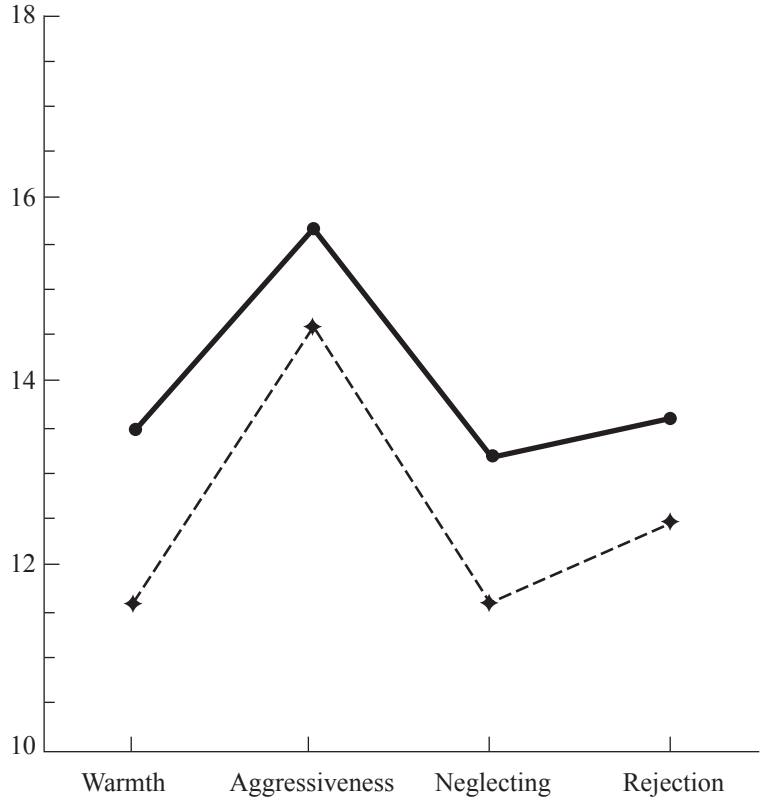
- My mother has always spoken nicely about me;
- She made me feel proud when I did something well;

Table 33.
Arithmetical average values (M),
standard deviations (SD) and t-test

Variables	E-group		K-group (1)		K-group (2)	
Mothers' behavior	M	SD	M	SD	t-test	Signific.of diff.
Warmness	13.45	3.70	11.56	3.36	4.38	0.01
Aggression	15.65	3.27	14.56	11.58	2.66	0.01
Neglecting	13.18	4.20	11.61	3.53	3.35	0.01
Rejection	13.61	3.89	12.46	3.20	2.66	0.01

On the subscale of love-warmth, the low result present high warmth, namely the higher the result the lower is degree of perceived mother's love. Adolescents from Adventist families emphasize strict love of their mothers.

Graph 3: Perceived mothers' behavior



E-group: N=130, K-group: N=140
(higher score indicates a higher degree of rejection)

When these results are compared with the results of my previous research[427], it might be concluded that the perceived behavior of mother in the general population did not change, although now we are living in time of crisis. Mothers are capable of giving love and being emotionally warm in any time and societal change. This does not depend on the sum of money that is at her disposal, or the crisis in the system of values and ideology. As for Adventist family, there prevails restrictive behavior, which influences how mothers behave. That is, they are more reserved when it comes to emotional exchange. We will see the example of that in Table 34.

Table 34.

Distributions of answers to the assertion:

My mother induced me to invite my friends and put effort that they felt cozy

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Always	35%	51.69%	65.94%	57.58%
Sometimes	32.50%	35.95%	20.29%	24.24%
Rarely	27.50%	6.74%	9.42%	9.09%
Never	5%	5.62%	4.35%	9.09%

The mothers of adolescents from pastors' families are less ready to invite the friends of their children and to bother about them. We can presume that the reasons are related to saturation with social life. Besides, there may be a fear of intruding into private life, for the family can never achieve the perfection of legalistic examination of religious life.

The children of believers have more opportunities to have friends, for their mothers are more willing to invite them for a

427 Kuburić Z. 1994. Porodica i psihičko zdravlje dece, Beograd: Preporod

visit (51.69%). However, that is still less compared to the general population of adolescents where this percent is 65.94.

Adolescents from the Adventist family grow up in the atmosphere of work, order and responsibility, where the emotionality is pushed into the background. Perhaps it is a *sufficiently* warm atmosphere where it is easier to learn obedience and religiosity, or perhaps the frustrations in private life are transmitted to the mother-child relationship. We can assume that the adolescents from the Adventist families are more demanding, taking into account that in Ellen White's theory of upbringing it is based on love and warm family atmosphere. I want to emphasize how the young *experience* the behavior of their parents, and not the *objective* behavior of parents.

Mother's actions on the dimension **hostility-aggression**, are described through the 8 assertions. Some of those are:

- She tried to hurt my feelings;
- She compared me with other children to my detriment.

On the hostility-aggression subscale, the high results present the expressed aggression, which leads to feelings of rejection. The difference of arithmetical values between experimental (15.6 5) and control group (14.56) show that adolescents from the Adventist family perceive more mother's aggression than adolescents from the general population. Aggression can be expressed both physically and verbally, e.g. by punching and unfriendly talking. Tables 35 and 36 show what it looks like in examples.

Table 35.
Distribution of answers to the assertion: My mother punched me even when I did not deserve that

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Always	2.50%	3.33%	0.32%	3.03%
Sometimes	17.50%	12.22%	10.00%	3.03%
Rarely	22.50%	18.89%	14.28%	21.21%
Never	57.50%	65.56%	75.00%	72.73%

There is a question whether we deal here with inner conflicts which can lead to aggression being transmitted to children, or with the severe love that looks for a way to the best upbringing.

Table 36.
Distribution of answers to the assertion: My mother compared me with other children to my detriment when I behave badly

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
Always	10%	24.44%	18.31%	15.15%
Sometimes	52.50%	32.22%	38.73%	24.24%
Rarely	17.50%	25.26%	21.83%	30.30%
Never	20%	17.78%	21.43%	30.30%

It might be seen from this table that more than 50% of adolescents have experienced 'painful comparison' where their mothers think that other children are better. Believers' children from the Adventist families experience this all the time in 24.44% of cases. They are probably first compared with the children from the pastors' families and than with children from "the world". But, it is not much better in the pastors families, for 52.50% of adolescents say it happens sometimes. It is still sufficient to cause pain and feeling of rejection.

Mother's actions on the dimension of indifference-neglecting are described through 8 assertions, such as:

- She has never paid attention to me until I have done something bothering;
- She used to forget events that I have considered important.

The high result also represents a high degree of perceived neglecting. Adolescents from the Adventist families feel more rejected.

The mother's actions on the dimension of undifferentiated rejection are also described through 8 assertions, such as:

- It seems to me that I was always annoying to her;
- She showed that she does not love me when I behaved badly.

The high result on this subscale means a high degree of child rejection from mother side. The results from E-group and K-group show that the adolescents from Adventist families feel more rejected.

All these results show that the behavior of mothers in Adventist families is more authoritative, compared to the general population. I suppose there are several reasons for such behavior.

On this matter, we can ask how much religion has contributed, by its overly harsh demands, that parents always feel unsatisfied for the ideal is somewhere high and unachievable. Besides the perfectionism in relation to their children, the mothers are perhaps also perfectionists in their marital relations, which can cause disappointment that is transmitted to their children. On one hand, religion gives us hope for better future and eternal life, but on the other, in order to achieve perfection and eternity, one

must be *perfect*. However, in the family circle, it is difficult to apply all the demands and recommendations of the church. Consciousness of imperfection leads to a feeling of guilt, fear for salvation and criticism of people to whom they preach. Such zealous behavior can be caused by a will to do something for the salvation of children. A too warm and emotional atmosphere could be used by children for disobedience. Finally, the reason may be depression which prevents parents from showing love and understanding to their children[428].

Father's Behavior

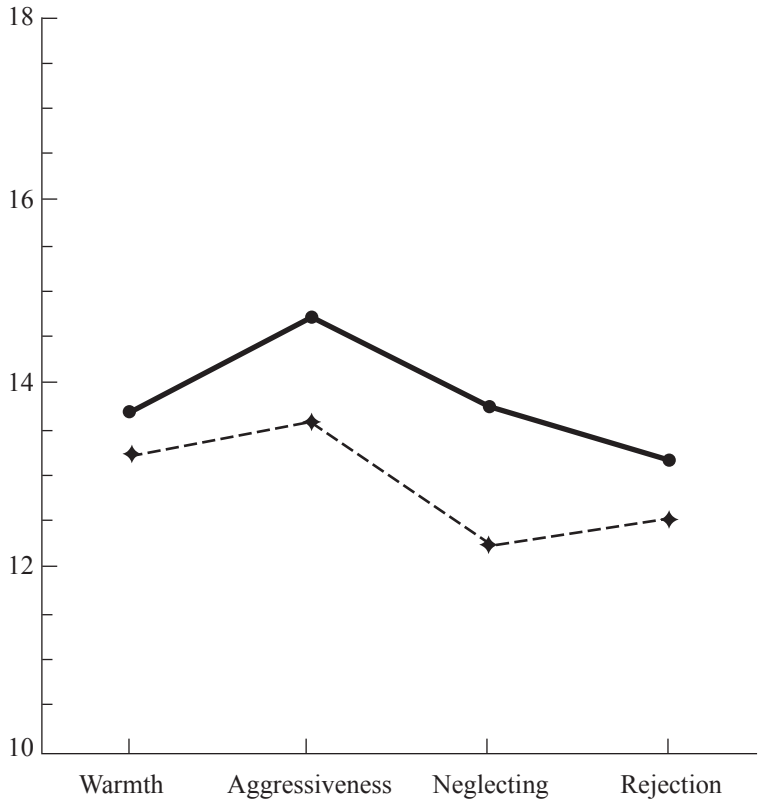
A lot of things have been said and written about mother and maternal role in developing of children's personality. But there is also a question about father's place and role. Is he less important or important in a different way? Young fathers, insecure in their role, wander in their wish to discover their place in the lives of their children. They are in a dilemma whether to take the role of a traditional father with strong authority, who earns money, punishes and metes out justice, or to share care and tenderness with his spouse and be a modern father who is not ashamed of "women's work". In this dilemma, the attention should be paid to the child's needs[429].

The answers of children show to what extent the fathers have succeeded in showing love and acceptance to their children. The results of questionnaire are shown in Table 37 and Graph 4.

428 Kuburić, Z. (1988). Uloga oca u životu deteta, Život i zdravlje (Zagreb), No. 3

429 Ibid.

Graph 4: Perceived father's behavior



E-group: N=130, K-group: N=140
(higher score indicates a higher degree of rejection)

Table 37.
Arithmetical average values (M), standard deviations (SD) and t-test on the variable perceived behaviors of father

Variables	E-group		K-group (1)		K-group (2)	
Mothers' behavior	M	SD	M	SD	t-test	Signif. of differ.
Warmth	13.71	3.91	13.22	4.78	0.92	Not significant
Aggression	14.75	3.87	13.58	4.43	2.30	0.05
Neglecting	13.75	4.62	12.25	4.75	2.62	0.01
Rejection	13.17	3.84	12.53	4.32	1.27	Not significant

The father's actions on the dimension of love-warmth are also described through the 8 assertions, such as:

- My father always said he was proud of me when I was good;
- He always put effort to help me when I was worried or scared.

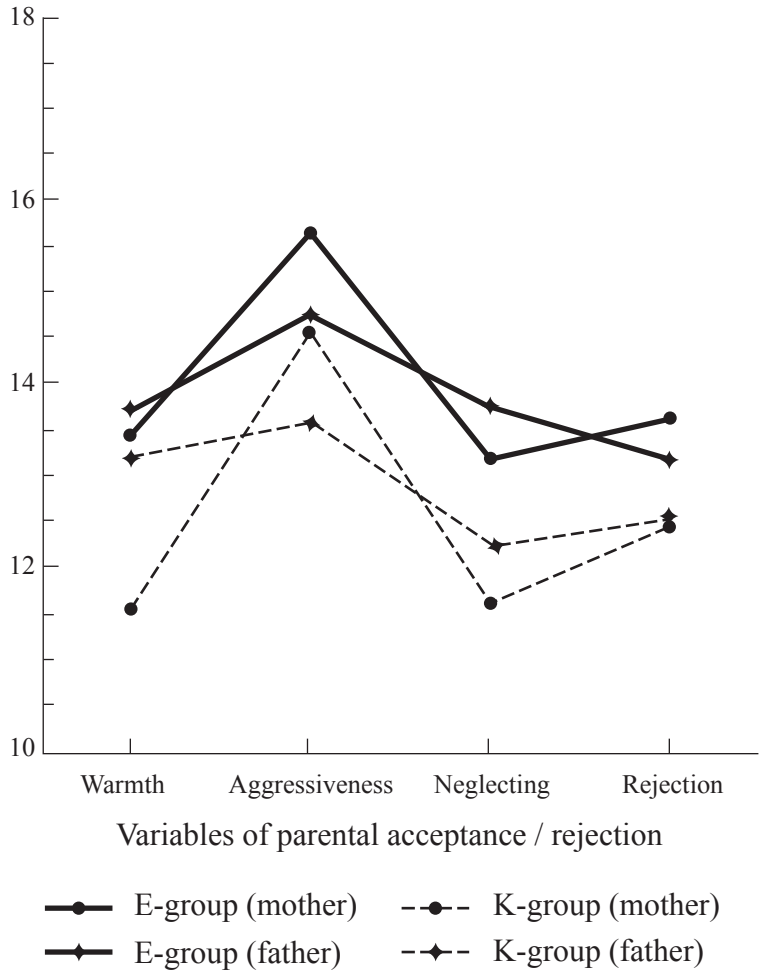
On this scale, the higher the result is, the lesser is the degree of perceived father's warmth.

The difference of arithmetical average values between E-group and K-group is not significant. Therefore we can conclude that the fathers are equally warm regardless of the religious affiliation. We can also conclude that the mothers from both experimental and control group are emotionally warmer than fathers.

Father's acts on the dimension of hostility-aggression are estimated through the same assertions as mother's acts. On this scale, the high result presents the high expressed aggression and hostility of father (Graph 5).

Differences between arithmetic average values are significant on the level of 0.05, which shows that adolescents in Adventist families are more perceptive of their father's aggression.

Graph 5: Perceived parental behavior



E-group: N=130, K-group: N=140
(higher score indicates a higher degree of rejection)

The father's actions in the dimension of indifference- neglecting are described through 8 assertions, the same as the mother's actions. The results point out that the children in Adventist families feel more neglected by their fathers than the children in the general population. One of the ways of neglecting is lack of time for talking with children, which is shown in Table 38.

Table 38.
Distributions of answers to the question: My father never had time to answer my questions.

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
True	7.50%	5.56%	3.56%	6.06%
Sometimes	37.50%	14.44%	20.71%	24.24%
Rarely	30.00%	34.44%	27.86%	12.12%
Never	25.00%	45.56%	47.86%	57.58%
	100%	100%	100%	100%
	N=140	N=90	N=140	N=33

When we group the answers, 45% of pastors' children admit that their father had no time to answer their questions, whereas other 55% say that it happens rarely or never. As for the believers' children, 20% agreed with this assertion, while 80% said it happened rarely or never. Obviously, the pastors have less time for their children. As for general population, 24.28% of adolescents and 30.3% of those who originated from atheistic families have no father who answers sufficiently their questions.

The father's actions in the dimension of undifferentiated rejection show to what extent father pays attention to children' needs. The results show that adolescents do not differ statistically in feeling rejection from the father.

About Significance of Family Union

In this book, we have observed the two-parent family where both parents share the same faith. However, there are families with the parents who have different religious backgrounds and make different religious decision. Some parents get married counting on tolerance, approaching or changing attitudes. It happens that in the already formed family one of the spouses decides to become a member of the church which he recognizes as the real church of God. Can this be counted as tolerance and understanding or as resistance?

It is certain that there are different results in this fabulously rich life. Sometimes, one family member dominates the others and the entire family accepts the new religious ideas; this presents the special joy and the acceptance of that member in his family. Sometimes, the person, who claims to have found the *truth* is rejected by the spouse. One example was published in the *Herald of the Adventist church*, No. 4. A person described how he was thrilled and enlightened by lecturers he attended, where he realized for the first time that God is love, not the one who threatens by hell. But, the more he was excited by the lecturers, the more his wife was becoming unsatisfied. His satisfaction and her dissatisfaction were in direct proportion- they were growing.

It is natural that a believer wants to share his religious experiences with the family. But the problem is when he encounters mistrust. At this point, I want to show some results that indicate that the religious adherence of individual is very important in family psychodynamics. Adolescents who originate from religious mixed marriages, regardless of the type of religiosity, have more problems in the family and with themselves, both in the area of mutual acceptance and understanding, and in the pro-

cess of socialization. The results I have acquired in this research show the need for a new research with a bigger sample of those who live in religiously mixed families.

From 224 adolescents, believers of the Adventist church who answered this questionnaire, 23 originate from religiously mixed families. In 17 families, mother is an Adventist, and in 5 it is father. In 17 families where the mother is Adventist, 10 fathers are not members of any church, 4 are Orthodox, 2 Catholic and 1 belongs to non-Christian religion.

From 223 adolescents in the general population, 20 live in religiously mixed families. From these 20 families, in 12 families the mother is Orthodox, in 6 the father is an atheist, in 4 a Catholic, in 1 a Protestant and in another the father is not a member of a Christian community.

According to the acquired results, we might conclude that between the adolescents who originate from religiously mixed families, there are no significant differences in the variable of behavior of parents. The only difference is in the variable of religious behavior of parents, because parent Adventists very often speak with a child about religion.

Differences between Religiously Mixed and Homogeneous Families

On this matter, the question about the status of young Adventists from mixed families is raised.

From all family variables, the differences are only statistically significant on the variable of the perceived rejection of mother. Adolescents from religiously mixed families feel more rejected by the mother. The father in the religiously mixed family does

not show love and warmth as the father from religiously homogeneous family.

At the end of this part, I want to highlight the fact that in the leading circles of 3 main religions in the USA, there is the same attitude that the religiously mixed marriages must be avoided.

Within public opinion poll, organized in Croatia in 1972, the attitudes toward nationally mixed marriages were examined. This is indirectly the question about the religion as well, for the national and religious borders overlap to great extent in our nations. The following answers were acquired:

1. Marriage is the matter of love, not the nation 77.2%
2. It is better to get married with the member of the same nation 8.9%
3. It is better to get married with the member of different nation 6.4%
4. No answer 7.6%

In the year 1972, there were 11.7% of mixed marriages in Yugoslavia, 14.8% in Croatia, 11.9% in Serbia without the autonomous provinces, 25.2% in Vojvodina and 7.4% in Kosovo[430]. This percent was growing year in and year out. Ruža Petrović says that the most unstable are marriages where the spouses originate from both different social status and national origin. On the other hand, the most stable are those where those two characteristics are the same. Besides, in ethnically heterogeneous marriages, the lower is, the education the higher is the instability.

The young originating from the Adventist families give greater significance to religion than to national identity. Namely, 85% of

430 Petrović R. (1985) *Etnički mešoviti brakovi u Jugoslaviji*, Institut za sociološka istraživanja Filozofskog fakulteta u Beogradu

pastors' children and 80% of believers' children say their future spouse will be of the same religion which they themselves profess. The young people from the general population do not give such significance to religious adherence. So, with this assertion 38.24% of young people from the Orthodox families agree and 9.09% from the atheist families. These results show that religion has strong influence on the young Adventist.

We notice that ethnic and religious mixed marriages in the period of the civil war in Yugoslavia experienced significant crisis and therefore the problem of children who originated from those families should be examined.

Differences between the Adventist Families and the Families of Adolescents Who "Come from the World"

The question is raised about the differences between the adolescents who acquire religiosity gradually, in the religiously homogeneous families and the adolescents who encounter God suddenly, outside the family upbringing.

There are two ways to become a member of the Adventist church. One is to be born into an Adventist family (in the Adventist slang "our children"). The other is when someone seeks on his own true church recognition and through conversion becomes a member.

According to the qualitative analyses of believers' answers, we might conclude that the majority of those who have come "from the world" think it is an advantage that one knows God from birth and is protected from sin. However, this is also a danger for the unknown attracts the young people who want to experience for themselves what the truth is. The overprotected children from the Adventist families find it difficult to fit in the social en-

vironment that does not accept them, because of their generosity, difference and "fanaticism". On the other hand, those who "come from the world" know what the world is like and therefore there is no danger for them. It seems that the price of this can be seen in the family relations and the features of adolescent.

On the *family variables*, the differences between the adolescents exist on the next variables: perceived rejection of mother; perceived warmness of father; autonomy-control and religious upbringing. The adolescents who come from the world to the Adventist church feel more rejected by their mothers and coldness of their fathers, which contributes to the dissatisfaction with family relations.

On the variable of autonomy-control, adolescents who come from the Adventist families are exposed to higher control. Adolescents who come to the church "from the world" have greater autonomy, and the proof is that they have become members of the protestant church by their own choice.

On the variable religious upbringing, we see that, although without family religious services and religious upbringing, the adolescents who come to the church from the world have developed the same trust in church and God, which is expressed through attitudes, rituals and communication. They have accepted Christianity directly in church and understood it in the spirit of Protestantism, with the highlighted acceptance of salvation by faith and pure doctrinal truths. Their devotion to church is not yet so emphasized, for they have not yet found their place in the church, which is the long process of fitting in and self-examination. They feel social loneliness both in the church and family, which leaves a trace in the emotional instability and dissatisfaction with their own body.

Looking at the sample as a whole, 20% of adolescents became members of the church without parents' mediation. In the USA this is a very common practice, where 40% of Protestants belong to different denominations from their parents[431]. It would be interesting to research what needs are satisfied by joining the Protestant community and who are the young people who search for the new religious knowledge outside the religion of their childhood.

Parents' Families

If we compare the answers of parents who are Adventists to the answers of parents from the general population (Tables 16.p. and 17.p. in Appendix), we see the differences in the following variables: trust in God, way of life, family relations, goal of children upbringing, and aggression and rejection from mother for variables of perceived behavior of mother.

If we look at the variables of family relations, we might notice that the Adventists are more dissatisfied with their children, which points out their desire for perfectionism. What Adventists want for their children and the goals they are seeking, differ compared to the general population in both qualitative and quantitative aspects.

We notice that men are more satisfied with their families than women. Our patriarchal family can explain this because the boys are favored. The feelings of being rejected are transferred to the female children as well. This is especially expressed in the Adventist population.

---

431 Marciano D. T. (1987) *Families and Religions*, Handbook of Marriage and the Family, Plenum Press. New York and London

The fact that Adventists are dissatisfied with their primary families is very significant. Namely, the feeling of rejection, which is present in the parents of adolescents, is transmitted to children. That also confirms the Rohner's theory that the feeling of acceptance or rejection is transmitted from generation to generation[432].

According to the results above, we might conclude that the feeling of love and acceptance is learned in the family. Children who felt less loved and accepted search for love. Church is a place where they are trying to find it, especially the small religious community where relationships are warmer and the individual is not anonymous. An individual believes that God can help him and therefore he looks for him. But it is painful if his needs remain unmet. This is possible for two theories exist in the church: one that sets free and helps, and other which burdens with feelings of guilt and makes already poor self-images even worse.

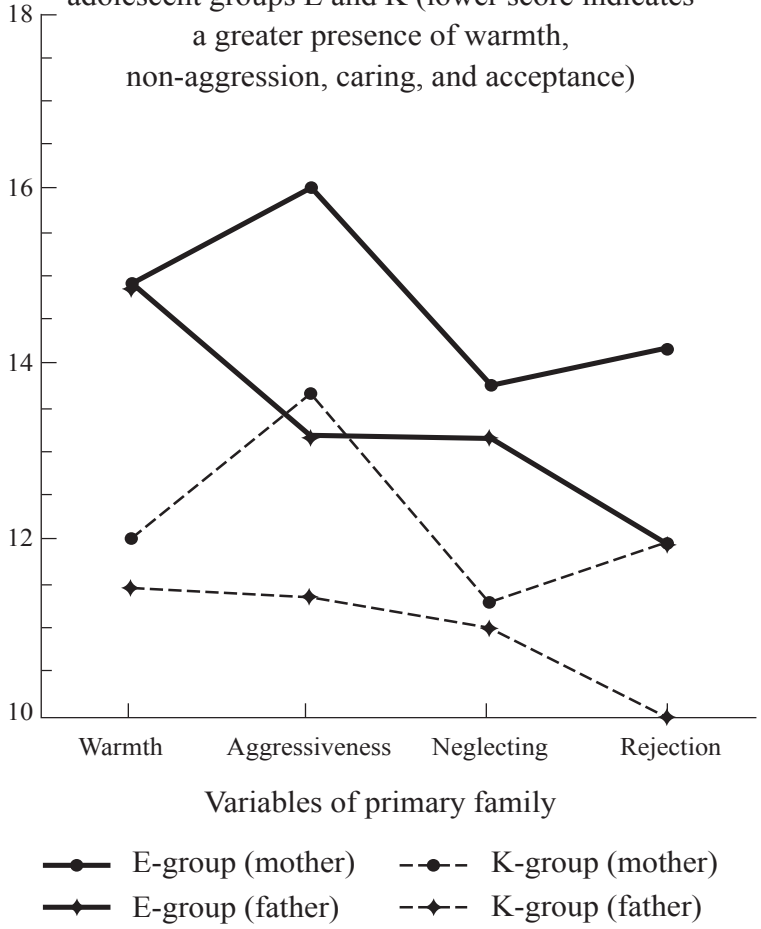
Some believers hardly accept God who loves unconditionally, for they have not learned that in the family. In order to accept God's unconditional love, it is necessary for a child to learn the parents' love and acceptance. Therefore the importance of family warmth must be highlighted.

The question might be raised: is it possible to break the vicious circle of rejection, in which the feeling of being rejected by parents reflects the feeling of being rejected by God? We can assume that this can happen only in a reverse process of conviction that God loves and accepts unconditionally, and that God loves a man more than parents can love a child. Understanding

---

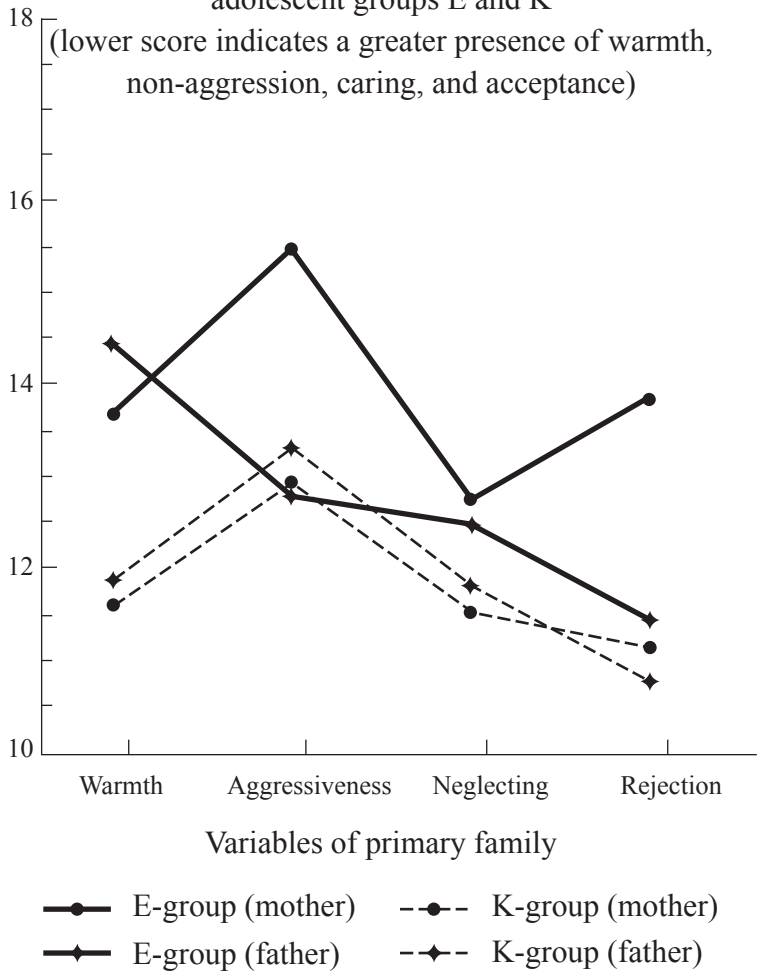
432 Rohner R.P. (1984) *Handbook for the Study of Parental Acceptance and Rejection, Measurement of Parental Acceptance–Rejection and Its Social–Emotional Consequences*, Center for the Study of Parental Acceptance and Rejection, The University of Connecticut Stories, CT., 06268 USA

Graph 6: Primary family
Father's parents and grandparents of adolescents from adolescent groups E and K (lower score indicates a greater presence of warmth, non-aggression, caring, and acceptance)



E-group: 37 fathers, 40 mothers;
K-group: 39 fathers, 43 mothers

Graph 7: Primary family
Mother's parents and grandparents of adolescents from adolescent groups E and K
(lower score indicates a greater presence of warmth, non-aggression, caring, and acceptance)



E-group: 37 fathers, 40 mothers;
K-group: 39 fathers, 43 mothers

God's love and real nature can cut the vicious circle of rejection, and these parents, by forgiving their own parents, can show the real love to their children. Therefore, I think that believing in a God who loves and forgives is a dominant religious value that frees people from the feeling of guilt and develops love and forgiveness.

According to the results, the families of adolescents are emotionally warmer than their parents' families, which were quiet patriarchal and severe, especially toward female children. This move to warmer family atmosphere can be attributed to religion that develops feelings of acceptance and demands forgiveness. Besides, the religiously homogeneous families have a stability that allows the feeling of security.

Here, we can conclude that religion can have different influences on different individuals, and depends on prior experience. For those who have experienced religion and love together, it is natural to continue in that path; for those who have experienced rejection in family without religion, it is natural to look for love from father in heaven; for those who have experienced cold family atmosphere in terms of religion, their religion means sorrow and disappointment.

Characteristics of Adventist Families

Parents from the Adventist families differ from the parents in general population in the most of the examined variables, but also in some general characteristics, which can help us in the understanding of the Adventist family.

The age of father pastors ranged from 38 to 60, that is 46 in average. Pastors' wives had an average age of 39. Fathers who are believers had an average age of 43, and mothers 39. The parents

from the general population had an average age 46 (fathers) and 42 (mothers). We might conclude that Adventists get married 3 years earlier than individuals from the general population. This is probably connected with the premarital sexual abstinence, lower educational aspirations, and the system of values.

The nationality of parents is mainly Serbian. Namely, in the control group all fathers were of the Serbian nationality and only one mother was Croatian. In the experimental sample, all pastors were of the Serbian nationality. Believers were 18 Serbs, 3 Montenegrins, 1 Hungarian, 1 Romanian; as for mothers, 18 were Serbians, 5 Montenegrins, 3 Hungarians, and 2 Yugoslavians.

As for the religious adherence of grandparents, the majority originated from the Adventist families. Namely, 50.68% of grandparents from the experimental group were Adventists. 25.67% were Orthodox, 2.7 Catholic, and 7.43% were atheists.

In most conducted researches, the education of parents has been proved to be a significant factor that influences children development. Therefore, I wanted to test its importance in religious upbringing.

Table 39.
Education of adolescents' mothers

Mothers' education	E-group (1)		K-group (1)		K-group (2)	
Specialization	1	0.77%	8	5.71%	5	15.15%
University	9	6.92%	34	24.29%	13	39.40%
College	17	13.08%	29	20.71%	3	9.09%
High school	70	53.85%	58	41.43%	12	36.36%
Elementary school	33	25.38%	11	7.86%	--	-
	130	100%	140	100%	33	100%

Table 40.
Education of adolescents' fathers

Fathers' education	E-group (1)		K-group (1)		K-group (2)	
Specialization	3	2.31%	15	10.71%	4	12.12%
University	34	26.15	44	31.43%	13	39.40
College	28	21.54%	28	20%	5	15.15
High school	43	33.08%	49	35%	11	33.33%
Elementary school	22	16.92%	4	2.80%	-	-
	130	100%	140	100%	33	100%

We might conclude that the parents of adolescents from the experimental group have to some extent lower education than parents from control group. Thus, a question might be raised whether this difference is caused by religious adherence, or is it a way of making a sample? In the research of the Belgrade-based Center SSO in 1988, the parents of the members of the small religious communities had also to some extent lower education level[433].

We can compare the level of education with the general population (people with university degree are represented in total population with 5.1%, according to Kolin[434]). However, the samples that are compared refer only to the parents with adolescent children who live in religiously homogeneous families in urban areas of Yugoslavia. Therefore, it is better to compare only the sample researched. The general conclusion is that the Adventist parents in Yugoslavia are of somewhat lower education. The

433 Popadić D. (1988) Male verske zajednice, u knjizi: *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Beograd

434 Kolin M. (1991). Kvalitet života, porodica i društvena kriza, *Deca i društvena kriza*, Institut za socijalnu politiku, Beograd

reasons can be found in the type of religiosity: e.g. the parents do not allow their children to go to school on Saturday. The second question that emerged was about the difference between attitudes towards the religion of higher educated and less educated parents. Therefore, I have separated the group of the young people whose parents had high education from those with only elementary school education.

According to the acquired data, there are no statistically significant differences on the variables of self-image and variables of religiosity. From the family variables, the variable of neglecting from the father is the only one which matters: fathers who have lower education neglect their children more, probably because they do not have enough time and have to provide for their families.

In the control sample, there are no differences on the variables of self-image and religiosity between the adolescents whose parents have university degree and the elementary school diploma. On the family variables, the statistically significant difference was found in the variable of perceived mother's warmth, where for mothers with university degree M=10,32, SD=1.6, and for the mothers with elementary school M=12.55 and SD=4.60. Such results show that mothers with higher education are emotionally warmer than the mothers who have only elementary education.

According to these results, we may conclude that the parents' education does not influence significantly the self-image of adolescents and attitudes towards religion within the experimental and control group. Differences are only present where the mothers with a university diploma from the general population are warmer, and fathers with university degree diploma in the Adventist family who neglect their children less.

Table 41.
Mothers' profession

Profession	E-group (1)		K-group (1)		K-group (2)	
Unemployed	76	58.46%	21	15%	2	6.06%
Worker	12	9.23%	38	27.14%	6	18.18%
Clerk	18	13.85%	51	36.43%	13	39.39%
Private entrepreneur	13	10%	5	3.57%	3	9.09%
Expert	4	3.08%	24	17.14%	9	27.27%
Agricultural worker	7	5.38%	1	0.71%	-	-
	130	100%	140	100%	33	100%

Table 42.
Father's profession

Profession	E-group (1)		K-group (2)		K-group (2)	
Unemployed	5	3.85%	7	5%	-	-
Worker	24	18.46%	41	29.29%	7	21.21%
Clerk	30	23.08%	43	30.71%	14	42.43%
Private entrepreneur	35	26.92%	16	11.43%	4	12.12%
Expert	21	16.15%	32	22.86%	8	24.24%
Agricultural worker	15	11.54%	1	0.71%	-	-
	130	100%	140	100%	33	100%

As is seen in Table 41, the highest percentage of unemployed women is among the Adventists (58.64%). Than, 13.86% are clerks and 10% of mothers are private entrepreneurs. One of the reasons for high percent of unemployment is the fact that church puts a priority on family and upbringing. The second reason is the high amount of pastors' wives in the sample (40), who are unemployed because of the nature of their husbands' job.

The characteristic profession of the father of adolescents from the experimental group is private entrepreneur, in 29.12% fami-

lies. This is not only the economical challenge, but the possibility to celebrate religious holidays, primarily Saturday as a day for rest. In the second place are clerk professions (23.08%), than labor professions (18.64%), experts (16.41%) and agriculturalists (11.54%).

Table 43.
Number of children in family

Number of children	E-group (1)		K-group (1)		K-group (2)	
One	9	6.92%	16	11.43%	2	6.06%
Two	70	53.85%	112	80%	27	81.82%
Three	42	32.31%	11	7.86%	3	9.09%
Four	7	5.38%	-	-	1	3.03%
Five	1	0.77%	-	-	-	-
Six	-	-	-	-	-	-
Seven	1	0.77%	1	0.71%	-	-
	130	100%	140	100%	33	100%

As for the number of children in the family, the most numerous are families with 2 children. However, the difference between Adventist family and general population is in the fact that there is more children in the Adventist family. Namely, 53.85% of families have 2 children, 32.1% 3 children, 6.92% 1 child, 5.38% have 4 children, and 1 family has 5 or 7 children. One of the reasons for the higher number of children in the Adventist family is the fact that abortion is prohibited for it is considered as taking God-given life. Adventists believe that children are the gift from God, and the basis for such belief they find in the Bible:

Behold, children are a gift of the Lord; the fruit of a womb is reward;

(Psalm 127)

The material condition of the family is based on the experienced aspect of general life conditions, as the estimation of general material condition and inequality. Namely, I have decided to take into account the aspect of subjective estimation of material status comparing to environment, for it is difficult to define objectively the material status of one family under conditions of devaluation and social crisis. Therefore, I have offered 4 answers:

- we have always had more than the most people that I know;
- we have always lived as a majority around us;
- it seams to me that we had less than the majority of our friends, and - we have always lived hard.

The answers of adolescents are shown in Table 44.

Table 44.
Material status of family

Material status	E-group (1)		K-group (1)		K-group (2)	
Above average	19	14.61%	12	8.57%	6	18.18%
About average	93	71.54%	118	84.29%	24	72.73%
Below average	16	12.31%	10	7.14%	3	9.09%
Very hard	2	1.54%	0	-	0	-
	130	100%	140	100%	33	100%

Observing Table 44, we see that the greatest number of families from the sample experience their material status as average: they used to live as a majority around them. Exceptions in one and the other direction move evenly towards groups with better and worse standard.

If we compare expressed inequalities in material condition of life with the educational degree, we can see through the coeffi-

cient of correlation on entire sample (N=382), that the higher is the level of father's education (r=0.20) and mother's (r=0.22), the higher is perceived material status, and vice versa.

In order to see how the material status reflected on the particular variables, the discriminant analysis is applied on the 4 categories of estimated material status. The results of the discriminant analysis show that there is only one function, which is statistically significant for separation of these groups. The variable emotional tone has the highest contribution to the differences, which points out that the better material status contribute to the emotional stability, whereas the poverty contribute to the emotional instability.

The extreme worse or the best answers have the believers. From 130 Adventist families, 19 (14.61%) are above the average in material status, 93 (71.54%) are average, 16 (12.31%) are below the average and 2 (1.54) live very hard. The differences of emotional stability between adolescents whose families are well off and those whose families are less well off are almost 2 standard deviations. These results show that in the religious families, material welfare contributes to the emotional stability. The same tendency is noticed in the entire sample of believers, but the arithmetical average values differ for 1 standard deviation.

According to the discriminant analysis, the second variable that contributes to the differences between the groups of different material status is the variable of **inducing-hindering.** The parents with better material status use more frequently the method of inducing, while the parents in worse material status apply more hindering, that is to say punishments and prohibitions in the upbringing. The arithmetical values move from 19.23 for families that are well off, 20.10 for average, 23.56 for those be-

low the average and 26.58 for hard material position (the value of standard deviation is 5.26).

It is interesting to note that the differences in the variables of religiosity are not so high, but there is a tendency that the believers who are well off are more inclined to believe in God. The life style has opposite tendency. The poorer believers are more inclined to ascetic and sober way of life. As for attitudes towards the church, the most devoted believers are those who live with a majority around them, of average material status. The adolescents from wealthier families have better attitude to their body and better social relations and friendship compared to the poorer adolescents.

I want to compare these results with the considerations of Max Weber. Weber quotes John Wesley in his book *The Protestant Ethics and the Spirit of Capitalism,* saying that religion creates industry and frugality, and they can create nothing but the wealth. But if the wealth increases, the pride, passion and love towards the world increase as well.

It seems that the wealth of believers in Serbia has not increased to that extent to bring into danger the religiosity itself. The Protestant Ethic exists among believers in Serbia as well, which is confirmed through the attitudes that adolescents have about morality and work. In the conditions of Serbian society, the believers of Adventist church could separate themselves from the society. Namely, the Adventists do not work on Saturday, for they believe that is the day of rest, as God in the **Decalogue** decided. In order to **justify** themselves in front of their superiors and employers, Adventists work very hard and honestly. However, often misunderstandings have led them to work independently. Believers, who live better than

average, experience this as God's blessing. As Weber states, a citizen entrepreneur, with the idea that God obviously blesses him, if he stays within the formal correctness, if his moral life was impeccable, could pursue his materialistic interests and should do it.

The results point out that the Adventists really appreciate work and not money, and affirm Weber's perception that the work is a goal, whose consequence is money, and that money can give the feeling that God blesses, but also to cause pride and passion for the world, as Wesley has noticed.

Table 45.
Distribution of answers to assertion:
I will dedicate my life to money earning

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quiet true	-	4.49%	27.34%	18.18%
2. It is true	2.50%	3.37%	11.51%	12.12%
3. It is partly true	20%	10%	27.34%	27.27%
4. It isn't quiet true	32.50%	31.46%	18.70%	27.27%
5. It isn't really true	12.50%	19.10%	5.04%	6.07%
6. It is not at all true	32.50	31.46%	10.07%	9.09%
	100%	100%	100%	100%
	N=40	N=90	N=140	N=33

The young Adventists appreciate work more than the young from the general population. If we compare these two tables, we can conclude indirectly that the work they appreciate does not serve for money earning, yet it is natural consequence of work, especially when it is filled with religious soberness and protestant asceticism.

Table 46.
Distribution of answers to assertion: *Only fools work*

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quiet true	-	-	4.28%	-
2. It is true	5%	1.12%	0.71%	-
3. It is partly true	2.50%	2.25%	8.57%	9.09%
4. It isn't quiet true	2.50%	5.62%	14.29%	12.12%
5. It isn't really true	10.00	7.86%	7.86%	9.09%
6. It is not at all true	80%	83.15%	64.29%	69.70%
	100%	100%	100%	100%
	N=40	N=90	N=140	N=33

Table 47.
Taking care of children

Child care	E-group		K-group (1)		K-group (2)	
Mother	100	76.92%	31	22.14%	5	15.15%
Grandmother	18	13.85%	37	26.43%	12	36.36%
Kindergarten	4	3.08%	57	40.71%	12	9.09%
Women	0	-	9	6.43%	3	3.03%
Father	7	5.38%	4	2.86%	1	9.09%
Sister	1	0.77%	2	1.43%	0	3.03%
	130	100%	140		33	-

The way the parents take care of their children in the period of early childhood depends to a great extent on parents' religious choice. Adventist family gives priority to mother, who in 76.92% of cases was not employed in the period of early childhood of her children. The idea of upbringing is connected to the idea of women's real place. As shown in theoretical part of this work, theory of upbringing by Ellen White has found its imple-

mentation in the life of Adventist family as far as the employment of women is concerned.

In the cases when the mothers were employed, the children were entrusted to the family members exclusively, grandmother (13.85%), father (5.38%) and elder children (0.77%). Only 3.08% of adolescents from E-group went to kindergarten, and no children were entrusted to another person. This shows the mistrust towards the strangers and significance of religious upbringing in the early childhood and protection from the negative influences from the environment.

The results from the different research on the general population show that the number of employed mothers is different in different countries, and child care is different. In the European Union, around 10% of women are unemployed[435]. In the former socialist countries, 7 to 8 out of 10 women used to work. In East Germany, 92% of women used to work or go to the university. Yugoslavia was on the low part of this scale, where 4 to 5 out of 10 women were employed.

For the population of employed mothers, usage of help of others begins with maternity leave expiration. It is estimated that grandmothers and grandfathers look after 10% of small children in France[436]. Relatives look after approximately 1/3 of children in the United States. From all relatives, grandmothers take care of their grandchildren in most cases. In Sweden, relatives take care of 3% of children only, while in the United Kingdom every

435 Unemployment rate, quarterly average, by sex and age groups (%), Eurostat, http://appsso.eurostat.ec.europa.eu/nui/show.do?dataset=une_rt_q&lang=en, accessed on 09.12.13

436 Leprince F. (1991) Day Care for Young Children in France, In: *Day Care for Young Children*, Melhuish Edward C. and Peter Moss (Eds.) Tavistock/Routledge, London and New York

second child whose mother works full time is taken care of by his grandmother and/or grandfather[437].

An average Serbian family has support of 3 families from the husbands' side and 2.8 families from the wives side438. In that way a network of nucleus family was formed consisting of 5-6 families in interaction. This data shows that the functional family model surpasses the frames of nucleus family.

As for childcare institutions, in several European countries those institutions are inclusive, but in other countries there are almost no social activities in that matter. In Serbia, every third child age of 3 to 5 uses social institutions for children care[439]. Adventist families very rarely use those institutions.

Fathers' involvement in parenthood experience the slowest changes and increases gradually. Research shows that there is a direct connection between the degree of a man's satisfaction with the relationship with his partner and his involvement in family work[440]. We notice that fathers from Adventist families are more included in taking care of children, which can be ex-

---

437 Avramov D. (1993). *Pojedinac, porodica i stanovništvo u raskoraku*, Studija o demografskim procesima i populacionim politikama u Evropi, Beograd: Naučna knjiga

438 Anđelka Milić (1991) Socijalna mreža porodičnih odnosa i socijalni slojevi (pp. 111-156) in: M. Popović et al.: Srbija krajem 80-ih. Sociološko istraživanje društvenih nejednakosti i neusklađenosti, Institut za sociološka istraživanja FF, Beograd, 1991

439 Avramov D. (1993). *Pojedinac, porodica i stanovništvo u raskoraku*, Studija o demografskim procesima i populacionim politikama u Evropi, Beograd: Naučna knjiga

440 Hood J.C. (1986) The Provider Role: Its Meaning and Measurement, *Journal of Marriage and the Family* 48

plained by emphasized responsibility to protect children from nonreligious influences from the surroundings.

The orientations of parents, connected with the way of bringing up children, are different in the general population. According to the research of Maria Kolin[441], the answers to the question: "In your opinion, is it necessary for all children to go to preschool institutions, taking into account educational needs and preparation for school?" were as follows:

1. All children must go to those institutions 79%

2. Only the children of employed parents 11%

3. It is best for children to be taken care of in the family 10%

Related to the social features of families, it is shown that the families of experts and parents with higher education prefer the social institutions as a form of child care. Families who have estimated their material status as high, are more inclined to accept the attitude that "all children must go to those institutions" (94% of cases), whereas the acceptance of that attitude on the part of poor families decreases to 71%[442].

At the end of this part, we may conclude that in the Adventist family the attitudes about the aspects of upbringing and organizing family life are formed mainly under the influence of the church they belong to. This is not only a personal attitude, but also the official church attitude which is confirmed by the texts published in 1994 in *Herald of the Adventist Church (*Glasnik Hrišćanske Adventističke Crkve). Advice addressed to mothers says: "Experts for child care point the dangers that appear when

441 Kolin M. (1991). Kvalitet života, porodica i društvena kriza, *Deca i društvena kriza*, Institut za socijalnu politiku, Beograd

442 Ibid.

mothers work. Dudley cites that that employment of mothers – when both parents are employed is one of the factors for decreasing of religious values among the young Christians[443]. Ellen White warns mothers, "Your first great job in home is to be missioners in your home"[444]. Mother has to be careful as to to whom she trusts the shaping of child mind[445].

These attitudes are one of the reasons that women in Adventist families stay unemployed, have a lower education level than women from the general population, and express dissatisfaction in their behavior towards their children. The quality of relationships is not measured only by longevity of time spent together, but also by satisfaction which that relation offers. It is obvious that women from Adventist families are not satisfied with their position. These results can help us understand the results from medical research, which has shown that the women Adventists are in worse position than men Adventists concerning their life span, body mass index and systolic and diastolic blood pressure[446].

---

443 Flowers, Ron and Karen, (1992), Passing on the Torch, General Conference of Seventh-day Adventists 12501 Old Columbia Pike, Silver Spring, MD 20904, USA

444 White E. (1855–1909) *Testimonies for the Church*, 9. vols. Mountain View, Calif.: Pacific Press, Vol 4, p 138.

445 White E. (1923) *Fundamentals of Christian Education*, Instruction for the Home, the School, and the Church, Southern Publishing Association, Nashville, Tennessee, pp. 156-7

446 Lemon F.R. & Kuzma J.W. (1969) Biologic Cost of Smoking: Decreased Life Expectancy. *Arch. Environ. Health* 18: 950-955; Waaler H. & Hjort P.F.(1981) Low Mortality among Norwegian Seventh-day Adventist 1960-1977: A Message on Lifestyle and Health?; Milošević A., Nedeljković S., Mujović V., Starčević V, Rosić N., Mijailović Z. i Velkovski S. (1992) Faktori rizika kardiovaskularnih oboljenja u grupi adventista iz Beograda,

We can assume that the problems originating from the bad emotional conditions are long and hidden dissatisfactions, feelings of guilt, less worthiness, lost of love, support and respect, unfulfilled ambitions, depression and anxiousness. They all undermine human life, often unconsciously.

Anđelka Milić, in her book *Women, Politics, Family*[447], says that when the social system, state, institutions and values fall apart, and the process of replacement is neither swift nor efficient. Then, family and traditional solidarity of relatives remain for an individual the only efficient support in forming social identity and searching for own social identification. Whom an individual can trust and rely upon when he has experienced the collapse of all systems of identification, values and expectations? In this context the family can be rehabilitated despite the negative things that individuals have experienced within.

To this data I might add that the orientations of family regarding child upbringing depends on the parents' religious orientation. In the situation of a social crisis, family and church have a special place in supporting an individual. For Adventists, the social crisis seems to be permanent since they encounter numerous problems in their surroundings because of their religious orientation.

Vojnomedicinska akademija i Institut za medicinsku fiziologiju - Beograd, *Kardiologija*, I kongres kardiologa Srbije.

447 Milić A. (1994) *Žene, politika, porodica*, Institut za političke studije, Beograd.

RELIGIOSITY OF ADVENTISTS

Now faith is the substance of things hoped for,
the evidence of things not seen.

(Hebrews, 11.1)

A precondition of religiosity is a belief that there is a God, for *"without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"*[448]. According to Đuro Šušnjić, faith is an encounter between man and God. Whoever believes in God, escapes to talk with hid own self: he has found an incomparable, greater and smarter conversationalist.

If there is a God, then man would try to create a communication in prayer in order to understand God intellectually. Therefore, he studies holy books, tries to show his feelings to God, gives Him gifts and makes sacrifices. In searching for God, man looks for people who believe. Since every man is different from another in some aspect, it is logical that his experiences of the sacred differ from those of others[449].

Differences in degrees of religiosity are examined in this research through 4 variables. The variable of attitudes towards God is expressed as mistrust on one hand and as trust, on the other. The variable of the way of salvation shows whether be-

448 Hebrews, 11, 6

449 Šušnjić Đ. (1994) *Dijalog i tolerancija*, Iskustvo razlike, Izdavačka knjižarnica Zorana Stojanovića, Sremski Karlovci & Novi Sad

lievers think they can attain salvation by merits of Jesus Christ or by their own merits. The way of life is either full of self-denial, sober and careful, or individuals care not about accountability to anyone.

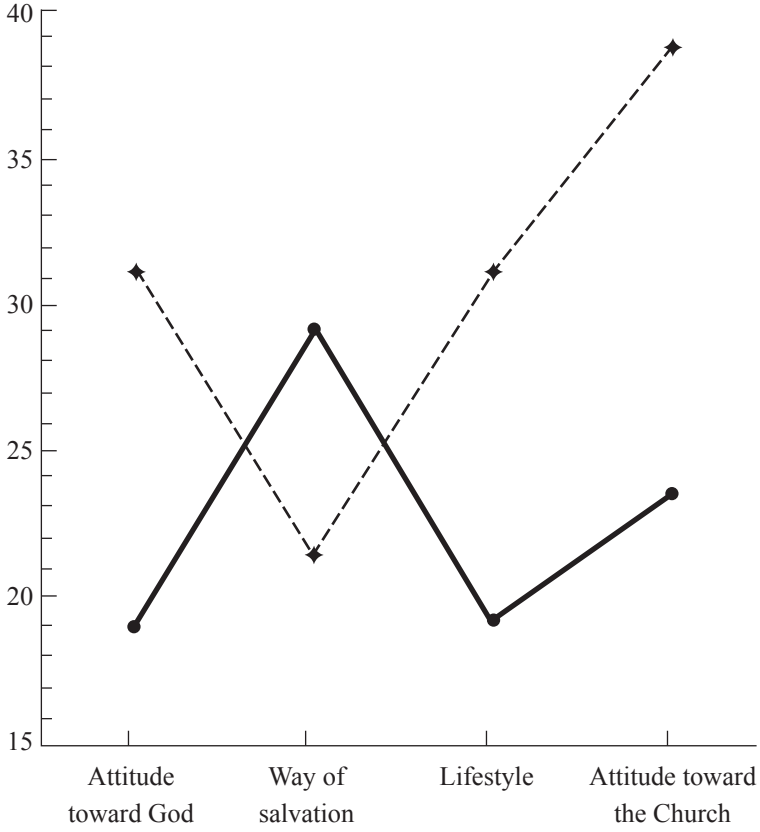
The results for adolescents and their parents are shown in Graphs 8 –10 and in Tables 20p – 22p in the Appendix. The differences between means are statistically significant at the level of 0.01 in all variables of religiosity. In order to grasp the true meaning of the differences, I will present them by variables, as well as by individual questions that are relevant for researching religiosity. The questions intended for adolescents and their parents reveal religiosity by using four subscales that measure belief in God, the way of salvation, lifestyle, and the attitude toward the church.

Attitudes Towards God

This variable encompasses attitudes of adolescents towards God, their beliefs and understanding of God's nature and his influence on their personal lives in this world. It also includes behavior of adolescents to regular Bible reading, prayer, and talking with other people about their faith in God. Here are also included the questions referring to internal peace or unrest caused by religiosity, as well as a degree of tolerance to people of different confessions.

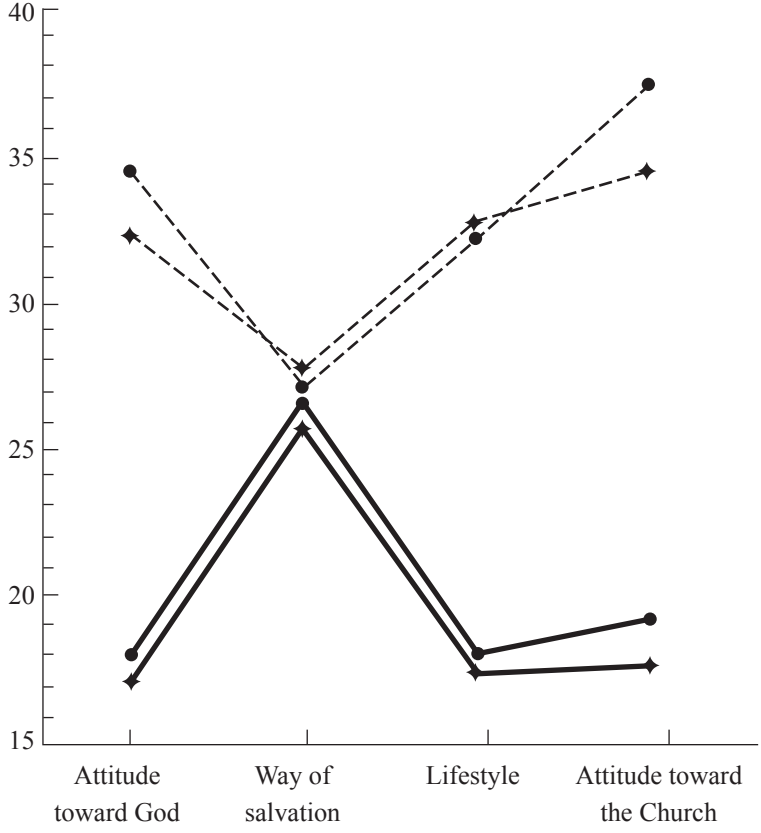
At one end of this dimension, there are those who believe in God and trust Him. They confirm that religion is in the first place in their system of values through their behavior and attitudes. Thus, the more are the indicators of religiosity present, the stronger is an individuals religiosity. At the other end of this dimen-

Graph 8: religiousness among adolescents
Comparison of group E and group K
(low scores show a high level of religiosity,
while high scores indicate a low level of religiosity)



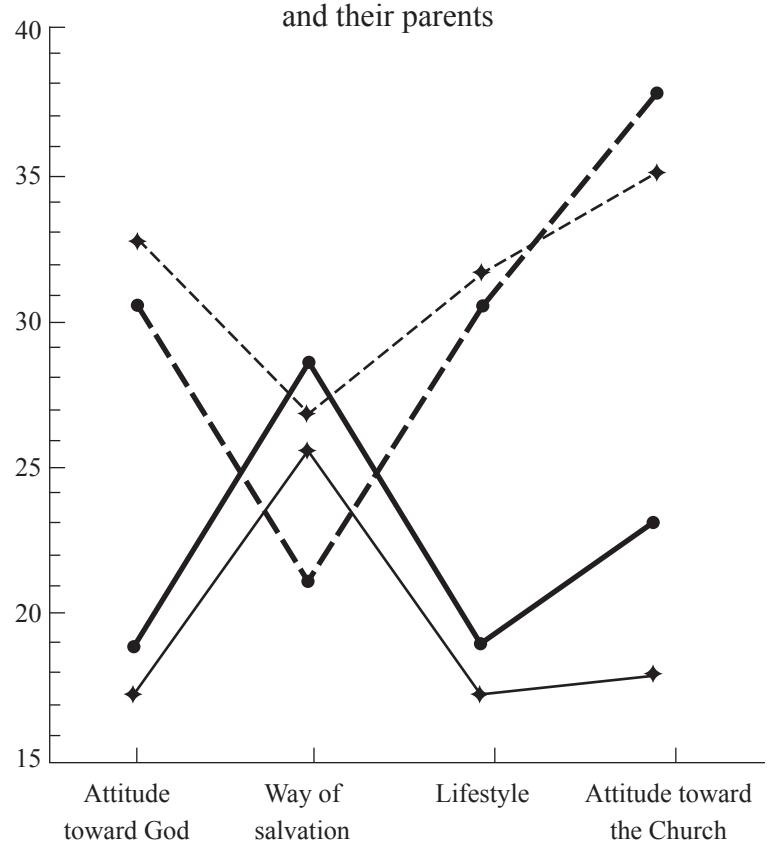
E-group: N = 130, K-group: N = 140

Graph 9: Religiosity of parents
(Lower score - a higher level of religiosity)



E-group: 37 fathers, 40 mothers;
K-group: 39 fahters, 43 mothers

Graph 10: Religiosity of adolescents and parents
Comparison of adolescents' from E and K group
and their parents



E-group: 130 adolescents, 77 parents;
K-group: 140 adolescents, 82 parents

sion is an absence of religiosity and individuals that takes no notice of the demands and promises of religions.

Low scores in this variable show a high level of religiosity. This means that adolescents believe that there is a God who governs their lives and that religiosity causes internal peace and tolerance to others. High scores in the variable of attitudes towards God point to the absence of religiosity in an intellectual, emotional and ritual sense.

According to the results, there are statistically significant differences on the level of 0.01 in the variable of attitude toward God between adolescents who originate from Adventist families and those from the general population. The young Adventists believe that there is a God who influences their personal life, they talk about God with other people, pray, and read the Bible.

If we assume that one of the functions of religion is to make sense of life, i.e. that it has a philosophical function, the first question is about the meaning of life. The answers of those asked about the assertion: My life is full of meaning, are presented in Table 48.

We notice that certainty in knowing that one's life has meaning decreases gradually with those who distance themselves from religion. But in order to have an easier comprehension, we may group the answers into three categories: those who agree that their life has meaning, those who are not certain and those who deny that their lives have meaning.

Table 48.
Distribution of answers to the question:
My life is fulfilled with meaning

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quite true	40%	32.24%	24.28%	18.88%
2. It is true	27.50%	37.77%	32.14%	39.39%
3. It is partly true	22.50%	20%	34.28%	33.33%
4. It isn't quite true	10.00%	5.55%	7.14%	6.06%
5. It isn't really true	-	1.11%	0.73%	-
6. It is not at all true	-	3.33%	1.43%	3.03%
	100%	100%	100%	100%
	N=40	N=90	N=140	N=33

Based on the answers, we may conclude that the majority of the young people say their lives have meaning: 67.50% of pastors' children, 70.01% of believers' children, 56.42% of adolescents from the general population who originate from Orthodox families, and 57.57% of adolescents from atheist families. 32.50 % of pastors' children, 25.55% of believers' children, 41.42% from Orthodox families and 39.39% of adolescents from atheist families have expressed uncertainty in the matter of meaning of life (partly true and not quite true). None of the pastors' children have experienced life as meaningless. Among believers Adventists, 4.44% of the young see no meaning in life. Regardless of their religious background, 2.64% of the young people did not agree with the assertion that their life is full of meaning. According to the results of research in America, 66% of the young Adventists answered that their lives are fulfilled with meaning[450].

450 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

These answers show that religion has a function to provide a meaning to life, for 40% of pastors' children, 32% of believers' children, 24% of children from the general population of Orthodox families, and 18% of the young people from the atheist families are quite sure that their lives have meaning. Thus, a higher degree of religious influence creates a higher security in believing that life has a meaning. However, the results show that within Adventist families there are young people who have not found any meaning in life, yet there are young people from atheist families who see meaning in life. Therefore, religion is not the only factor which can give meaning to life of the young people, nor is it the only factor which gives meaning to life for every believer.

Reading the Bible is a basic characteristic of Protestantism. In the Adventist church, there are lessons that are read regularly within the family, and they are discussed on Saturdays in small groups within religious services. Lessons are studied thematically and adjusted to age.

To what extent do the young people persist in this regularity? As we have seen, the majority of believers think that the children born in the Adventist families are saturated with religion and therefore the religious services are not interesting for them. We see how it looks in Table 49.

Results confirm the observation of believers that the children of pastors are saturated with content from the Bible and therefore read it less. Actually, both pastors' and believers' children do not read the Bible as much as their parents would like them to read. On the other hand, the young people from the general population read the Bible much less or not at all. It is enough to see that 72% of the young people from the general population who originate from Orthodox families and almost 97% of the young from

atheistic families say it is not quite true and it is not true at all that they read the Bible regularly.

Table 49.
Distributions of answers to assertion:
I read the Bible regularly

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quite true	12.50%	14.44%%	-	-
2. It is true	22.50%	24.44%	0.71%	-
3. It is partly true	42.50%	37.38%	8.57%	-
4. It isn't quite true	12.50%	16.68%	18.57%	3.03%
5. It isn't really true	5.00%	2.22%	12.14%	12.12%
6. It is not true at all	5.00%	4.44%	60.00%	84.85%
	N=40	N=90	N=140	N=33

Table 50.
Distribution of answer:
I have special times for prayer

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quite true	20%	18.90%	5.00%	-
2. It is true	20%	23.33%	8.57%	3.03%
3. It is partly true	25%	31.11%	5%	3.03%
4. It isn't quite true	27.50%	13.33%	15%	6.06%
5. It isn't really true	2.50%	8.89%	12.86%	6.06%
6. It is not true at all	5%	4,44%	53.57%	81.82%
N=40 N=90 N=140 N=33				

The results from Table 50 show that the adolescents who originate from atheist families pray very rarely. After all, why would

they when they have learned there is no God? The young people from the general population who originate from Orthodox families do not pray in a great number of cases. Young Adventists have special time for praying. The relationship is in inverse variation. About 5% of the Adventists have no particular time for praying, whereas 5% of the young from the general population have a special prayer times.

In the American research, 41% of the young Adventists have a separate time for praying, whilst 5% of the young Adventists never pray[451]. When we compare this with our results, we may conclude that the young Adventists, although originating from different areas, are very similar in their prayer habits.

Parents' Attitudes towards God

On the variable of *belief in God*, differences between arithmetical values of the experimental and control groups are significant at the level of 0.01. Parents from Adventist families believe more in God, and they pray and read the Bible more often than the parents from the general population. The answers in Table 51 show that the 92% of parents from pastors' families and 88% of parents from believers' families have a real feeling that God leads their lives. As for parents from the general population, 47.80% from K (1) group and 80% from K (2) group do not have such feeling. We may conclude that Adventist have a highly developed trust in God and believe that what happens to them is under the influence of God's will. In the general population, only 11.70% of parents have a feeling that God leads their lives, and 6% of parents are completely sure of that.

451 Ibid.

Table 51.
Distribution of answers to the statement:
I have a real feeling that God leads my life

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quite true	72%	60%	6.25%	-
2. It is true	20-%	28%	7.50%	-
3. It is partly true	8%	8%	17.50%	-
4. It isn't quite true	-	4%	20.00%	8%
5. It isn't really true	-	-	7.80%	21%
6. It is not true at all	-	-	40.00%	71%
	100%	100%	100%	100%

When we compare the results of parents with the results of their children, we notice that arithmetical average values for adolescents (19.01) are somewhat higher than arithmetical average values for their parents (17.77). This shows that parents express higher trust in God and have a more mature faith that is expected because maturity is acquired with age. The difference is not as high as the difference in the general population, where the difference between arithmetical average value for adolescents (27.19) and parents (34.46) is almost 2 standard deviations. This could be connected with general trend of turning back to religion and traditional values, which can be easier accepted by the young. However, this religiosity is less than the religiosity of adolescents from Adventist families by almost 2 standard deviations. Also present here is the rule of tendency towards the average, which is avoiding extremes. The more religious the parents are, the less religious are their children. The more extremely distant are the parents from religion, the more the children revert back to the abandoned values. In any case, attitudes of parents and children are connected. Adolescents from Adventist families

are closer to their parents in their attitudes to religion than to the people of the same age from the general population.

Way of Salvation

The variable of *way of salvation* is for me the most important variable, for it makes the very essence of religiosity of the Protestant type. Namely, this variable is essential for it shows the way a person believes that he will be saved. The religion is nourished by salvation, and the way man believes he will attain salvation influences his mental health more than other variables of religiosity. This will be shown within the variable of mental health – psychopathology.

At the one end of the dimension of *way of salvation* are those who believe in salvation by faith. Salvation by faith implies that God has done everything for the salvation of man, and that Jesus' sacrifice is sufficient for man to be saved and his sins to be forgiven. Those who believe this do not put effort into earning acceptance from God, for they believe God accepts them as they are. Justification by faith implies the acceptance of oneself as well, and the understanding for others in terms that they make mistakes and can be saved by Jesus' sacrifice.

At the other end of this dimension is justification by law, believing that man has to hold onto all **God's Commandments** and church rules in order to be accepted by God. Being aware of one's own imperfection, it is harder for a person to accept oneself as one is. This person is also inclined to criticize others in order to ease one's own sense of guilt (defense mechanism) and put blame on someone else. The Old Testament theology has, through the system of rituals, left the impression that man has to do something for his own salvation. On the other hand, howev-

er, the New Testament pointed at the sacrifice of Jesus Christ and justification by faith.

These two extremes are possibilities in the personality of every individual who tries to secure their own salvation. The Adventists emphasize Ten Commandments which are precondition for church membership. Therefore, among the believers there are high moral norms and belief in justification by deeds. In other words, man has to do something for his salvation.

Low scores on the variable of *way of salvation* point to the belief in justification by faith, God's unconditional love, and Christ's sacrifice for salvation of sinful man.

The results of this subscale show that the young people from Adventist families are inclined to believe in justification by deeds. This is not surprising considering that they hold to the Ten Commandments as a precondition for membership in the Adventist community.

Such an organization of the religious community is suitable for development of a second level of religiosity, which is called by Scot Peck the formal/institutional level[452]. The majority of people going to church are on the formal/institutional level of religiosity, for they depend on the institution which formally organizes their being. Therefore, people put significant stress on the formal side of religiosity and become unhappy when someone changes their liturgy or introduces new hymns. The believers on this level of religiosity experience God as a loving being to whom they attribute certain power to punish. As an illustration, I will give a couple of questions and answers, which show that the majority of believers seek security in church as an institution.

452 Peck S. (1994) *Dalje putem kojim se ređe ide*, Simon Schuster - New York i I.P.JRJ Zemun

Table 52.
Distribution of answers to the question:
I know that God loves me without estimating my actions

Possible answers	Pastors' children	Believers' children
1. It is quite true	62,50%	57,78%
2. It is true	20,00%	18,89%
3. It is partly true	10,00%	6,67%
4. It isn't quite true	5,00%	12,22%
5. It isn't really true	–	2,22%
6. It is not true at all	2,50%	2,22%
	100%	100%

Trust in God's love for man is present in 82.50% of pastors' children and 76.67% of believers' children. 15% of pastors' and 18.89% of believers' children are not sure about such unconditional nature of God's love. 2.5% of pastors' and 4.44% of believers' children do not agree that God loves them without estimating their actions.

In American research, 95% of young people gave positive answer to this question, and only 1% did not agree. Thus, the young Adventists in America believe more in God who has unconditional love for sinful man than the young Adventists from Serbia. However, the majority thought that God loves and forgives.

The question of *way of salvation* is an important question in every religion. Adventists are inclined to believe that salvation is acquired by holding on to God's Commandments. The majority of pastors' children (92.50%) and believers' children (91.11%) believe that salvation can be acquired by holding on to God's Commandments. There are those who are not sure, but absolutely no Adventists doubt this assertion

Table 53.
Distribution of answers to the question:
I believe that if I want to be saved,
I have to live according to God's Commandments

Possible answers	Pastors' children	Believers' children
1. It is quite true	70,00%	72,22%
2. It is true	22,50%	18,89%
3. It is partly true	2,50%	6,67%
4. It isn't quite true	5,00%	2,22%
5. It isn't really true	–	–
6. It is not true at all	–	–
	100%	100%

In the American sample, 78% of the young people agree with the assertion that salvation is acquired by holding on to the norms. If we compare these results, we may conclude that the young Adventists from Serbia are more inclined to legalism than the young in America.

Table 54.
Distribution of answers to the question:
I fear that I would not be ready for the Christ's Return

Possible answers	Pastors' children	Believers' children
1. It is quite true	7,50%	12,22%
2. It is true	17,50%	17,78%
3. It is partly true	32,50%	31,11%
4. It isn't quite true	20,00%	15,55%
5. It isn't really true	17,50%	7,78%
6. It is not true at all	5,00%	15,56%
	100%	100%

Adventists believe in Christ's coming as imminent. This hope is present in the very name of this religious community. Is this hope, joy or fear for the young? What if they are not prepared?

Are the young people not as unanimous as in former assertions? How can one be sure, if salvation depends on oneself, not on God? Having experience with themselves, adolescents are worried for their own salvation. They are taught to be responsible for themselves in the question of salvation. If they are devoted to God and keep all God's Commandments they will be saved and ready for Jesus' return.

25% of pastors' children, and 30% of believers' children are afraid they are not ready for Christ's' second coming. Most of them are insecure as 52.5% of pastors' and 46.66% of believers' children are not ready also. The least numerous are those who do not agree with this assertion: 22.50% of pastors' and 23.34% of believers' children.

If we do not summarize the answers, yet observe them according to the 6 degree scale which was also given to the young, we might conclude that the pastors' children are more insecure in themselves and the *way of salvation*. Only 5% of pastors' children do not agree at all with this assertion. Has only 5% of pastors' children, with all their religious upbringing and education, understood the essence of their own religion and are not afraid for their own salvation?

According to the results given in Table 58, Adventists who originate in Adventist families hardly ever accept themselves compared to the general population. We will see later that Adventist hardly ever accept their own body and sexuality. If we start from the assumption that the degree of satisfaction depends on the gap between objective condition and expectations, we may assume

that dissatisfaction of Adventists is connected with distance between "ideal self" and "real self".

Table 58.
Distribution of answers to the question:
It is difficult for me to accept myself?

Possible answers	Preachers' children.	Believers' children.	K-group (1)	K-group (2)
1. It is quite true	7,50%	4,47%	0,72%	3,03%
2. It is true	2,50%	2,25%	3,57%	–
3. It is partly true	7,50%	12,36%	14,28%	9,09%
4. It isn't quite true	20,00%	22,47%	11,43%	21,21%
5. It isn't really true	27,50%	25,85%	20,71%	6,06%
6. It is not true at all	35,00%	32,58%	49,29%	60,61%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

The *way of salvation*, as a variable of religiosity, differentiates young people into two groups. The first is composed of those who have matured in their own religiosity and accepted it as liberation from the feeling of their own guilt and fear of God's punishment. The second consists of those who are tormented by their own religion and by proving to God and other people that they are good and that they are trying to be good, and therefore merit their own salvation. Belief in justification by faith, although the centuries have passed after the Reformation and Luther's' theses, is present in a very small percentage of religious people. In the American sample, 29% of the young Adventists who attend Adventist schools and 25% of those who attend state schools agree that there in no way to earn the salvation.

Table 56.
Correlations with the variable way of salvation, at one end of which is justification by faith and on the other justification by works.

Variable	Correl.	Significance
Impulse Control (well developed ego apparatus – poor organized ego apparatus)	0,25	0,01
Emotional tone (affective harmony relatively stable – great emotional frustration)	0,32	0,01
Body Image (acceptance – rejection)	0,30	0,01
Social relationships (social – lonely)	0,26	0,01
Morals (well developed superego – poorly developed superego)	0,05	not sign.
Educational Goals (successful – unsuccessful)	0,03	not sign.
Sexual Attitudes (relatively open to sexuality – conservative attitudes)	0,20	0,01
Family Relationships (open communication – communication gaps)	0,14	0,01
Difficulties (solving problems – giving up)	0,28	0,01
Mental health – psychopathology	0,34	0,01
Superior Adjustment (adjusted – unadjusted)	0,16	0,01
Perceived warmth of mother	0,18	0,01
Perceived warmth of father	0,10	not sign.
Autonomy-control	0,30	0,01
Inducing-preventing	0,29	0,01
Family warship (held – not held)	0,40	0,01
Gender (male – female)	0,01	not sign.

According to the research in America, orientation to belief in justification by faith is in correlation with many variables[453]. Correlations ranging from 0.20 to 0.29 exist between belief in jus-

453 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

tification by faith and perception of family as warm and accepting, perception of church's leaders as warm and careful, feeling of acceptance in the church, and perception of family religious services as very interesting. The correlations ranging from 0.3 to 0.39 are characteristic for the variables: devotion to church, trust in God, and maturity of faith.

The correlation between the variable "way of salvation" and other variables is shown in Table 56.

According to the acquired results we might conclude that the greatest interconnection between the variables are as follows: trust in God who saves based on man's merits with religious upbringing in family where parents' own religious beliefs and experiences are transmitted to their children (0.40). Namely, the more religious rituals in a family, the more legalism will be present. The more a man is active in religious services, the higher is the feeling of certainty in one's own salvation.

The way of bringing up children also correlates with a belief in the way of salvation. The coefficient of correlation between variables autonomy-control and way of salvation is 0.3, and inducing-hindering 0.29. This points to the significance of positive upbringing, where methods of persuasion are used more than methods of punishment. A child acquires through his/her family and his/her upbringing trust in God's unconditional love. Emotionally warm parents, who accept a child as it is, can show how God accepts man and forgives him. Children who are loved can answer with love. Rejected children react in a different way, hiding behind aggressive behavior, pathology and mistrust from new rejections and hurts[454]. How will a child accept that God

454 Rohner R.P. (1984) *Handbook for the Study of Parental Acceptance and Rejection, Measurement of Parental Acceptance–Rejection and Its Social–*

loves him when it is not sure about parental love? How will parents show love to a child when they are not sure if they have been accepted by God who forgives their imperfection?

Family life is burdened with many duties and obligations, and religiosity can make this life more complicated and harder, if it always insists on mistakes, or more beautiful and peaceful if it insists on love, understanding and forgiveness. The variable way of salvation is in positive correlation with psychological self and social relations. Maybe we cannot discover exactly what contributes to this or that, but it is evident that positive self-images and family relations are related to trust in God and his unconditional love in salvation of man.

What Parents Say about the Way of Salvation?

The variable *way of salvation* does not differentiate the parents of adolescents, for there is no statistically significant difference between parents in this variable. However, I think that those who do not believe in God can neither believe in salvation nor in eternal life. Therefore, I will compare the answers of parents from Adventist families and their children.

The key question posed in this research of religiosity as a variables belief in the unconditional love of God, which can be seen in the parents' answers shown in Table 57.

According to these results, more than 80% of pastors and 96% of believers believe in God's love and agree with the assertion that God loves man regardless of man's behavior. However, is God's

---

Emotional Consequences, Center for the Study of Parental Acceptance and Rejection, The University of Connecticut Stories, CT., 06268 USA; Kuburić Z. 1994. *Porodica i psihičko zdravlje dece*, Belgrade: Preporod

love sufficient for a man to be saved? Does the salvation depend on God or man? The parents' answers are shown in table 61.

Table 57.
Distribution of answers of parents to the assertion:
I know that God loves me regardless of my behavior

Possible answers	Pastors' families	Believers' families
1. It is quite true	53,85%	84%
2. It is true	26,92%	12%
3. It is partly true	15,38%	–
4. It isn't quite true	3,85%	4%
5. It isn't really true	–	–
6. It is not true at all	–	–
	100%	100%

Table 58.
Distribution of answers of parents to the assertion:
I believe that if I want to be saved, I have to live according to God's Commandments.

Possible answers	Pastors' families	Believers' families
1. It is quite true	70,37%	76%
2. It is true	7,41%	16%
3. It is partly true	7,41%	4%
4. It isn't quite true	7,41%	–
5. It isn't really true	3,70%	2%
6. It is not true at all	3,70%	2%
	100%	100%

As we have noticed, those answers are illogical. Therefore, we can also claim that Adventists are oriented to law, for they believe they have to keep all God's Commandments if they want to

be saved. Thus, Adventists claim that they can be saved by keeping the commandments, for 78% of pastors agree with this assertion, and even more believers - 92%.

As for adolescents, they do not differ particularly from their parents. 92% of adolescents agree with the assertion that they will be saved if they keep Gods' commandments. No adolescent is opposed to this assertion, as if it was sinful to believe in the opposite, whereas 2 parents had the courage to say that it was not the case at all.

If we compare these results with the results from the USA where 83% agreed with this assertion, and 9% disagreed, we might conclude that Adventists from Serbia are even more oriented toward the law, especially the believers. Belief in justification by faith, which was the guiding thought of Protestantism, gradually looses its position.

Life style

The variable *life style* refers to holding onto rules about diet, drink and behavior, which are based on religious beliefs. This subscale measures to what extent the health norms, which are very important in Adventism, are present in everyday life of Adventists? On one hand, this dimension implies soberness, complete abstinence from alcohol, drugs, tobacco, coffee and everything that has a bad influence on human organism. Sexual restraint before marriage is also present both in the attitudes and behavior. On the other hand, there is indulgence and usage of means prohibited by the religion. A low score points to soberness as the way of life, while a high score points to indulgence and hedonism.

On the variable *way of life*, differences between arithmetical average values of the experimental and control groups are significant

at the level of 0.01. This means that young Adventists, far more than the general population, prefer an ascetic way of life, which is characteristic of the Christian religion. Opposite to traditional churches, Protestantism does not direct its believers to monasteries, but prefers its followers to live alongside their contemporaries

For the sake of illustration and better understanding of the essence of the differences, we will take a look at some of the answers in the following tables and in the tables of inter-correlations. The variable *soberness* is in high correlation with other religious variables, and (from the variables of the self-image) has the highest correlation with the variable *morality*.

Table 59.

Distribution of answers to the assertion: *Sometimes I listen to my friends and smoke a cigarette or take an alcoholic drink*

Possible answers	Pastors' children.	Believers' children	K-group (1)	K-group (2)
1. It is quite true	–	–	7,91%	18,18%
2. It is true	–	–	7,91%	3,03%
3. It is partly true	2,50%	2,22%	12,23%	18,18%
4. It isn't quite true	2,50%	7,78%	8,63%	18,18%
5. It isn't really true	5,00%	8,89%	7,91%	15,15%
6. It is not true at all	90,00%	81,11%	55,40%	27,28%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

The results point out that 90% of pastors' children and 81% of believers' children do not use alcohol or cigarettes. 55.4% of young people from the general population of Orthodox origin and 27.28% of the young people whose parents are not believers do not smoke or drink alcohol. On the other hand, none of the

children from Adventist families answered it is true or it is quite true, whereas 15.82% of the young from Orthodox families and 21.21% of the young from atheist families have confirmed they smoke and drink in the company of people of the same age. We might conclude that if religion is present in the family, then there is less indulgence. These results confirm Freud's thesis that the essence of morality is renunciation.

The attitudes of the young to the use of stimulants differ according to their religious adherence. 90% of the young from Adventist families claim that even coffee, tobacco, alcohol, and drugs must not be used even in small amounts, whereas only 40% young people with the same attitudes are present in the general population.

Table 60.

Distribution of answers to the assertion: *Coffee, tobacco, alcohol, and drugs must not be used even in small amounts*

Possible answers	Pastors' children.	Believers' children	K-group (1)	K-group (2)
1. It is quite true	80,00%	81,11%	27,01%	24,24%
2. It is true	10%	11,11%	14,60%	9,09%
3. It is partly true	5%	1,11%	18,25%	24,24%
4. It isn't quite true	–	2,22%	24,82%	15,15%
5. It isn't really true	–	–	5,84%	15,15%
6. It is not true at all	5%	4,45%	9,49%	12,13%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

If we compare these results with the results acquired in America[455], we notice that the young Adventists from Serbia have sim-

455 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

ilar attitudes to the young Adventists in America, rather than to the people of the same age from their own country. Namely, the young people had to answer the questions about the standards of behavior that Adventists have, by expressing their agreement with each statement. The results are as followed:

Standard	Agree completely	Do not agree
Drugs should not be used	92%	5%
Tobacco should not be used	91%	6%
Beer and alcohol should not be drunk	88%	8%
Coffee and drinks with caffeine should not be used	31%	51%

The answer to the assertion: I carefully look after my health, shows indirectly that these attitudes are formed under the influence of religiosity. The difference between the average arithmetical values of both E and K-group is not statistically significant, which shows that the young people equally look after their own health. Thus, the attitudes of the church are directly transmitted to the young believers and their way of life, and are not indirectly transmitted through a stronger desire for physical health.

On the question *God has forbidden that people eat pork,* some young people answered with comments that they do not go to church, do not believe in God and have no experience of religion, and simply do not know the answer. Therefore, I did not count the answers of K-group, for only 14 adolescents have answered this question, and mostly that it was not at all the case. Some young believers who have crossed out answers to 6., have written that God has only recommended to people not to eat pork. In the Bible pork is declared as unclean in Leviticus 11:1-8.

Table 61.
Distribution of answers to the assertion:
God has forbidden that people eat pork

Possible answers	Pastors' children	Believers' children	K-group (1)
1. It is quite true	75,00%	68,89%	0,74%
2. It is true	15,00%	14,45%	6,62%
3. It is partly true	2,50%	4,44%	4,41%
4. It isn't quite true	–	3,33%	12,50%
5. It isn't really true	5,00%	2,22%	12,50%
6. It is not true at all	2,50%	6,67%	63,23%
	N = 40	N = 90	N = 136

Adventists and their children read the Bible. About 90% of them claim that God forbids consumption of pork. The research conducted in America[456] show that 73% of the young people agree that unclean meat should not be consumed, whereas 16% of the young do not agree.

Such attitudes separate many adolescents from their peers, especially those who do not go out and do not eat food they are not sure how it is prepared. Snacks in school or cakes made by mothers of their schoolmates were often inaccessible, because they were embarrassed to ask how they were prepared.

The beliefs and rituals of Adventists make them different from others in the society for they hold on to asceticism, abstain from alcohol and often are vegetarians. The way of life for Adventists is the same for all the believers, regardless of where they live. With time, some standards lose somewhat their value, especially with the young, e.g. only 10% of the young people think they must not participate in sport competitions, whereas 78% do

456 Ibid.

not agree with that stance. According to the church standards, it is not recommended that youth go to the cinema. However, only 19% of the young people agree with that assertion, whereas 64% do not agree. As for dancing, 23% accept it is not right, whereas 57% do not. Rock music is an issue of dispute in Adventist families. There are 26% of the young who claim that rock music must not be listened to, whereas 55% do not agree with this. 39% of the young Adventists claim that jewelery should not be worn, whereas 42% think opposite. The situation is different with clothes as 65% of the young think that modern clothes must not be worn, whereas only 19% agree with it[457].

Dudley concludes that the young do not accept church rules in total. Knowing that, it opens the way for dialogue between adults who prescribed to or accepted these standards, with the generation of the young people who do not. The issue for dialogue is about the significance, aim and importance of standards of behavior. This gives the opportunity to check whether every standard has its base in the Bible, or is based on social, cultural and historical traditions.

Dudley emphasizes that study *Value genesis* has discovered many problems in the area of life style, far more than in any other area. However, the majority of the young people accept the rules about not consuming alcohol and drugs, and respecting Saturday as the special day. On the other hand, the Adventist standard about not wearing jewelery, not listening to rock music and not going to parties, does not have the same support among the young generation. Some young people claim that some of the Adventist standards are so strict that the essence of Christianity is being lost. Almost half of the young say that "people

457 Ibid.

who are not Adventists laugh at them when they hear what is forbidden for Adventists". This shows that the church is so occupied with the behavior of its believers, that the basic message of the gospel is being forgotten.

Table 62.
Distribution of answers to the assertion:
People usually laugh when they hear what is forbidden for Adventists.

Possible answers	Pastors' children	Believers' children	K-group (1)	K-group (2)
1. It is quite true	30,00%	26,67%	10,79%	36,37%
2. It is true	42,50%	35,56%	25,18%	18,18%
3. It is partly true	20,00%	27,78%	27,34%	15,15%
4. It isn't quite true	5,00%	5,55%	16,55%	12,12%
5. It isn't really true	2,5%	2,22%	7,91%	–
6. It is not true at all	–	2,22%	12,23%	18,18%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

As we might see, the young are aware of their different way of life. The young have experienced mocking of their standards, pastors' children more than others. Young Adventists in Serbia, more than in America, notice the difference compared to their non-Adventist peers. These differences in Serbia are more highlighted, probably because of the difference in culture and tradition. It is certain that differences between different Protestant communities are less obvious compared to the differences between the entire Protestant community and the secular, urban inhabitants originating from a traditional Orthodox culture.

From all the temptations that are numerous, especially for the young Adventist today as Weber has described, believers find respite from work Is a waste of time and the gravest of all the sins. Life is short and precious to be lost with empty talking, luxury, and even sleeping longer that necessary. Work is a long-proven ascetic mean, which has always been appreciated as such. It is a preventive agent against all the temptations that Puritanism summarizes as "impure life".

There are differences in the way of life of adolescent Adventists and that of their parents. Attitudes about diet, drink, rituals, morality and celebrations determine the Adventist way of life. Adventists are inclined to asceticism and renunciation, but also to work. Asceticism can be defined as a mean to achieve a higher goal. The word originates from the Greek word *asco*, which means to work hard, exercise well, and to put effort in some gymnastic skill or in achieving of some virtue. Greek philosophers have already defined asceticism as spiritual exercise necessary in order for man to become the master of his/her own thoughts and desires, and be capable of doing good and control passions[458]. To illustrate this, we will look at the distribution of the answers in Table 12.4

As a part of social interaction in our society, coffee and some kind of alcoholic drink are frequently consumed. However, the Adventist way of life is not in accordance with such activity, which is one of the causes of isolation from the social environment. None of the pastors or their wives allow anything that they consider as unhealthy. From believers, 2% of parents drink coffee or drink in company, while 94% do not have such a temptation.

458 Szentmartoni M. (1990) *Psihologija duhovnog života*, Filozofsko–teološki institut družbe Isusove u Zagrebu, Zagreb.

Table 63.
Distribution of answers to the assertion:
Sometimes I drink coffee or some alcoholic drink with friends

Possible answers	Pastors' families	Believers' families	General population
1. It is quite true	–	–	35,72%
2. It is true	–	2%	38,10%
3. It is partly true	–	4%	11,90%
4. It isn't quite true	–	–	8,33%
5. It isn't really true	–	8%	–
6. It is not true at all	100%	86%	5,95%
	100%	100%	100%

Adolescents feel somewhat stronger temptation, for 2.5% of the pastors' children accept such social behavior, whereas 92.5% hold on to their principles. From the believers' children, 2.22% have experimented with tobacco and alcohol, whereas 90% have not been tempted. The behavior of parents and children in Adventist family is very similar in respect to the way of life.

Attitudes about the Church

The variable *attitudes about the church* is a dimension that on one hand understands the need for devotion to the church, regular attendance to religious services, respect for and holding onto the church rules, being accepted by other believers and being tolerant about the imperfection of the believers. On the other end of this dimension is avoidance of church, mistrust of its members and having a feeling of not being accepted.

The low scores point to a higher devotion to the church which is shown through the frequency of attendance, respect and holding

onto the church rules, as well as the feeling of being accepted by its members. High scores point to lesser loyalty to the church.

On the variable *attitudes about the church*, differences between average arithmetical values of experimental and control groups are significant at the level of 0.01. Adolescents who originate from Adventist church are devoted to their church and go there very often.

Table 64.
Distribution of answers to the assertion:
I go to church at least once a week

Possible answers	Pastors' children.	Believers' children	K-group (1)	K-group (2)
1. It is quite true	90%	77,78%	0,71%	–
2. It is true	10%	17,78%	0,71%	–
3. It is partly true	–	2,22%	10,00%	–
4. It isn't quite true	–	2,22%	13,58%	–
5. It isn't really true	–	–	17,14%	3,03%
6. It is not true at all	–	–	57,86%	96,97%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

As we might see, 100% of pastors' children go to church at least once a week. As a rule, pastors reside in the church buildings, maintain and organize all religious services, and it is not surprising, therefore, that children go to church. A high percent of believers' children also go to church once a week (95.65%). According to the research in USA, more than 80% of the young people in the Adventist family go to church at least once a week (sample consisted of 82% of baptized believers and 18% of those who consider themselves as Adventists).

Table 65.
Distribution of answers to the assertion:
I feel accepted and loved by church goers the way I am

Possible answers	Pastors' children	Believers' children
1. It is quite true	30%	33,71%
2. It is true	30%	35,96%
3. It is partly true	25%	19,10%
4. It isn't quite true	5%	7,86%
5. It isn't really true	10%	2,25%
6. It is not true at all	–	1,12%
	N = 40	N = 90

Table 66.
Distribution of answers to the assertion:
Believers in my church live as they preach and believe they should live.

Possible answers	Pastors' children	Believers' children
1. It is quite true	12,50%	21,11%
2. It is true	17,50%	15,56%
3. It is partly true	27,50%	31,11%
4. It isn't quite true	32,50%	21,11%
5. It isn't really true	2,50%	3,33%
6. It is not true at all	7,50%	7,78%
	100%	100%
	N = 40	90%

Pastors' children have more problems in feeling accepted by church believers. Therefore, 60% of pastors' children feel they are accepted in the church, and almost 70% of believers' children feel they are accepted in the church. 10% of pastors' children do not feel accepted in church, whereas only 3.37% of be-

lievers' children feel that way. These results are in accordance with the results of qualitative analyses, where it is perceived that there are higher demands on pastors' children who are regarded as the model for believers. Children are aware of the role they have and that bothers them.

Only 30% of pastors' children think that believers live as they preach, and 36.67% of other youth in the church think they live as they preach.

Attitudes of Parents about the Church

Differences between arithmetical average values of parents of adolescents on the variable way *attitudes about the church* are significant at the level of 0.01. This shows that Adventists are devoted to their church which is shown by frequent attendance at religious services, participation in rituals, material giving and feeling of being accepted by church members. Frequency of church attendance is shown in Table 67.

Table 67.
Distribution of parents' answers to the assertion:
I go to church at least once a week

Possible answers	Pastors' families	Believers' families	K-group
1. It is quite true	100%	82%	–
2. It is true	–	8%	2,38%
3. It is partly true	–	4%	3,57%
4. It isn't quite true	–	–	8,33%
5. It isn't really true	–	–	9,52%
6. It is not true at all	–	6%	76,20%

Pastors' families are involved with the church on a daily basis. Therefore, it is not surprising that 100% of pastors' families go

to church at least once a week. Believers' families go to church at least once a week in 90% of cases for parents and 95.65% for adolescents. 2.28% of parents from the general population originating from Orthodox families go to church; whereas 85.72% do not go at all (75% of adolescents originating from the general population do not go to church at all). If we compare the frequency of church attendance of parents with adolescents, we might conclude that the young people go to church more often than their parents, that is in accordance with given data from the research in America[459], as well as with the research in Yugoslavia[460].

Going to church can be observed as the part of the culture of a given nation. It seems that Protestantism nourishes and develops the need for regular attendance to religious services in churches. So in America, 42% of the inhabitants attend religious services every week, and 47% listen to at least one radio or television religious program[461]. As for our population, research from the Institute for Social Researches at the University in Zagreb has shown that approximately 10% of the young people go to church regularly. However, this percentage in our area depends on nationality, religious adherence and the region. The lowest percentage of church attendance of the young is in Serbia (2% of the young people regularly attend the church)[462].

---

459 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

460 Vrcan S. (1988) Omladina i religija, in: *Religija i društvo*, Zbornik tekstova, Zavod za udžbenike i nastavna sredstva, Beograd

461 Armstrong B. (1979). *The Electric Church*, New York: Thomas Nelson, p. 7.

462 Vrcan S. (1988) Omladina i religija, in: *Religija i društvo*, Zbornik tekstova, Zavod za udžbenike i nastavna sredstva, Beograd

Based on these results, we may conclude that Adventist parents are more occupied with religion than parents from the general population. Adventists trust more in God, which is expressed through frequent prayer and reading of religious literature. In everyday life they are sober, with complete abstinence from alcohol and tobacco. Regarding the church, Adventists are loyal and devoted believers of their church.

Religiosity of Adventists from Religiously Mixed Marriages

Based on the results of the qualitative analysis of Adventist families, we notice the difference in the religiosity of the young who have grown up in Adventist church and those who have not. The young from Adventist families are overwhelmed by religious contents and sometimes they try to learn about the life *on the other side* of their parents' religion. The young people coming *from the world*, who meet in their families different systems of values, join religion with enthusiasm, freshen up believers and move them to think more about their own religion.

Religiosity of adolescents from religiously mixed marriages (one parent is Adventist, other Orthodox) differs statistically significantly. More young Adventists believe in God and think that something must be done to achieve their own salvation, that is to say that man's actions are important for their own salvation. Such attitudes reflect the life style which is ascetic and sober. Devotion to the church is greater among the young people with one Adventist parent compared to the young people with one Orthodox parent.

Religiosity of the adolescents from religiously mixed and homogeneous families is shown in Table 24p. Based on these results,

we may conclude that between the adolescent growing up in the Adventist church and adolescents who have not grown up in the church there is not any significant difference in the variable *attitude about God and lifestyle*, but there is a significant difference in the dimension *way of salvation* and *attitude about church*. The young people originating from Adventist families are much more oriented to the law, and the young originating from the world are more oriented to grace. It is interesting to notice that the children from the Adventist families grow up in the atmosphere of legalism and firmly accept the theory of justification by faith. This is in contrast to those who find God in their adolescence.

On the variable *attitude about church*, there is also a significant statistical difference on the level of 0.01. Adolescents originating from Adventist families are far more devoted to the church compared to those who have only recently joined the church. These results are in accordance with the results acquired by Dudley[463], that those originating from religiously homogeneous families have more positive attitudes about God.

463 Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

SELF IMAGE OF ADOLESCENTS

Unless you know yourself, you know nothing. You do not understand others, because you do not know yourself. Therefore, ask yourself: Who have I been? Who am I now? Who could I have been? Who should I have been? Who will I be? Be brave to tell home truths to yourself in order to improve your life, and while doing this you should have no other witnesses but yourself. Listen to your thoughts silently and attentively, and examine them from the perspective of the other within you.

Đuro Šušnjić

As an object for study, self-image offers a lot of possibilities for research, for it is a very complicated psychological phenomenon. Of the many possibilities, my direction is focused on the self-image of adolescents who are from their birth exposed to the influence of religion, both in the family and church. The type of religiosity I have chosen is specific for it is dominantly a Protestant orientation, but goes back to the sources of Christianity as far as keeping the Saturday, Sabbath, as well as keeping a particular diet and having the characteristics of Judaism from which Christianity developed. How is this type of monotheistic, individualistic and rationalistic religion reflected on the self-image of adolescents, their religiosity and family dynamics? This is the object of this research.

The results of the questionnaire on self-image are presented in Table 26p in Appendix. Based on these results, we notice that

there are no significant differences in average arithmetical values between adolescents originating from Adventist families and adolescents from the general population in the following variables: impulse control, emotional tone, social relations, educational goals, family relations, overcoming frustrations, psychopathology and adjustment. Differences are statistically significant in the level of 0.01 in the variables: body image, morality and attitudes about sexuality.

In what direction these differences are expressed can be clearly seen in Graph 11, which shows standard score results. Lower standard scores indicate a lower level, while high standard scores indicate a higher level of presence of a certain self-image variable.

PSYCHOLOGICAL SELF

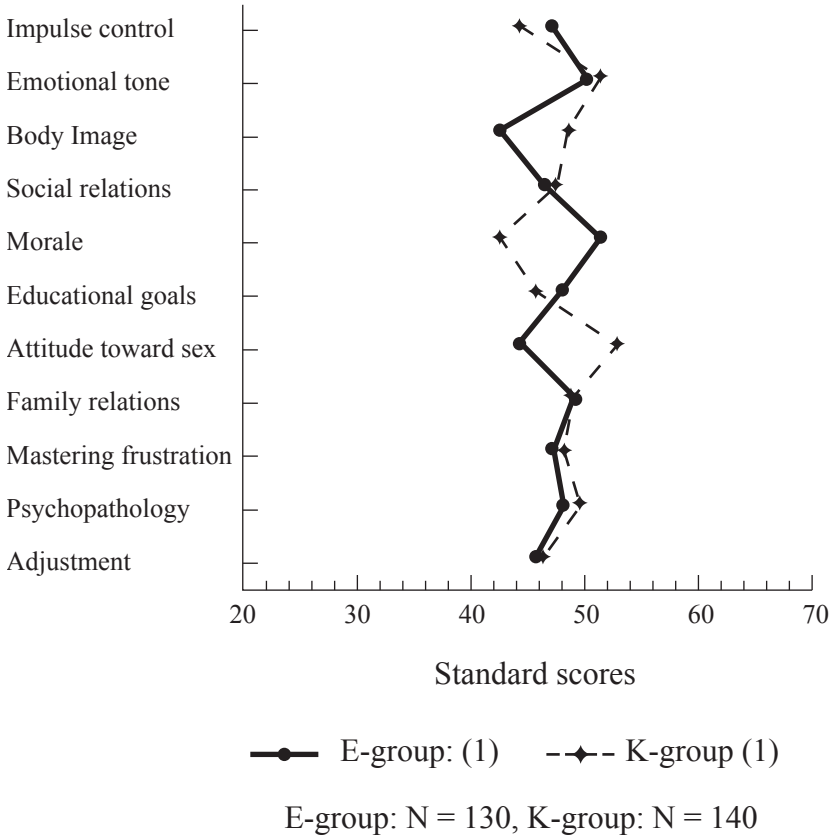
Psychological self is about the feelings of adolescents, their concerns and desires. This self consists of scales that refer to the estimation of capability of impulse control within psychological structure of adolescents; feelings that adolescent can experience and estimation of their own bodies.

Control of impulses is a scale that measures strength of the ego apparatus of adolescent. The ability to control one's own drives and impulses presents a basic criterion of maturity. Control of impulses within the scale of estimation is described in 10 assertions such as:

- Even under pressure, I succeed to remain calm.
- I am very unsatisfied.

Low standard scores point to a person, whose defense structure is badly organized, has low tolerance for frustrations and often

Graph 11: Self image of adolescents
Comparing the results for the experimental and control groups



E-group: N = 130, K-group: N = 140

Lower standard scores indicate a lower level,
a high level of representation at the higher variable

reacts impulsively. A high standard score points to a person with developed ego apparatus, which enables him/her to postpone satisfactions.

Within the variable *control of impulses*, there is no difference between religious adolescents from Adventist families and adolescents from the general population. We can conclude that the ego apparatus of adolescents is equally healthy and capable of fending off different tensions and pressures that exist in themselves, as well as in the environment in which they live.

Emotional tone is a measure of emotional stability. This variable measures the degree of affective accordance within the psychological structure and scope of hesitation of different emotions. Emotional tone is described in 10 assertions, such as:

- I enjoy life
- I am very worried.

Low scores point out weak emotional control or emotional instability. High standard scores point out that an individual has the capability to experience different feelings, yet at the same time remain stable and balanced.

There is no significant difference between E-group and K-group. Namely, affective accordance within the psychological structure and scope of hesitation of different emotion is equally healthy for different groups of adolescents. Adolescents originating from religiously homogeneous families, Protestant or Orthodox type, are the same with regard to emotional stability.

The results of the questionnaires completed by parents of adolescents show that the emotional tone does not differentiate parents of examined groups, for the significant statistical difference on this variable was not found. Arithmetical average values for

mothers from E-group are 23.80 and K-group 21.95. Differences are not statistically significant for parents from different religious groups, as well as for mothers and fathers. Religiosity does not have a significant influence on the emotional stability. However, it is interesting to look at the respondents' answers to the assertion: "I enjoy life", which shows the tendency of dissatisfaction among believers.

Table 68.
Distribution of answers to the assertion: *I enjoy life*

Possible answers	Pastors' family	Believers' family	General population
1. It is quite true	4%	16%	25%
2. It is true	20%	36%	32,14%
3. It is partly true	44%	30%	26,19%
4. It isn't quite true	16%	10%	14,29%
5. It isn't really true	12%	6%	1,19%
6. It is not true at all	4%	2%	1,19%
	100%	100%	100%

According to these results, there is a tendency that pastors' children enjoy life least, perhaps because of the pressure imposed on the entire family to be a model of successful Christianity and unselfish giving. This does not always cause satisfaction. 4% of pastors' families enjoy life completely, 16% of believers' parents and 25% of parents from the general population. However, the greatest number of pastors and their wives (60%) are not sure whether they enjoy life. Perhaps they wonder whether it is allowed at all to enjoy life. 16% of parents from pastors' families, 8% from believers' families and 2.38% from the general population do not enjoy life at all.

Body image**,** as the variable of psychological self, shows to what extent an adolescent has adapted to the changes of his appearance caused by psycho-sexual maturity. This variable is described in 10 assertions, referring to this part of self, e.g.:

- I am proud of my body.
- It seems to me that I am ugly and unattractive.

Low scores show prolonged confusion and dissatisfaction with body changes which are characteristic for the period of adolescence. High results point to a person with well-differentiated body boundaries.

What attitudes to one's own body have the adolescents who have grown up in the religious environment, both in family and church? Differences between average arithmetic values of the control and experimental groups are significant on the level of 0.01. Low standard scores, characteristic for the adolescents from Adventist families, show the prolonged confusion and dissatisfaction connected with changes in adolescence.

Thus, among the young from Adventist families, dissatisfaction with their own body is highlighted. They find it more difficult to adjust to the changes in their own body. The attitudes of respondents to their own body are obviously different, and that difference is influenced by religious adherence.

Why do the young of the Protestant religion find it more difficult to adapt to the changes that occur during the period of maturation? Probably, it is because these changes bring about sexual maturation, which causes fear for their parents. How do parents save the young from themselves? Parents ask themselves how to save children from "a flood of evil in the last days", and transmit this fear to their children. Besides, everyone experiences better or worse reactions from others to their own appearance. Ob-

viously, the religious environment of Protestants does not cope well with the process of introducing young people to taking over the roles that are biologically determined.

Besides the possible reasons already mentioned, we may also consider the negative attitude of religion to a sinful body, which the young begin to experience in new and more inclusive way.

In his voluminous work *Sin and fear*, Jean Delimo[464] says that a common feature of Protestant and Catholic sermons (from XIV and XVIII centuries) was hostility to one's own body, based on shame. Delimo quotes that one of the most influential pastors in New England, at the end of XVII and XVIII centuries (Cotton Mather) claimed there was a strong similarity between natural functions of humans and animals.

Not only the severest Presbyterians, but all the evangelists who tried to "awake" and "convert" the masses, have confirmed this belief that the body is proof of our corruption. So the pastor Wesley wrote that there was the spirit inside man which is against God, which surrounds the human soul so much that nothing good might dwell in man and his natural condition. All aspirations and imaginations of human heart are bad, and always"[465]. Delimo reminds us that Wesley got married late, when he was 48, and that he was not happy in marriage. In every case, he shared belief with many pastors of Protestant *renaissance* that the sinful body had to be tortured[466].

---

464 Delimo Ž. (1986) *Greh i strah, Stvaranje osećanja krivice na Zapadu od XIV do XVIII veka, I i II*, Književna zajednica Novog Sada, Dnevnik

465 Wesley J. (1975) Works, ed. Oxford, in: Greven, The Protestant Temperament, *Patterns of Child–Rearing, Religious , Experience and the Self in Early America*, New York, A.A. Knopf, 1977

466 Delimo Ž. (1986) *Greh i strah, Stvaranje osećanja krivice na Zapadu od XIV do XVIII veka, I i II*, Književna zajednica Novog Sada, Dnevnik

Why does man alienate his own body? Vladeta Jerotić[467] thinks that the development of man and mankind begins with the separation of genuine unity. This separation is not sufficient for a child, or primitive man. With further development, man begins to enlarge his own conscience, but he is susceptible to the strong influence of opposites: conscious-unconscious, good-evil, love-hate, and I-body. Especially the relationship with the body becomes more and more ambivalent. With the strengthening of the conscience, the body is observed with increasing distrust, fear, and periodical fear and resentment, for from the body originates dangerous drives, uncontrolled impulses and sudden, unpredictable reactions. In order to gain independence from nature, man must gain independence from the body. In a natural sense, by some kind of power, which has made him a spiritual being, and not only a being of urges, man has become alienated and separate from the primal unity. Thus he has become a "fallen being", one who suffers and feels lonely, one who is ill and who dies. But he has also become a dualistic creature who does not know the difference between "good" and "evil", hate and love. The former unity of world and God is split due to human fault, and the world originating from this separation suffers because of this fault. Religious strivings and aspirations lead man to the lost unity with god, according to theistic understanding.

Vladeta Jerotić[468] says furthermore that, according to Nicola Bergaiev, authentic Christian asceticism is something quite different from asceticism that has reached elements of Neoplatonism, stoicism and manicheism. He says that the Gospel does

Wesley J. (1975) Works, ed. Oxford,in: Greven, The Protestant, 756

467 Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad

468 Ibid.

not demand asceticism but sacrifice of love. Asceticism was neither present in the Apostle Church nor in early Christianity. It derives from the introduction of the pagan rituals into Christianity, where it is believed that it is necessary to put mercy on God through blood sacrifices, asceticism of fear and merits.

Adventism has tried theoretically to overcome this theology of self-torturing and hostility to one's own body, which has deep roots in Christianity. In Adventism the healthy way of life is insisted upon in order to preserve the body in good health. However, attitudes to one's own body is much more negative among young Adventists, and not only amongst those who are growing up in Adventism, but also amongst those who originate from religiously mixed families and come from "this world".

According to Offer's research, negative relations to the body can cause psychosomatic reactions (punishment of sinful body). Vladeta Jerotić notices that man today often makes sacrifices to God in the form of psycho-somatic disorders: he sacrifices part to save the whole. The reason for self-punishment can be sought in man's nature to not forgive oneself or others. Man looks for revenge, either punishing others through aggression, or himself, subconsciously putting suffering from psycho-somatic diseases, alcohol and drugs, often finishing in depression and suicide[469].

Are the young people capable of forgiving "sinful thoughts and actions" on a rational level? They may not be susceptible to the real asceticism and self-torturing, yet they project feelings of guilt to the body and are more dissatisfied with their own bodies than the people of the same age who are less exposed to religious influence.

469 Ibid.

To have a better understanding of which variable *self-image* is most connected to, we may look at the table of inter-correlations where the acceptance of one's own body is positively correlated with all the variables of self-image, especially with the variable psychic health (0.69), emotional tone (0.66) and social relations (0.59). This points out that acceptance and satisfaction with one's own body contributes to one's emotional stability and psychic health or is derived from them.

The variable *way of salvation* is only more significant than the variable of *religiosity* where the positive attitude to one's own body is in a positive correlation (0.30) with belief in salvation by faith. This shows that different approaches in religion influence differently the attitudes of individuals to their own body and self. Satisfaction with one's body and acceptance of one's own biological being is connected with belief in salvation by faith. On the other hand, the belief in salvation by deeds and one's own merits is connected with not accepting one's own body.

If we look at the correlation between body image and family variables (they are from 0.25 to 0.37), we may conclude that an emotionally warm family atmosphere and feeling of belonging contributes to development of positive attitudes to one's own body. An upbringing based on induction and autonomy contributes to more harmonized family relationships and a positive self-image.

SOCIAL SELF

The social life of adolescents is a very significant area. Therefore, adolescents are described through descriptions of their friends and their system of values. The social self of adolescents

consists of the perception of interpersonal relationships, their moral attitudes and professional-educational goals.

Social self is a variable which estimates objective relationships and friendships. There are 10 assertions in this subscale that measure social relations. Some of those look like this:

- I feel comfortable when I am with other people.
- I prefer to be alone rather than keep company with individuals of the same age.

Low scores point out that adolescents have not developed good objective relationships and feel lonely and isolated. High scores point to well developed capacity to emphasize with others. On the variable *social relations*, differences between groups are not statistically significant. Adolescents have developed good relationships and friendships with their social environment.

Morality is a subscale that measures degree of development of the conscience or superego. It is described by 10 assertions, such as:

- I would never hurt anybody for a pure joke.
- Truthfulness does not mean anything to me.

Low standard scores demonstrate a bad developed super-ego. High standard scores mean a higher level of development of the super-ego, a high level of acceptance of moral norms and a developed feeling of responsibility and interests for others.

On the variable *morality*, differences between examined groups are important on the level of 0.01. Adolescents originating from religious families of Protestant type, compared to adolescents from the general population, have accepted moral norms. They also have well organized feelings of responsibility and interests for others. The demands of super ego are high, regarding both

oneself and others. In order to better understand differences expressed in this variable, we will look at the distribution of answers to some of the questions in this subscale.

Table 69.

I shall dedicate my life to helping others.

Possible answers	pastors' children	believers' children	K-group (1)	K-group (2)
1. It is quite true	22,50%	17,78%	10,00%	12,12%
2. It is true	30,00%	31,11%	16,43%	18,18%
3. It is partly true	35,00%	31,11%	35,00%	30,31%
4. It isn't quite true	7,50%	10,00%	23,57%	21,21%
5. It isn't really true	5,00%	7,78%	5,71%	3,03%
6. It is not true at all	–	2,22%	9,29%	15,15%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

Table 70.

Correlations between variable morality and other variables of self-image, religiosity, and family

VARIABLES	Correl.	Signific.
SELF-IMAGE VARIABLES		
Impulse Control (well developed ego apparatus – poor organized ego apparatus)	0,43	0,01
Emotional tone (affective harmony relatively stable – great emotional frustration)	0,12	0,01
Body Image (acceptance – rejection)	0,10	not sign.
Social relationships (social – lonely)	0,20	0,01
Morals (well developed superego – poorly developed superego)	1,00	0,01
Educational Goals (successful – unsuccessful)	0,46	0,01

VARIABLES	Correl.	Signific.
Sexual Attitudes (relatively open to sexuality – conservative attitudes)	–0,16	0,01
Family Relationships (open communication – communication gaps)	0,22	0,01
Difficulties (Solving problems – giving up)	0,29	0,01
Mental health (no symptoms – symptoms present)	0,26	0,01
Superior Adjustment (adjusted – unadjusted)	0,29	0,01
RELIGIOSITY VARIABLES		
Belief in God (trust – mistrust)	0,31	0,01
Way of Salvation (by faith – by works)	0,05	not sign.
Life style (asceticism – hedonism)	0,29	0,01
Attitudes toward the Church (loyalty – disloyalty)	0,11	0,05
PERCEIVED MOTHER'S BEHAVIOR		
Warmth	0,04	not sign.
Non-aggression - Aggression	0,14	0,01
Care-Neglecting	0,09	not sign
Acceptance-Rejection	0,12	0,01
PERCEIVED FATHER'S BEHAVIOR		
Warmth	0,13	0,01
Non-aggression – Aggression	0,09	not sign.
Care-Neglecting	0,11	0,05
Acceptance-Rejection	0,18	0,01
FAMILY UPBRINGING		
Autonomy-control	0,07	not sign.
Inducing-preventing	–0,06	not sign.
Family worship (rarely – often)	–0,15	0,01
Gender (male – female)	0,06	not sign.

In order to better understand which variable the variable *morality* is most connected with, we will look at the correlations established on the sample of 382 adolescents (Table 70). We notice that moral attitudes and behavior of the young are correlat-

ed with variables: educational goals, impulse control, attitudes about God, way of life, adjusting, psychic health, family relationships, social relations etc. Correlations do not exist between the variable morality and variables gender, inducing-hindering, autonomy-control, warmness and neglect by mother, aggression of father, body image and way of salvation.

Based on these results, we may conclude that morality is mostly connected with educational goals. The more an adolescent is successful in studying and planning of his/her own professional future, the more mature is his/her moral attitudes and moral behavior. A high correlation exists between the capability to control one's own impulses and morality. Yet, the variable attitudes about God is the most interesting for us, which is significantly connected with variable morality. The more an adolescent believes in God, the more developed is his super-ego. Belief in God understands both vertical and horizontal communication and responsibility. In its theoretic and authentic shape, Christianity understands love for both God and man.

The way of life is also connected with morality. The more a man is capable of controlling himself and leading a sober life, the stronger is his superego. Indulgence in drink, food, sex is understood as something that leads to slackness in other moral norms.

Morality is in correlation with the capability of the individual to endure losses and with psychic health. In former research[470] the results have shown that psychiatric patients have a much lower self-concept from the general population of adolescents on the variable morality. The results show a positive correlation between morality and psychic health. Thus, the less psycho-pathological symptoms one individual has, the more he is capable of

470 Kuburić Z. 1994. Porodica i psihičko zdravlje dece, Belgrade: Preporod

behaving responsibly toward others. The comment of one believer is that Jesus had first healed and then counseled people to behave morally. If a man is predestined to be a sinner, does it mean that God has first of all to heal him from sins and then demand morality from him? I wonder whether the process of healing is possible here and now. Would it take account of the isolation of a healed man from the rest of the world? For believers salvation means healing of sins "*[f]or the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"* [471].

At the end, we might add that there is a positive correlation between the attitudes of adolescents to their own family and morality. The warmer the family atmosphere is, the more positive children are in their own moral attitudes. Namely, if there is a gap in communication between adolescents and their parents, the attitudes to morality and other people will be worse.

Based on these results, we may conclude that morality is not connected with gender. Morality does not depend on upbringing either. Parents inclined to greater control of their children do not contribute more to the higher development of children's morality than those who control them less. Encouragement contributes more to good family relations (0.45) and psychic health (0.32) than to morality, punishing, hindering, and over-control. These make a higher contribution to bad family relationships and children's psychopathology than to morality, although it is assumed that parents use these methods in order that children become more moral and honest, not mentally ill.

As far as the religiosity variables are concerned, it is interesting to note that the variable *way of salvation* is not in correlation with the variable *morality*. Here, I want to emphasize that

471 *Romans 6, 23*

those who believe in salvation by works and highlight holding on to God's commandments, are not more moral. Namely, belief in justification by faith does not mean denying the importance of law or behaving less morally. Yet, it is very important to note that belief in justification by faith makes a high contribution to the psychic health of adolescents.

Professional-educational goals are a subscale that measures to what extent the adolescent has succeeded in fulfilling one of the basic tasks - to study and to plan their own future. This subscale consists of 10 assertions such as:

- A well-done job gives me the feeling of satisfaction.
- Only fools work.

Low standard scores point to adolescents who are not successful in school and find it difficult to build reasonable goals for the future. High standard scores point to adolescents who work efficiently within the school system and know how to develop good plans for the future.

Differences between arithmetical average values of the surveyed groups are not statistically significant on the variable *professional-educational goals.* Adolescents, regardless of their religious origin, are coping well in the educational system and can build plans for their future. To what extent will those plans be fulfilled does not depend only upon them, but also upon the society in which they live.

SEXUAL SELF

This aspect of self-image is directed towards the area of functioning, which is vital in adolescence. This is the integration of sexual energy in psychosocial functioning of the young person.

This scale is directed to feelings, attitudes and behavior of adolescents to the opposite sex.

This subscale consists of 10 assertions, such as:

- Associating with a person of the opposite sex is a great pleasure for me.
- I am boring for the opposite sex.

Low standard scores point to conservative attitudes to sexuality. High standard scores mean relative openness to sexuality.

Differences between average arithmetical values for the experimental and control groups are significant on the level of 0.01. We may conclude that there are significant differences in attitudes to sexuality, feelings, and behavior to the opposite sex and between adolescents originating from Adventist families and adolescents from the general population. Adolescents from Adventist families are more conservative and closed toward sexuality. As an illustration, we can look at the following tables.

Table 71.
Distribution of answers to the assertion:
I don't watch erotic films

Possible answers	pastors' children.	believers' children	K-group (1)	K-group (2)
1. It is quite true	52,50%	40,00%	19,28%	47,06%
2. It is true	30,00%	17,78%	11,43%	2,94%
3. It is partly true	5,00%	14,44%	17,86%	5,88%
4. It isn't quite true	7,50%	11,11%	15,00%	11,76%
5. It isn't really true	–	8,89%	7,86%	8,82%
6. It is not true at all	5,00%	7,78%	28,58%	23,53%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

We find that 82.5% of young from pastors' families, 57.78% from Adventist families, 30.71% of young from the general population originating from Orthodox families and 50% of the young from atheist families do not watch erotic movies. Based on these results, we may conclude that young people mutually differ in attitudes as well as in behavior. Besides the controlling influence of parents, there is the influence of religion which promotes feelings of guilt and "sinfulness" in young people causing them to avoid the watching of "sinful" scenes. 5% of the young from pastors' families, 16.67% of the young believers, 36.44% of the young from the general population originating from Orthodox families and 32.35% of the young from atheistic families watch erotic movies.

Table 72.
Distribution of answers: Sex is only allowed in marriage

Possible answers	pastors' children.	believers' children	K-group (1)	K-group (2)
1. It is quite true	57,50%	44,44%	0,71%	–
2. It is true	15,00%	21,11%	1,43%	3,03%
3. It is partly true	10,00%	6,67%	6,43%	6,06%
4. It isn't quite true	10,00%	8,89%	12,14%	9,09%
5. It isn't really true	2,50%	8,89%	12,86%	–
6. It is not true at all	5,00%	10,00%	66,43%	81,82%
	100%	100%	100%	100%
	N = 40	N = 99	N = 140	N = 33

There are also differences in attitudes towards sex. Table 72 shows the answers to the assertion that sex is only allowed in marriage. As we can see, 72.5% of the young from pastors' families and 65.55% of the young believers agree that sex is allowed only in marriage. Opposite to this, only 2.14% of the

young from the general population originating from Orthodox families and 3.03% of the young from atheist families think the same. 68% of the young Adventists from America agree that sex is allowed only in marriage, whereas 18% do not agree with this assertion[472]. Dudley comments that although 2/3 of the boys accept this moral assertion, it is warning that 1/3 do not agree with this assertion or are uncertain. Probably modern society has influenced the views in this area. It is interesting to compare the answers of parents and their children to the assertion that sex is allowed only in marriage.

Table 73.
Parents' answers: *Sex is allowed only in marriage*

Possible answers	pastors	believers	general population
1. It is quite true	96,15%	86%	16,67%
2. It is true	3,85%	10%	16,67%
3. It is partly true	–	–	9,52%
4. It isn't quite true	–	2%	21,43%
5. It isn't really true	–	2%	9,52%
6. It is not true at all	–	–	26,19%
	100%	100%	100%

According to the answers of parents we might conclude that 100% of pastors and their wives think that sex is allowed only in marriage. 96% of believers agree with this assertion, whereas only 2% do not agree. In the sample of the general population, 33.34% parents agree with this assertion whereas 35.71% do not, and 30.95% of parents are not quite sure.

472 Dudley R. (1992) *Value genesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press

As for adolescents, their attitudes to sexuality are far more liberal. In pastors' families, 100% of parents and 72.5% of adolescents think that sex is allowed only in marriage. In believers' families 96% of parents and 65.55% of adolescents agree with that. In the general population, 33.44% of parents and 2.14% of adolescents have the attitude that sex is allowed only in marriage. We see that adolescents are far more liberal compared to their parents, yet adolescents from Adventist families have more similar attitudes to their parents than to their peers.

The more distant the young are from religion, the more they are liberal in their behavior. Namely, the more the young are exposed to the influence of religion, the more they are conservative to sexuality. Bergaiev says that it is astounding that the church has introduced severe asceticism regarding sexual relations, yet it was tolerant to sins connected with propriety, greed and economical exploitation of neighbors[473].

If we look at the coefficients of correlation in the sample of 382 adolescents, we notice first of all that the attitude to one's own body stays in positive correlation with the attitude to sexuality (r=o.50). There is a negative correlation between the attitude to God and the attitude to sexuality (r=-0.13), as well as a correlation between lifestyle and the attitude to sexuality (r=-0.27).

These results show that religion has a strong influence, and that the family is the agent through which the process of socialization takes place. This is reflected in the self-image of adolescents, their attitudes, feelings and behavior. Attitudes toward sex in the self-concept of the young originating from religious (Adventist) families is significantly different compared to the the general population.

473 Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad, p. 172.

The significance of religion in the creation of attitudes to the opposite sex can be seen in the answers to the assertion: My future marriage partner will belong to the same religious community as me. The answers are shown in Table 74. 85% of the young from pastors' families, 80% of the young from Adventist families, 38% of the young from the general population originating from Orthodox families and only 9% of the young from atheist families expressed total agreement with this assertion. It is interesting to note that no young person from the pastors' families were opposed to this assertion, whilst only one believer answered it was not true at all. Opposite to that, almost 30% of the young people from the general population and 67% from atheist families said it was not true at all.

Table 74.
Distribution of answers: *My future marriage partner will belong to the same religious community as me*

Possible answers	pastors' children	believers' children	K–group (1)	K–group (2)
1. It is quite true	72,50%	61,11%	20,59%	–
2. It is true	12,50%	18,89%	17,65%	9,09%
3. It is partly true	10,00%	8,89%	14,70%	3,03%
4. It isn't quite true	5,00%	10,00%	17,65%	21,21%
5. It isn't really true	–	–	8,09%	15,15%
6. It is not true at all	–	1,11%	21,32%	51,52%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

These answers also point to the role of peers in the behavior of believers. The majority of young Adventists who meet and associate together think that sex belongs to marriage and that a spouse must belong to the same religious community.

The majority of the young, regardless of the religious adherence of their parents, does not believe that they lag in the area of sexuality. Such distribution of answers shows that the young Adventists compare themselves with people of the same age and with similar religious affiliations, but not with the young from the general population. Even 64% of the young from the pastors' families think it is not at all true, or not quite true that they lag in the area of sexuality.

Table 75.
Distribution of answers: *I lag in the area of sexuality*

Possible answers	pastors' children	believers' children	K-group (1)	K-group (2)
1. It is quite true	–	5,62%	5,75%	2,94%
2. It is true	12,82%	6,74%	10,07%	5,88%
3. It is partly true	15,39%	11,24%	16,55%	14,71%
4. It isn't quite true	7,69%	15,73%	17,99%	14,71%
5. It isn't really true	17,95%	20,22%	15,83%	29,41%
6. It is not true at all	46,15%	40,45%	33,81%	32,35%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

We might conclude that young Adventist and the young from the general population differ in their attitudes to sexuality. The young Adventists are more conservative and closed. However, in their opinion they do not lag in the area of sexuality, yet their system of values is as it is.

FAMILY SELF

Family relations is the scale that measures the attitudes of adolescents to their family environment. It is directed to feelings that adolescents have about their parents and the kind of rela-

tionships they have to their parents. This scale also indicates the emotional atmosphere prevailing in the family. In this test, family relationships are described by 20 assertions, such as:

- I can rely on my parents.
- I try to spend as much time as possible outside the home.

Low standard scores point to adolescents who are not in a good relation with their parents and there is a large communicational gap between them. High scores point to adolescents who talk openly with their parents.

Results show clearly that between adolescents from Adventist families and adolescents from the general population there are no significant differences. The family atmosphere and satisfaction with parents is equal regardless of the religious affiliation of the parents. Although there are no statistically significant differences in this variable between the surveyed groups, I would like to look at the distribution of answers to mutual communication in Table 76.

Table 76.
Distribution of answers to the assertion:
My parents usually understand each other well

Possible answers	pastors' children	believers' children	K-group (1)	K-group (2)
1. It is quite true	5,13%	28,89%	30,00%	30,30%
2. It is true	35,90%	31,11%	25,00%	21,21%
3. It is partly true	28,21%	18,89%	20,71%	27,28%
4. It isn't quite true	15,38%	12,22%	11,43%	9,09%
5. It isn't really true	15,38%	3,33%	7,14%	3,03%
6. It is not true at all	–	5,56%	5,71%	9,09%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

What is the adolescents' experience of their parents and what is their their mutual communication like? As we see, a great number of the young think it is right to have good relations and understanding with their parents. Satisfaction with family relations and identification with the family is shown in Table 77.

Table 77.
Distribution of answers to the assertion: *When I grow up, my future family will be similar to their primary family*

Possible answers	pastors' children	believers' children	K-group (1)	K-group (2)
1. It is quite true	10,26%	15,56%	18,71%	21,21%
2. It is true	17,95%	23,33%	16,55%	18,18%
3. It is partly true	33,33%	21,11%	32,37%	21,21%
4. It isn't quite true	15,38%	13,33%	17,27%	15,15%
5. It isn't really true	5,13%	8,89%	5,76%	12,12%
6. It is not true at all	17,95%	17,78%	9,35%	12,12%
	100%	100%	100%	100%
	N = 40	N = 90	N = 140	N = 33

Although in the variable *family relations*, differences between respondents are not significant, we see that pastors' children have more difficulties in making decisions about family relations. Only 28.21% of them think that their future family will be similar to their primary family, whereas 23.08% of the young refuse to say they want something like this. Among believers, the percentage of positive identities is present in 38.89% of families, and negative in 26.67%. As we see, more than ¼ of the young do not want to live in the same way as their parents. It is not clear if this means a rejection of religious identity; but it shows dissatisfaction with the primary family. The young originating from atheist families also do not want the replication of

the same relations in 24.24% of cases, whereas the young from Orthodox families in 15.11% of cases.

Family relations variable for parents is somewhat different from the same variable for adolescents. This is because the relationships are observed through the aspect of parental satisfaction with children behavior, participation of children in family decisions, as well as freedom of decisions on religious issue and problems children had because of parents' religiosity.

Low scores in this variable point to: greater satisfaction with family relations and children behavior, greater independence of children in making decisions in general, as well as in the religious issues. High scores point to families that are baffled with a number of problems, unresolved conflicts, as well as to presence of dissatisfaction and control over the behavior of family members.

Differences between arithmetical average values of E-group and K-group are significant on the level of 0.01 for mothers and of 0.05 for fathers. This shows that parents in Adventist families are dissatisfied with family relations and children behavior. Dissatisfaction is expressed more by mothers.

Satisfaction with children behavior is expressed most by fathers from the general population, where 80% of them said it was quite so. The percentage of mothers is 78.58%. The percentage of parents from Adventist families who are satisfied with their children is somewhat lower. 64.29% of mothers and 59.10% of fathers from believers' families are satisfied with children behavior, whereas 50% of pastors and only 33.33% of pastors' wives are satisfied. These results lead us to conclusion that the larger the gap is between an objective situation and expected behavior, the higher is the degree of dissatisfaction with children behavior.

Namely, more is expected from pastor-pastors' children, therefore dissatisfaction is expressed particularly by mothers. That points to perfectionism that is characteristic of Adventists.

Table 78.

Distribution of answers to the assertion:

I am not satisfied with my child's behavior.

Possible answers	pastors' family	believers' family	general population
1. It is quite true	father mother	father mother	father mother
2. It is true	- 8,33%	18,18% 25,00%	45,00% 38,10%
3. It is partly true	50,00% 25,00%	40,92% 39,29%	35,00% 40,48%
4. It isn't quite true	35,72% 33,34%	27,27% 21,43%	15,00% 11,90%
5. It isn't really true	14,28% 33,33%	13,63% 7,14%	5,00% 9,52%
6. It is not true at all	- -	- 3,57%	- -
Possible answers	- -	- 3,57%	- -

Table 79.

Distribution of answers to the assertion:

I would never allow my child to accept any other religion

Possible answers	pastors' family	believers' family	general pop.
1. It is quite true	51,85%	52%	30,12%
2. It is true	22,22%	22%	28,00%
3. It is partly true	7,41%	10%	8,43%
4. It isn't quite true	11,11%	4%	12,05%
5. It isn't really true	3,70%	6%	3,61%
6. It is not true at all	3,70%	6%	16,87%
	100%	100%	100%

Adventists are very attached to their religion, thus 74% of parents would never allow that their children to accept any other religion. As for parents in the general population, 69% would never allow their children to accept any other religion. 7.4% of parents from pastors' families, 12% of parents from believers' families and 20.48% of parents from the general population would allow their children to change religion.

The significance of religion for Adventists can be seen in the fact that their children do not go to school on Saturdays, which causes problems (Table 80).

Table 80.
Distribution of answers to the assertion:
My child had problems in school because of religion

Possible answers	pastors' family	believers' family	general pop.
1. It is quite true	3,85%	14%	1,19%
2. It is true	11,54%	20%	–
3. It is partly true	38,46%	12%	2,81%
4. It isn't quite true	3,85%	2%	2,81%
5. It isn't really true	30,77%	20%	3,57%
6. It is not true at all	11,54%	32%	90,48%
	100%	100%	100%

A greater number of children from the general population never had problems because of religion (94%). Children from Adventist families had more problems in schools because of religion - 15.39% of pastors' children and 34% of believers' children, which is not to be neglected. 42.32% of pastors' children and 52% of believers' children did not have any problems.

From this we see certain intolerance to Adventists. In such situations, children were in conflict between the demands of parents

and schools. Dilemma is not only on the level of behavior, but also on the level of cognitive understanding of this world and life.

It is obvious that Adventist families are burdened with the role of transmitting religious values to their own children, for they are alone in this role. Not being accepted in the social environment, with different demands from the schools being made worse by the lack of church schools that exist in the Protestant states, makes it more difficult for Adventist families from Serbia to solve these problems. This could be one of the reasons why Adventists in Serbia are not particularly interested in their children going on to higher education.

ADAPTIONAL SELF

Adaptation self is directed toward the strength of the individual to cope with the surrounding world, to overcome the difficulties or to adapt. It consists of variables that show how an individual resolves frustrations, whether he has psychic disturbances and how he adjusts to the new situations.

Overcoming frustrations is a variable that shows how well an adolescent has adapted to his new environment. This subscale is depicted in 10 assertions, such as:

- when I decide something, I do it.
- I do not feel I am gifted in any way.

Low standard scores point to the inability of an individual to finish a task that is before him. High standard scores point to the adolescent capable of suffering frustration. Differences between the experimental and control groups are not statistically significant in this variable. The acquired results show that there are no differences between adolescents from Adventist and adolescents from the general population in their ability to adapt.

Psychic health-psychopathology is the variable that reveals psycho-pathological disorders among adolescents. This subscale consists of 15 assertions, such as:

- Nobody can hurt me because he does not love me.
- I am mostly confused.

Low standard scores mean psychopathology on the clinical lever. High standard scores point to the person who does not have significant mental disorders. Differences between arithmetical average values between the experimental and control groups are not statistically important. Therefore, we may conclude that the mental health of adolescents does not depend on the religious affiliation of family.

If we want to know which variables the variable psychopathology is mostly connected with, we can look at the correlations that were established on the entire sample of 382 respondents.

Table 81.
Correlations between variable of mental health – psychopathology and other variables

VARIABLES	Correl.	Level
SELF-IMAGE VARIABLES		
Impulse Control (well developed ego apparatus – poor organized ego apparatus)	0,59	0,01
Emotional tone (affective harmony relatively stable – great emotional frustration)	0,71	0,01
Body Image (acceptance – rejection)	0,68	0,01
Social relationships (social – lonely)	0,59	0,01
Morals (well developed superego – poorly developed superego)	0,26	0,01
Educational Goals (successful – unsuccessful)	0,32	0,01

VARIABLES	Correl.	Level
Sexual Attitudes (relatively open to sexuality – conservative attitudes)	0,38	0,01
Family Relationships (open communication – communication gaps)	0,44	0,01
Difficulties (Solving problems – giving up)	0,61	0,01
Superior Adjustment (adjusted – unadjusted)	0,49	0,01
RELIGIOSITY VARIABLES		
Belief in God (trust – mistrust)	0,17	0,01
Way of Salvation (by faith – by works)	0,34	0,01
Life style (asceticism – hedonism)	0,01	not sign.
Attitudes toward the Church (loyalty – disloyalty)	0,01	not sign.
FAMILY VARIABLE		
OBSERVED CONDUCT OF MOTHERS		
Warmth	0,33	0,01
Aggressiveness	0,30	0,01
Neglecting	0,34	0,01
Rejection	0,38	0,01
OBSERVED CONDUCT OF FATHERS		
Warmth	0,28	0,01
Aggressiveness	0,27	0,01
Neglecting	0,35	0,01
Rejection	0,34	0,01
FAMILY EDUCATION		
Autonomy-control	0,26	0,01
Inducing-preventing	0,31	0,01
Religious education	–0,01	not sign.
N = 382		

Based on the acquired correlations, we may conclude that variable mental health is in the high correlation with the variables of psychological self, first of all with emotional maturity, pos-

itive body-image and impulse control, as well as with the variable of adaptation self, tolerance to frustrations and capability for adjusting. Besides religious upbringing where the coefficient of correlation is of 0.01, for mental health are very important social relations, family relations, and family variables.

Because the subject of this research is the self-image of adolescents from religious Adventist families, it is important to realize the influence of religion on this aspect of self-psychopathology. According to the acquired correlations, there is neither significant connection between variables attitude toward church and psychic health, nor between variables way of life and psychic health (0.01).

The coefficient of correlation of 0.17 between trust in God and psychic health is statistically significant. It points to the mild connection between those variables, which means that trust in God contributes to psychic health. However, more attention must be paid to the variable *way of salvation*, which is the sole religious variable and has a significant correlation with the variable psychic health (r=0.34). Namely, trust in God's unconditional love and justification by faith is in positive correlation with psychic health. There is an interesting comment by one believer who has been a church member for 50 years. After one sermon about justification by faith, he said: "Such sermons heal my soul".

The correlation between the religious affiliation of parents and psychopathology (0.08) is not statistically significant. The correlation between religious upbringing, that is to say between frequency of religious rituals in the family and psychopathology (0.01) is not statistically significant. We may conclude that there is no connection between the religious affiliation of parents and

the psychic health of children. Common religious rituals in the family are not directly connected with the psychic health of children, but indirectly may contribute to children growing up with healthy personalities. These healthy personalities they develop through family ceremonies, trust in God and His love, not feeling guilt and fear and not creating a great gap between the ideal and the real.

Successful adjusting is a variable that measures how successfully an individual copes with himself, significant others and "this world". This scale also measures the strength of ego and is described in 15 assertions, such as:

- New topics of conversation move me.
- I am sure that I won't be able in the future to take responsibility for myself.

Low standard scores mean that the adolescent has not adjusted to his environment. High standard scores are the sign of good functioning and successful adjusting.

Differences between arithmetical values in this variable are not statistically significant, which means that between surveyed groups there are no differences in their ability to adjust to the environment.

Self-Image of Young from Religiously Mixed Families

Now we come to the question about the significance of family unity for religious transmission and individual stability. Religiously mixed marriages were not rare in Yugoslavia. The research conducted by Ruža Petrović testifies to that. Almost all research points to the importance of family direction in this area.

For example, homogeneous atheist families' children were always atheists. Children from religiously homogeneous families were by default religious. Children from religiously mixed families were uncertain[474].

The effect of religiously mixed families on personality could be an interesting area for research using a larger sample. Here I want to study the effects of religiously mixed and homogeneous families on the self-image of adolescents.

According to the results of this research, we might conclude that between adolescents originating from religiously mixed marriages and adolescents from religiously homogeneous families there are differences in the following variables: emotional tone, attitude to sexuality, family relations and mental health. Adolescents from religiously homogeneous families are more emotionally stable, more open for sexuality, with better family relations and psychic health.

Is this self-image a consequence of being an Adventist mixed family, or is it a part of a larger problem where differences between religious views negatively reflect on the young and their self-image? We may answer this question if we compare the mixed families from the general population where one parent is Orthodox with the sample of families where one parent is Adventist.

From the results obtained, we draw the conclusion that between adolescents from religiously mixed families (one parent is Adventist and another is something else, and one parent is Orthodox and another is something else) there do not exist statistically significant differences, except in the variable *attitude to sexuality*. Believers who have one parent Adventist are more conservative when it comes to sexuality.

474 Ćimić E, *Drama ateizacije*, Mladost, Belgrade, 1983.

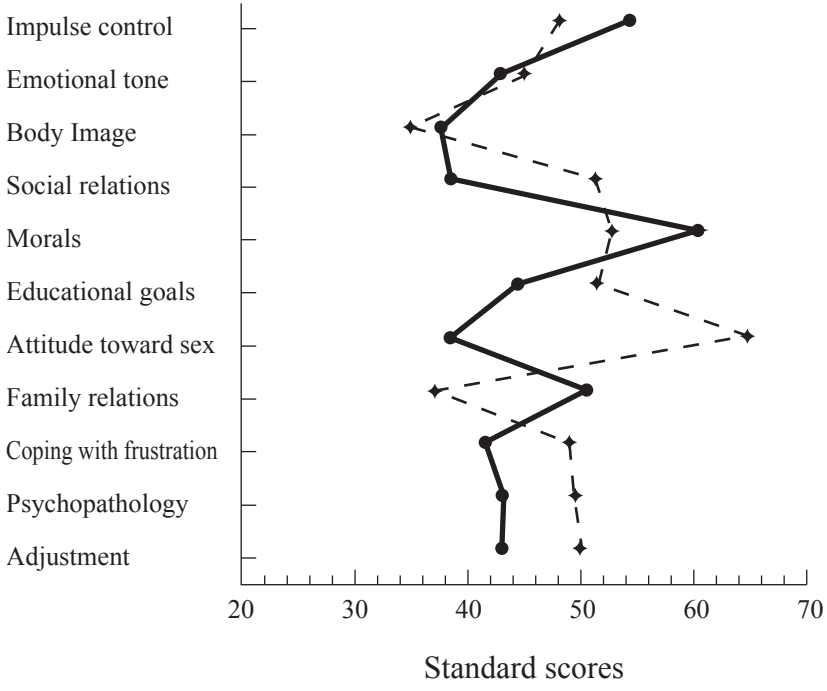
If we assume that the personalities of boys and girls in religiously mixed families differ, we may pose the question which aspects of self-image develop negatively under the influence of different religious beliefs in the family? Of course, we are mostly interested in the sample of adolescents from the Adventist church, and we shall compare it with the sample of adolescents from the general population where one parent is Orthodox.

The results for male respondents are shown in Graph 12.

Boys from religiously mixed families are equally dissatisfied with their own body. However, Adventists solve this with ideals, that is to say high moral norms and self-control. On the other hand, boys from the general population have more freedom when it comes to sexual behavior. The feeling of loneliness is expressed more among Adventist boys, for they have not developed good objective relationships and friendship. The moral principles are actually more extreme and more dominant compared to the religiosity of the young from religiously homogeneous families. Also, attitudes to sexuality are more conservative compared to the attitudes of the young from homogeneous families.

These results give us the right to assume that a parent who is religious tries with all his might to overcome the influence of the other parent. Also, an adolescent with his extremism wants to prove on whose side he is. Maybe the adolescent needs to prove he/she is a good believer in front of the parent who is something else. Family relationships could also be good, although parents differ in attitudes to religion, for Adventists find consolation in biblical verses that say women have to obey their husbands. It is true that the sample of boys originating from religiously mixed families is too small to make any further conclusions, but these results point out to the need for greater research in this area.

Graph 12: Self image of adolescents
The young men who come from religiously mixed marriages



Adventists: N = 8, General Population: N = 5

Lower standard scores indicate lower, while higher scores indicate higher presence of the variable

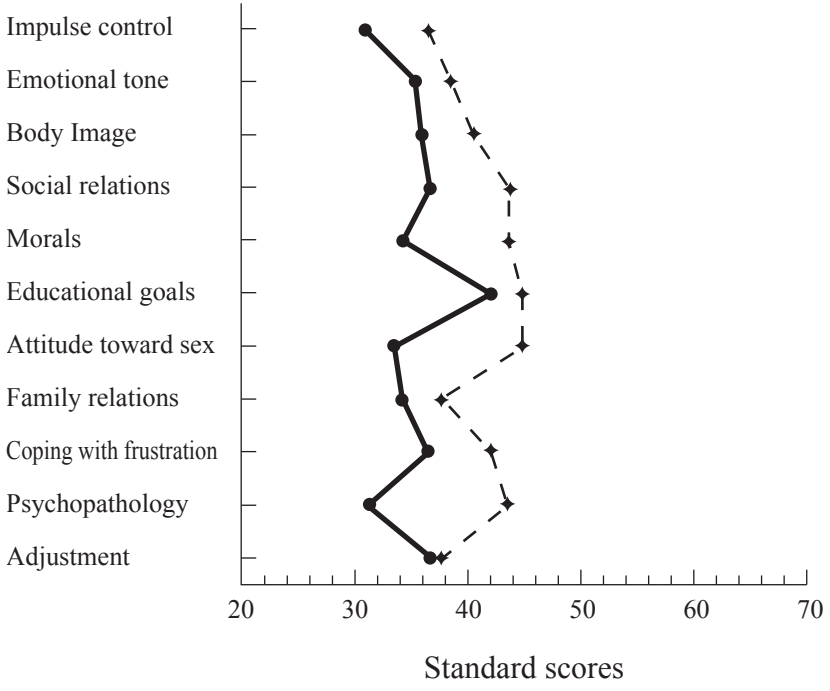
Girls from religiously mixed families react differently in their family situation. If the self-image of girls is lower, they react impulsively and emotionally (Graph 13). They are equally conservative towards sexuality as boys are, but they do not experience family relationship as good as boys. I would explain this in the same way as one Adventist parent did. Boys are stronger allies than girls who mainly have a silent religiosity. Girls find the conflict of taking side of one parent emotionally harder, which brings also to more psycho-pathological symptoms. Girls from religiously mixed families have lower self-image. They do not project this self-discontent in the emphasized generosity to others as boys do, yet they are more realistic as they do not expect from themselves what they do not get from others.

At the end, we might conclude that the greater differences in religious attitudes the more compromised self-image of adolescents, who have to choose between two life philosophies. Adolescents who solve this dilemma by choosing the religion of one parent carry the feeling of guilt for letting down the other, or have a feeling of rejection. Adolescents originating from religiously mixed families, regardless of the type of religiosity of one parent, have a worse self-image on almost all the variables compared to the general population of adolescents.

Self-Image of Young from Adventist Families and Those Arriving from "This World"

the subject of this research was primarily religiously homogeneous Adventist families. The young who grow up in such families carry with them a whole wealth of influences. It seems to me that they stand firmly on position for or against family religious identity, for they had plenty of time to realize whether the religion of their parents suit their youth.

Graph 13: Self image
Young women who come from religiously mixed marriages



Adventists: N = 15, General Population: N = 15

Lower standard scores indicate lower, while higher scores indicate higher presence of the variable

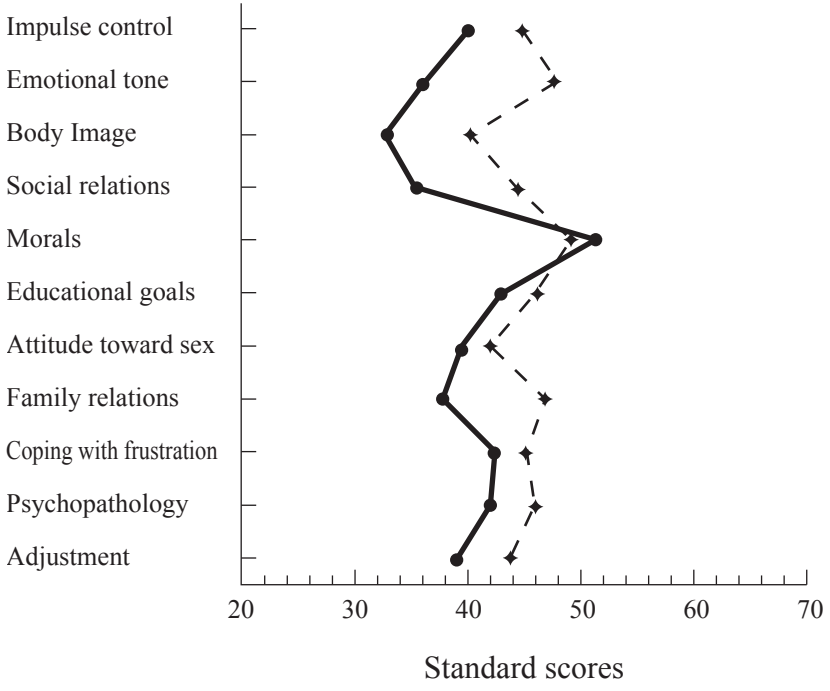
Adventist families from the very birth listen to stories from the Bible. Roots in religion are very deep. Everyday stories are repeated about Adam, Abraham, Moses, Samson, Jonah, David, Solomon, Daniel, and Jesus. Stories thousands of years old provide security and give strength to those living here and now as they look back on the past and future. Maybe this is the reason why young people growing up in the Adventist family have an expressed need to become acquainted with the "world" in their own environment, for it seems to them not to be present enough.

Yet, the young coming from "this" world seek ancient values and their own roots. They study religion very devotedly and seem to forget to be on this planet. In that way, different believers from the same generation are found in the church. This creates a complicated network of human relations, which intermingle the perspectives of the former, present and future life.

Based on the results shown in Table 29p, we see that between adolescents born in Adventist families and those who have come to the church in the period of adolescence without mediation of family, there exist statistically significant differences on the level of 0.01 on variables: emotional tone, body-image, social relations and family relations. It means that adolescents originating from Adventist families compared to adolescents coming from this world are more emotionally stable, have more positive attitudes to their own bodies, are more secure in social relations, and have better developed social and family relationships.

Adolescents who have decided by them self to become Adventists without the blessings of their parents are more insecure, unstable and discontent with their own bodies and appearances (Graph 14). In their social self is expressed isolation and loneliness. Adolescents who come to the church alone have disrupted

Graph 14: Self image of adolescents
Comparison of adolescents who were born into Adventism and those who came from the "World"



Came from the "World": N = 36, Born into Adventism: N = 130

social relationships because of misunderstanding of their family for their new beliefs. Yet those who are present in the church from their birth cannot accept those who have come because of their difference. In that way the loneliness of those who have recently come to the church becomes more and more heightened.

As for family relations, adolescents from "this world" do not get on well with their parents and there is a large communication gap. Are those differences because of adolescents' coming to the church or have relationships in the family caused adolescents to look for a new "family" in the church? Unfortunately, these results do not give us any answers to such questions. To what extent the young people will be able to satisfy those needs, will need to be established in some future longitude research.

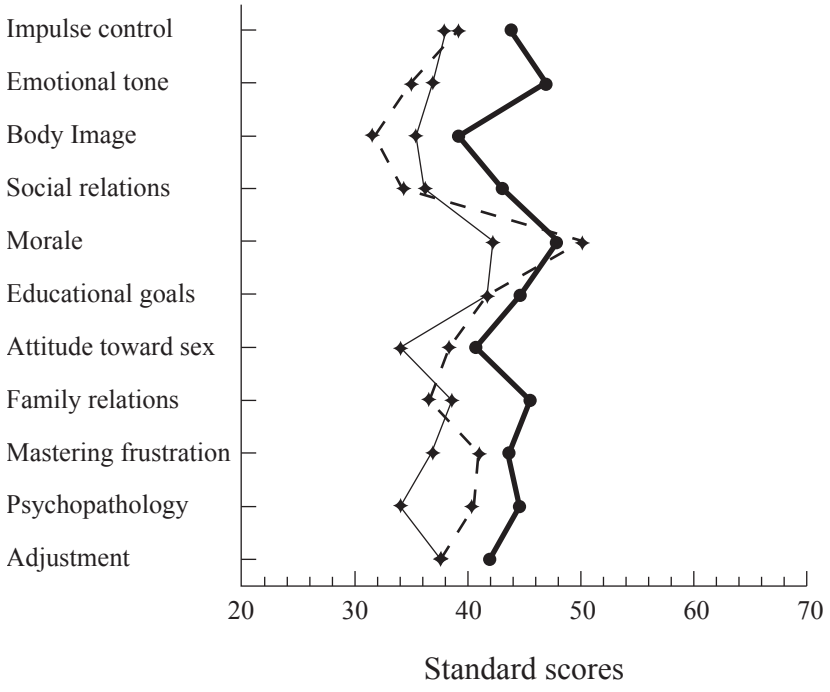
As we compare all 3 experimental samples, we notice that the adolescents originating from religiously homogeneous families are in the best position. It is interesting to note that the extreme points on this graph (Graph 15) are body-image and morality. It seems that the young coming from "this world" are more aware of the sinfulness in human nature and more ready to be good to others. Maybe this is one of the reasons why they accept salvation by faith more easily.

The moral behavior of some believers is determined by fear of God's punishment, or wish to earn salvation. On the other hand, some believers act morally because they love other people. They are conscious that they are loved by God who forgives their sins and makes them free to love and forgive others.

At the end of this research I analyzed the self-image of young Adventists. From that analysis we might conclude that the young from Adventist families have a healthy and positive self-image in which morality and responsibility to others dominate. For Ad-

Graph 15: Self image of adolescents

Comparison of adolescents who were born in Adventism, who came from the "World" and who come from religiously mixed marriages



Born in AP: N = 130, Came from the "World": N = 36,
Come from religiosly mixed marriages: N = 23

ventists dissatisfaction with their own bodies and bodily changes is characteristic. They have conservative attitudes to sexuality.

Differences between Adventist families and families in the general population are, first of all, in the area of religiosity. Almost every day, Adventists organize family religious services in order to study religious literature, read the Bible, sing spiritual songs, and pray to God. The life-style of Adventists is under the influence of their beliefs, and is a characteristic of Adventists regardless of the culture they live in. They believe in God and try to live as they believe God expects from them, which includes taking care of their health. They are severe to children with an emphasis on control. Their goal for education is developing trust in God, moral behavior and participation of the youth in church activities.

The role of the family in forming the attitudes about religion and way of life is dominant. The young, in respect to religion and life-style, are more similar to their parents than to the people of the same age, as can be seen in the graphs.

PRACTICAL IMPLEMENTATION OF THE RESULTS

Every scientific research aims to understand reality as it is. The knowledge we acquire here will have a multifaceted implementation. The aim of this research was to understand the reality of life in the Protestant type of family, which influences the personality of the young. Whatever it is, religion is a fulcrum for understanding the past and a projection into the future.

It is quite clear that nothing serious can be undertaken if the present condition is not analyzed. It is significant to understand the present condition, for it will lead to certain decisions and activities that are important for development of the family in contemporary life conditions.

The reality here means that the Adventist family is a strong agent of socialization. It has a specific way of life. It is resilient to the environment and it adopts high moral norms and standards in behavior. However, it is insecure in its own small world because it does not accept the individual as he is. This gap is revealed in the presence of too high moral norms devoted to welfare of others and renunciation of the self and one's own needs.

The young Adventists have more difficulties in accepting their own bodies and are more insecure about the most intimate aspect of their own being, related to persons of the opposite sex, which is intertwined with the feeling of sinfulness. Their insecurity in all human and biological areas is compensated by mor-

alization and idealization of life. Therefore, it is necessary to point out that personal religion is a relationship with God, which should release man from sins and fear and enable him to have human relations with neighbours. Religions should not be only systems of beliefs and codes of behavior that limit from outside and struggle against sinful human nature; because, in that case, they serve the purpose of ruling and manipulating.

The second purpose is to show what it means to have a living community with God, and not mearly formally preserving one's own religion. Believers need sincerity in acceptance of their own and others' humanity and God's grace. Overemphasizing the standards of behavior leads the young believer to do something for their own salvation.

Insecurity among religious leaders and teachers was caused by fear that propagation of justification by faith in God's mercy might push believers into anti-nominalism, which will undermine obedience and lead to sin. However, according to the research in the USA and this research, it is shown that disobedience is not the result of belief in justification by faith.

Young people are completely sure and frank enough to admit that they are not able to fulfil the requirements of the law. They become discouraged and give up in hopelessness. It has long been insisted that the law is perfect, but it must not be forgotten that man is not. Man needs religion to save him, not to finish him off or make him a hypocrite who lives double life.

I want to emphasize that it is not the question of whether it is good to keep holding to God's commandments, or whether salvation can be acquired by holding onto the laws and one's own merit. Apostle Paul says that "the law is holy, and the com-

mandment is holy and righteous and good"[475], but "I see a different law in the members of my body, waging against the law of my mind, and making me prisoner of the law of sin which is in my members"[476]. The man, stretched between the law and his own sins and sins of his ancestors, shouts: "Wretched man that I am! Who will set me free from the body of this death?"[477]. Answer to this centuries old dilemma comes from the apostle Paul, "Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind an serving the law of God, but on the other, with my flesh the law of sin"[478]. A man, between two laws, between two opposed forces, walks on this dusty earth looking at the stars, suffering from the painfulness of his soul. Religious man tries to resolve this dilemma in his own being, not giving up from salvation.

Today, the young people more than ever need the gospel of hope. Legalism makes people insecure, depressed and incapable of love. Continuous pointing out mistakes, vices, and one's own imperfection might cause nothing but depression, running away from life with feeling of own guilt and blaming others and God himself. From that chaos of destructive tendencies religion has to find a way to help a man stay at least healthy and not destroy the little happiness he can find in forgiveness and love for others.

Everything in this world can be abused, therefore religion as well. The wrong explanation and manipulation of the deepest human needs is a sin, even when it is in the form of human obedience to God.

---

475 Romans 7:12
476 Romans, 7:23
477 Romans 7:24
478 Romans 7:25

One Learns Love and Religiosity in a Family

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

(Isaiah 49:15-16)

Scott Peck in his book *Further Along the Road Less Traveled*, speaks about stages of spiritual development. He asserts that not all believers are on the same level of religiosity[479]. Based on his personal experience and the research of James Fowler, Scott Peck claims that there are four stages of spiritual development. At the bottom of the scale, there is a *chaotic antisocial* stage, which probably around twenty percent of people belong to. People in this stage are chaotic; they have no principles and no mechanism to control their actions.

A vast majority of believers are in the second – *formal-institutional* stage. They are bonded to an institution that oversees them. Persons in Stage II raise their children in a stable home, because stability is of an exceptional value for them. Since the church says that children are important, they treat their children with respect. Nevertheless, their love may be somewhat legalistic and unimaginative. A child who grows up in such a home accepts religious principles of his/her parents. Up until the period of adolescence, these principles stick in their hart or become internalized, which makes them responsible and moral and they need no supervision from an institution. Thus, they estrange themselves from the church; they become skeptics, agnostics or atheist, much to the horror of their parents.

479 Peck S. (1994) *Dalje putem kojim se ređe ide*, Simon Schuster - New York i I.P.JRJ Zemun

Schott Peck believes that in this developmental stage they start to move out to a higher level of spiritual development, which is called *skeptical/individualistic* stage. Although not religious in a conventional way, people in this stage are caring and loving parents. They are frequently scientists and truth-seekers. If they search deep enough, they will find what they look for – to understand the essence and connection among all the stories and beliefs of their forefathers. This is the point where the next stage – *mystic/communicative* stage – begins. People in this stage see some kind of cohesion beneath the surface of things. They talk about unity, community, and paradox. All major world religions are characterized by the ability to communicate with people in both these stages. People of each stage understand religious teachings in their own way.

Interpersonal relationships among people in different stages are marked by incomprehension. People of chaos are baffled by those who fit into rules of institutions. People of formal order are intimidated by skepticism of truth-seekers, and they, on the other hand, cannot understand the depth of inner peace and freedom of those who have reached the higher stage of spiritual development. The higher is the stage of spiritual development, the better is the understanding of others. Njegoš expressed it gracefully: "Who stands on a hill, even a small one, / sees more than he who stands below the hill."[480]

According to findings presented in this book, it can be notices that religiosity is most easily expressed in the institutional and formal stage. Believers also have a fear of individual quests for the truth. Legalism and formalism are transmitted in the family or church setting which is organized in accordance with the law.

480 Petar II Peterović Njegoš, *The Mountain Wreath*. According to translation by Vasa D. Mihailović

Aleksandar Birviš[481] in his book *Sagledavanja* describes how small hypocrites come into being. He says that the family becomes an agent of imposing goodness and religiosity. However, many parents appear to be good Christians from the outside, but there is no Christianity in their family. In order to maintain a nice image in front of other people, children are forced into religion. Instead of loving to pray, they pray so that they are loved. "That is how small hypocrites come into being – a new kind of Pharisees. This keeps on developing – small Pharisees become big Pharisees, big hypocrites who cannot tell the truth from a lie."

Vladeta Jerotić writes that there are many selfish, pathologically narcissistic people, among both believers and non-believers. Those with the genuine qualities are few. They were the lucky ones to have stood before "the world" as religious persons, unburdened by their past. Or they were those who, with great effort and struggle, came clean of their past and developed authentic love, not only to God, but to their neighbor. They love him neither in a narcissistic way, loving their own image in others, nor out of the feeling of duty coming from the "love thy neighbor". They love him for himself. Such love is directed also to persons of the same sex, but even more to those of the opposite sex when it comes to marriage and family. Love is the final thing one can reach in a course of integration and maturation. We cannot lie ourselves for long, says Jerotić. Love to God, as well as love to man, to a spouse or a friend cannot be a result of fearing God. It is love that is revealed from man's freedom[482].

481 Birviš A. (1995). *Sagledavanja*, *Evanđeoske poruke u naše vreme*, Alfa i Omega, Beograd

482 Jerotić V. (1994). *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad

Religiosity is developed in a process of socialization. It is determined by the influences of a surrounding that are primarily exerted by the family which selectively transmits the system of values to its offspring. Nevertheless, it should be stressed that just as religiosity or the lack of it are not always a personal choice due to inner motivation of a person, they are also not a passive deference to influences of the surrounding. According to the results of this research, religiosity is primarily a factor of a family choice that is reproduced by one generation after another. However, failure of a family to pass on an adopted religious system originates in failure to satisfy the child's need by using that system. Thus, if religious families ignore emotional component of a child's personality during the transmission of the religious values, they break ground for a child to reject religion. This is done by failure to combine the religious with the pleasant and with what satisfies the child's need either directly or indirectly.

On the other hand, families that are not religious and that failed to satisfy the child's emotional need for love, trace the road of religiosity for their child. This is the road of seeking an emotional sanctuary and safety. To what extent a person will be able to transmit the cognitive comprehension of the idea that God is love to emotional security, depends on his or her personal experience with the first persons – significant others. The vicious cycle can be broken again only by a personal experience of love and acceptance. Believing in salvation by faith and by grace of God can be taught only in a warm and loving atmosphere by people who can show mercy and who can accept lovingly. What else can help religious people to be kind and to show love to others than the fact that God's love is revealed to them; love that forgives and accepts man as he is.

Religion Flows into a Person through the Church, But It is also Frequently Deformed in It

Writing about Christ, Church and man, Stanko Romac says that everything truthful, beautiful, noble, sacred, and unchangeable comes from Christ. People cannot steal this, nor can time change it. This remains untouched even by an effective exile. However, he claims that the Church can be blamed for the life of Catholics. The twenty-century-old Church has a breach between the believers and the clergy. It is harder than anything else to live the religion of love.[483]

The results of this research show that it is easier to realize anything else than to realize love. It is easier to maintain the form of religiosity than to preserve mutual love. Why is it the hardest thing in life to realize the religion of love? Love is most needed in the most intimate interpersonal relationships, whose nature is to last a long time. In family, as an emotional community of parents and children, there is either the greatest amount of love or the least amount of love. One of the reasons for that can be found in unequal position of men and women in our society. Romec asserts that the Western culture is exceptionally *patriarchal*. It is a society that gives presidency to a father instead of a mother; to a husband, not to a wife. The husband is a head of household and a carrier of the family name. In such a family, a woman is sentenced to inferior status in advance[484].

483 Romac S. (1984) *O Kristu, Crkvi i čovjeku*, U ozračju nedokučivoga, Vol. III–IV, Knjiga druga, Kršćanska sadašnjost i Hrvatski naddušobrižnički ured u Njemačkoj, Zagreb–Frankfurt/M. p. 174

484 Romac S. (1984) *O Bogu i religiji*, U ozračju nedokučivoga (Vol. I–II) Knjiga prva, Kršćanska sadašnjost i Hrvatski naddušobrižnički ured u Njemačkoj, Zagreb–Frankfurt/M, p. 445

The inferior status of women in the family stands in harmony with their inferior position in the church. Women in religious families, as shown in this research, have less opportunity to fulfill themselves professionally and socially, because there are many prescribed church rules regulating her conduct. Isolated from the society, lonely in her great responsibility of preparing children for the "eternity" and burdened by the feeling of guilt because she is a woman, she carries discontent, but also a fear of losing the eternity.

Self-Image of a Religious Person Torn between What is Allowed and What is Wanted

Man continuously searches for an explanation of his being. He cannot escape from his body or from his soul as long as he is alive. However, he constantly strives to escape from his body and to become a pure spirit. Man feels displaced, restless, disappointed, and homeless. He longs for returning to a certain state of his existence, in which he would be able to free himself from himself and from dangers of his nature. Man seems to be constantly aware of this inherent dichotomy – a personal imperfection which cannot be resolved by any normal psychophysical activity in everyday life. He longs for a unity with a certain Being, or Power, in contact with which the *body/soul* and *I/not-I* dichotomy would be brought into balance.

Speaking in terms of psychoanalysis, religion is a super-ego that is strongly forced as an authority to human biological being. For every "bodily desire" there is a religious "ban" or a rule on how, when, where, and under what circumstances these natural impulses can be satisfied. Impulses of "sinful" body are as strong as the ban. A religious man, torn between his inner needs and external bans, begins to suffer. Depression, pessimism, asceticism,

and suppressed aggression are present in the life of a man whose ego oscillates between these two extremes, which become even more distant as religiosity grows. The sin results in fear; and they both coexist in a feeling of sinfulness.

The soul of religious man has been torn between what is wanted and what is allowed and for 2000 years the Paul's lament has been repeated: "O wretched man that I am! who shall deliver me from the body of this death?"[485]

Saint Paul explains that the gap between the body and the law is inevitable: "Wherefore the law is holy, and the commandment holy, and just, and good… For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. f then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."[486]

Man, preoccupied with his own inner struggle between two longings of his being, has no time or strength to be concerned about another man or to dedicate his live and time to him. His battlefield is himself, and his thoughts clash with each other. Perhaps this is the reason why many religious loners give up on others. They need time for their own fights and for understanding their inner conflicts.

Internal conflict is easily recognized in and projected into a conflict between a real life of a child and an ideal that is presented

485 Romans 7:24

486 Romans 7:12, 14-19

to him or her. Parents relatively quickly recognize every irregularity, and try to bring their child back to the right path and to point to his or her mistakes. This is called a control. The child feels the lack of the free will and starts to put up resistance. Parents are reluctant to grant him his autonomy, because they hold themselves responsible for the child's future. The family plane reflects this facing the same problem every day. A parent is like conscience, a super-geo, a God – he/she keeps asking maturity and self-control from a child, as well as refraining and love. Simultaneously, inner needs make a tremendous pressure and the child begins to fight back constantly and to balance in order to maintain the equilibrium. Sometimes, an individual gives up when challenged by the extremes.

I believe that a healthy, religious human being is possible to exist only in a well-balanced acceptance of one's own "biological" and moral nature in a single personality. If God is love, as believed by all Christians, it would be incompatible with his nature to create a man with such needs whose fulfillment is forbidden. Only a wrong understanding of religion can turn man against himself and his body. Paul the Apostle says, though in a different context: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it"[487]. David the Psalmist praises God for being wonderfully made[488]. No one has hated one's own body more than Christians, who attempted to earn Salvation by torturing their bodies. Saint Paul says to those: "[…] if righteousness come by the law, then Christ is dead in vain"[489]

Already Solomon concluded that one has to avoid extremes. He wrote: "Be not righteous over much; neither make thyself over

487 Ephesians 5:29

488 Psalam 139,14

489 Galatians 2:21

wise: why shouldest thou destroy thyself ? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."[490]

Life on Earth is full of opposites. Two powers opposite one to another are good and evil. They are in a constant conflict, and their battlefield is man. In every moment, in every man, in every single human action, and in every religion, that battlefield is influenced either by good or evil. If a religious man, looking at "guiding stars" in himself, begins to hate himself for his own weaknesses, then he allows the power of evil to act destructively upon his being, especially upon his body, onto which his hatred is projected. Self-aggression that is expressed through dissatisfaction with one's own body and urges, results in psychosomatic response. A punished body appears as if it is relieved from the sense of guilt in a psychosomatic disorder. "The righteous ones" who have no mercy to themselves could not be expected to show mercy to others.

Christianity is a Religion of Love

Love is always a relation between two entities. God in the Christian religion is God of love who does not judge, but who forgives the sinful man and the only thing he is asking in return is that man gives his forgiveness as well[491]. Who needs to be forgiven? First of all, one has to 'settle things' with oneself. The love of man's ideal "I" to his empirical "I" needs forgiveness and not judgment. If a man is liberated from a sense of guilt for his

490 Ecclesiastes 7:16-18

491 Matthew 6:12

own sinfulness through his belief in Christ's sacrifice that washes away all sins, he is capable to forgive another man, his parent, brother, neighbor, and he can reciprocate with love. "The righteous" and false saints, Pharisees of Christ's time and modern legalists will never find peace with themselves, because they live a double life. A religious man can attain inner peace only when he acquires a complete faith in God's unconditional love and the power of Christ's sacrifice. An honest believer does everything out of love. A legalist acts in order to earn salvation. Such calculation has been already disqualified by Jesus who 2000 years ago described what will happen on his Second coming.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here I can recognize love to man, love without interest, good works performed not in order to earn salvation. Er-

ich Fromm says that love begins to appear only when there is no practical gain[492].

In contrast to people who love, there are people who would say: "have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"[493] God, however, does not recognize them, because they have built their house of salvation upon the sand of their religiosity. The house of salvation stands firm only if built upon the rock[494], and that rock is Christ "for there is none other name under heaven given among men, whereby we must be saved."[495] "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."[496]

Christianity in its essence is a religion of love. However, many people throughout history thought differently and misused the name of Christ hiding behind it their aggression frequently directed against other persons and even against themselves. When a lawyer asked Jesus which commandment is greatest in the law, Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."[497]

---

492 From E. (1965) Umijeće ljubavi, Matica Hrvatska, Zagreb

493 Matthew 7:22

494 Matthew 7:24-27

495 Acts 4:12

496 Ephesians 2:8-10

497 Matthew 22:37-39

If we now recall Christ's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto"[498] we can conclude that love to God is reflected in love to man. Therefore, there is only one commandment left for a man who believes in Christ: "Thou shalt love thy neighbour as thyself"[499]

Đuro Šušnjić in his book "Knowing and Believing"[500] says that when people in mutual understanding and love find everything they need for a complete life, they meet God and they do not have to look for them out or above but among themselves. God is not above us, but between us. When human beings are gathered in love, God is between them. He reveals himself there. Love is a psychological proof of God's existence. If love were not stronger than hate, the world would have been destroyed a long time ago. Faith which is not love is not the real faith. Believers have distanced themselves from God in the same proportion they have distanced themselves from each other and from people who are not believers.

It is testified that love is a recognition mark among Christians by the words of Christ: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."[501]

---

498 Matthew 25:40

499 Matthew 22:39

500 Šušnjić Đ. (1982) *Znati i verovati, Teorijske orijentacije u proučavanju religije i ateizma*, Kršćanska sadašnjost i Stvarnost, Zagreb,

501 John 13:34-35

Love toward Oneself and Love toward Others

Whatsoever ye would that men should do to you,
do ye even so to them

Jesus Christ

According to the results of this research, many Christians are willing to treat others better than themselves. They tend to have a negative body-image and to be negative toward their needs, but simultaneously they tend to idealize and overstate needs of others. However, this appears to be a "false love", because I believe that a man who does not love himself cannot love others.

Erich Fromm described it wonderfully in his book *The Art of Loving*, where he emphasizes, among other things, that one has to spot a fallacy in the wrong understanding that love toward others and love toward oneself mutually exclude each other. If it is a virtue to love another human being, it has to be a virtue – and not a vice – to love myself, because I am also a human being. There is not any concept of human being in which I is not involved. The doctrine that promoted this exclusion proves its inner contradiction. The idea expressed in biblical words "love thy neighbor as thyself" implies that respecting one's own integrity and uniqueness, understanding one's own personality and love towards it cannot be separated from understanding another personality, as well as respect and love toward it. If a person is capable to love productively, he or she loves him-/herself as well. But if a person is capable of loving *only* others, then this person is not capable of loving at all. Selfishness and loving oneself are not identical at all; moreover, these are opposites. A selfish person does not love him-/herself too much, but too little; this person actually hates himself.[502]

502 Fromm E. (1965) *Umijeće ljubavi*, Matica Hrvatska, Zagreb

Love toward oneself and love toward others can be false and real. The real love can be human and divine, and when these two combine, they create a light that is offered by Jesus Christ to those who ask for it: "Be ye therefore perfect, even as your Father which is in heaven is perfect."[503] In this book we have encounter concepts of *sacred* and *sacral*. The difference between these concepts can be recognized in a relation of a man toward a man. The light is a lasting decision to love the same person for eternity. The sacred love is the unconditional love, which says: "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."[504] The sacred love never ceases[505]. And the sacral is only a brief moment of the transience mixed with oblivion.

Christianity is the religion of love and whoever forgets this fact is not a Christian. John the Apostle writes: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." It is evident that God is the source of love, and that God is known by and God knows only those who speak the language of love. Everything else is only "sounding brass, or a tinkling cymbal"[506].

If God is love, and God is an eternal secret, than love is a secret that needs the whole eternity to be reveal. However, learning to love begins here and now in a lasting determination of man to respond to needs of his own being as well as to needs of those around him.

503 Matthew 5:48
504 Jeremiah 31:3
505 1 Corinthians 13:8
506 1 Corinthians 13:1

CONCLUSION

My interests and my research are directed toward the *family*. First, I have examined *the role of the family in preserving the mental health of children*, and then *the role of the family in a religious transmission*. Data are many. Still I have an impression that many things remained between lines.

I did not treat the religion *per se* in this research, or the nature of the Divine Being. Also, I did not treat the status of religion in a general population or trends of secularization and desecularization. I was interested in a contact of a man with religion and his experience, although this experience is often confusing. I asked what contributed to differentiation of believers. What is the effect that religion has on the process of growing up? To what extent is it connected with the parental behavior during the process of socialization of children? My entire research brings me to one conclusion: in Christianity, all these depend on the image of God that man has.

In what Way is God revealed to Man in Christianity?

The Holy Bible begins with the words: "In the beginning God created the heaven and the earth." While creating the world, in each stage of the creation, God admired the beauty of everything created from His word. At the end "God saw every thing that he had made, and, behold, it was very good."[507]

In the beginning everything was good. But, according to the Bible, evil came into people and God repented for creating man[508], so he decided to stop the evil by bringing the flood[509].

507 Genesis 1:1-31

508 Genesis 6:6

509 Genesis 6:13

The first time, God recognized only good in people he created. The second time he saw evil in man and he decided to destroy everything "Noah only remained alive, and they that were with him in the ark"[510].

After the flood, Noah continued to offer burnt offerings to God, and God promised that seedtime and harvest would never cease. The token of the covenant was the rainbow: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth"[511].

The rainbow of God's mercy descends from the heaven and touches the Earth in the name of Jesus Christ, as well. John the Apostle writes: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."[512]

Since then, there have been two images of God. There is God that admires everything that he created and God that destroys what he created; God who accepts and God who rejects; God who punishes and God who loves. All this has begun the day man became free. If God gave man freedom to choose, but then he punished him for choosing, then this is absurd. In that case, there is no freedom.

Truths can be different and opposite one to another. This can be seen in senses. If we hold one hand in cold water and the other in hot water and then we touch the same object with both hands (or we put them in room temperature water) messages will be

510 Genesis 7:23
511 Genesis 9:13
512 John 3:16-17

different but both will be true, one hand will feel it cold and the other hot[513].

Man's attitude to God is his religiosity. Since the beginning two types of religiosity have been met in the Bible. Two brothers, Cain and Abel bring different offerings to God. "Cain brought of the fruit of the ground […]And Abel, he also brought of the firstlings of his flock."[514]

Religiosity is also when God responds to man's invocation. God accepts the offerings of Abel. Consequences of religiosity are visible in interpersonal relationships. Religious hatred has been present since the first pages of the Holy Bible. It all started when the evil wanted to destroy the good. Christianity, by contrast, invites us to "overcome evil with good"[515]. It is not a feat to respond to hatred with hatred. A feat is to love always, even your enemies[516]; and this is taught in family. Love is the force that casts out fear[517] and covers the multitude of sins[518]. Religiosity understood in this way acts as the best psychotherapeutic remedy. Contrary to that, the religion of fear leads to identification with the aggressor and becomes persecutor and inquisition, bonfire and war.

In Christianity, the ideas of good and evil, justice and mercy, love and hate are so intertwined that they can cover each other. The opposites are solved in man in a psychological way. The image of God fluctuates. In one moment it brings fear, but in the

513 Kreč D. and Kračfild R. (1978). *Elementi psihologije*, IV edition, Naučna knjiga, Belgrade

514 Genesis 4:3-4

515 Romans 12:21

516 Matthew 5:44

517 1 John 4:18

518 1 Peter 4:8

next love kindles the soul, then fear and uncertainty return. Separately, God's image has some intrinsic law which I attempted to explain in this book. What is the connection between the self-image of a man and the image of God which one sees in oneself?

Experiments with ambiguous pictures, where two possible organizations are present, show that perceiving these double-meaning pictures depends to a large extent on previous orientation[519]. The effect of this previous orientation in a family framework is recognizable in religious orientation.

God in the Shadow of First Experiences

If we start from the fact that there are *two images of God* in Christianity – strict and benevolent – we can ask what these images depend on. On what does it depend if God, for a particular person, a particular church or an entire religion, is a god who punishes and who needs to be propitiated by offerings of if he is a merciful god, so one should ask for his protection from life and the world that we fell into?

I started with an assumption of family transfer – family atmosphere and parenting style contribute to religious differentiation, i.e. to image of God through the figure of parents. The feeling of being accepted by parents results in trusting God. Fear of parents and the feeling of rejection lead to fear of God. Inception of faith can be perceived during the first year of life in developing basic trust.

According to the obtained data, we may conclude that religion has a strong influence on the organization of life of a family

519 Kreč D. and Kračfild R. (1978). *Elementi psihologije*, IV edition, Naučna knjiga, Belgrade

(family services, church attending, and spending free time), lifestyle, diet, choosing cloths, system of values, parenting style, and educational goal, where religious value system prevails, as well as the control of behavior. Parents are in favor of discipline, they have more demands and they are inclined to perfectionism. They tend to work fairly and diligently and to refrain from anything that could have a negative effect on spirituality of family members and their physical health. In parenting, religious families tend to use control over autonomy. Parents tend to inhibit more than to stimulate. Adolescents born into religious families have better developed super-ego, they are more mindful and responsible. However, they also have high demands from themselves and from their parents, which produces dissatisfaction. Religious parents are more dissatisfied with their children, because they expect more of them than non-religious parents. Religious children ask for more love and warmth. Children believe that they are less loved because of the authoritarianism.

Because of high ideals (the gap between desires and possibilities), lack of understanding and frequent frustrations in social environment in the traditionally secular society, a person uses defence mechanism more often (rationalization, projection, repression, conversion). The feeling of sinfulness is more expressed in the young who come from the world. This is the reason why they accept the theory of justification by faith more easily. Conversely, children who grew up in an Adventist family tend to believe that salvation is to be earned by works and that it can be lost, if one sins too much. This fuels anxiousness but also morality.

What needs to be done, according to this research, is to bring *justice* and *mercy*, *tough love* and *tender love* into balance. Religious family needs somewhat more freedom and trust during the adolescence period of their children. It appears to me that

the more rules there are in the organization of the family life, the less love and understanding among its members.

Religion makes man richer for a new experience (a new dimension of love), but it may also burden him with new responsibilities and duties. It is comparable to parenthood, which is a fulfillment and joy, but also a worry and responsibility.

Harmony is seen in intertwining love and responsibility toward children, as well as love toward God and endeavor to become godlike in relationships with other people. That is the essence of humanity enriched with religion or of life burdened with religion – this depends on a personal standpoint. I wonder if one religion can reveal the essence of all religions. Is meeting one person enough to know what the humanity is? Is it sufficient to know oneself and to be a human with all other people? If yes, why are there so many misunderstanding among people?

REFERENCES

Ahtik M. (1971) Uticaj religioznih seoskih porodica u Srbiji na formiranje religioznih uverenja kod njihovog potomstva. *Sociologija sela*, 31-32.

Aldous J. & Hill R. (1965) Social Cohesion, Lineage Type, and Intergenerational Transmission. *Social Forces,* 43, May, p.471–482.

Allport G. (1950) *The Individual and His Religion: A psihological interpretation.* Oxford: Macmillian.

Arežina O. (1991) Psihološki aspekti socijalno–zaštitne funkcije dečje zaštite. *Deca i društvena kriza*, Beograd: Institut za socijalnu politiku.

Armstrong B. (1979) *The Electric Church*, New York: Thomas Nelson.

Avramov D. (1993) *Pojedinac, porodica i stanovništvo u raskoraku*, Studija o demografskim procesima i populacionim politikama u Evropi, Beograd: Naučna knjiga.

Bacchiocchi S. (1977) *From Sabbath to Sunday, A Historical Investigation of the Rise of Sunday Observance in Early Christianity*. Rome: The Pontifical Gregorian University Press.

Bahtijarević Š. (1969) *Rasprostranjenost religioznosti na području zagrebačke regije*, Zagreb.

Bahtijarević Š. (1975) *Religijsko pripadanje u uvjetima sekularizacije društva*, Narodno sveučilište grada - Centar za aktuelni politički studij, Zagreb.

Bahtijarević Š. (1988) Psihička struktura i razvoj religioznosti. *Religija i društvo*, Zbornik radova, Zavod za udžbenike i nastavna sredstva, Beograd. str. 98–107.

Bakioki S., Frenk H., Ožandr F., Ogsburže F. Maršal D i dr. (1994) *Adventistički hrišćani veruju…*: Biblijsko izlaganje 27 osnovnih doktrina, Preporod, Beograd.

Bakšić S. (1930) *Tko su adventisti i što uče*, Zagreb.

Bala G. (1986) *Logičke osnove metoda za analizu podataka iz istraživanja u fizičkoj kulturi*, dr Gustav Bala, Novi Sad.

Bandura A. (1977) Self–efficacy: Towards a unifying theory of behavioral change, *Psychological Review*, 84, 191–215.

Barrett (1990) *International Bulletin of Missionary Research*, Vol 14, No.1.

Beane J. and Lipka R. (1984) *Self-Concept, Self-Esteem, and the Curiculum*, Allyn and Bacon, Inc., Newton.

Benedikt R. (1976). *Obrasci kulture*, Prosveta, Beograd.

Benson L.P. and Eklin H.C. (1990) *Effective Christian Education: A National Study of Protestant Congregations* – A Summary Report of Faith, Loyalty, and Congregational Life. Minneapolis, MN: Search Institute.

Benson L.P. and Donahue J.M. (1990) *Valuegenesis: Report 1, A Study of the Influence of Family, Church and School on the Faith, Values and Commitment of Adventist Youth*, Search Institute, Minneapolis, Minnesota, In collaboration with: The Project Affirmation Task Forces, The Board of Educa-

tion, K–12, The Board of Education, Loma Linda University Riverside, Andrews University.

Berger P.L. & Luckmann T. (1963) *Sociology of Religion and Sociology of Knowledge*, Sociology and Social Research, 47, 417-428.

Berkel J.(1979) *Some Aspects of Nutritional and Health Status of Seventh-day Adventists in the Netherlands*. Amsterdam, Netherlands. Drukkerij Insulinde.

Bič B.R. (1973) *Mi i naša deca*, Preporod, Beograd.

Birviš A. (1995) *Sagledavanja, Evanđeoske poruke u naše vreme*, Alfa i Omega, Beograd.

Blagojević M. (2009) O sociološkim kriterijumima religioznosti - koliko ima (pravoslavnih) vernika danas? *Filozofija i društvo*, Vol. 20, No. 1, pp. 9-36.

Bošnjak B., Bahtijarević Š. (1970) *Porodica, crkva i religija*, Zagreb.

Bouyer L. (1963) *The Spirit and Forms of Protestantism*, The Fontana Library, Theology & Philosophy, Printed in Great Britain, London and Glasgow.

Bowlby J. (1973) *Attachment and Loss. Vol II. Separation: Anxiety and Anger*. N.Y., Basic Books.

Brankić P. (1983) Jedno suvremno katoličko shvaćanje Martina Lutera, »Nova et vetera« 1–2, str.58, citirano iz Vatikanskog dnevnika *»Oservator Romano«* 12–13 IX 1983.

Branković T. (1987) Problemi definisanja suštine i karaktera sekti, *Marksističke teme* 3–4, Niš.

Branković T. (1988) Protestantske verske zajednice, U: *Religija i društvo*, Zavod za udžbenike i nastavna sredstva, Beograd. str.403–411.

Broćić, M. (1970) Društveni činioci socijalizacije mladih u knjizi „*Porodica i socijalizacija mladih*“, Beograd, str. 135.

Bronstejn–Kos I. (1975) Uticaj religije na čoveka, *Psihologija* 1–2. Beograd.

Burić, O. i Milić A. (1966) Porodični autoritet, zadovoljstvo brakom i položaj supružnika u društvenom sistemu, *Sociologija* 3, Beograd.

Milić, Anđelka, (2010). *Vreme porodica: sociološka studija o porodičnoj transformaciji u savremenoj Srbiji*, Beograd: Čigoja štampa.

Burić, O. (1969) Uloga porodice u vaspitanju i socijalizaciji mladih, *Gledišta*, br.5. str. 819.

Burns R.B. (1979) *The Self Concept: Theory, Measurement, Development and Behavior*. Longman, New York.

Burrett (1990) *International Bulletin of Missionary Research*, Vol 14, No.1.

David Barrett et al, (2001) "*World Christian Encyclopedia: A comparative survey of churches and religions – AD 30 to 2200*," Oxford University Press.

Buršić R. (1994) Rođendan reformacije, *Glasnik hrišćanske adventističke crkve*, broj 5. Beograd.

Campbell R. (1977) *How to really love your Child*, Scripture Press, England.

Ceranić I. (1970) Konfesionalne zajednice u SFRJ Jugoslaviji, u: *Vjerske zajednice u Jugoslaviji*, NIP »BINOZA«, Zagreb.

Clark R., Brubaker J. and Zuck R. (1986) *Childhood Education in the Church*, The Moody Bible Institute of Chicago.

Clothey F.W. (1992) Ritul, priroda i teorije, *Enciklopedija živih religija*, Nolit, Beograd.

Cota M. (1982) *Mišljenje roditelja o nekim poželjnim i nepoželjnim oblicima ponašanja idealne majke i idealnog oca*, Diplomski rad, Filozofski fakultet, Zagreb.

Čedvik O. (1986) *Istorija reformacije*, Dobra Vest, Novi Sad.

Ćimić E. (1966) *Socijalističko društvo i religija*, Svjetlost, Sarajevo.

Ćimić E. (1984) *Drama ateizacije*, Velika edicija ideja, Beograd.

Ćimić E. (1993) Religija, u: *Enciklopedija političke kulture*, Savremena administracija, Beograd.

Daniells G.A. (1941, 1992) *Christ Our Righteousness*, A Study of the Principles of Righteousness by Faith as Set Forth in the Word of God and the Writings of the Spirit of Prophecy, The Ministerial Association of Seventh–day Adventists, Washington.

Delibašić R. (1993) *Porodica u ostvarivanju vaspitne funkcije*, Institut za socijalnu politiku, Beograd.

Delimo Ž. (1986) *Greh i strah, Stvaranje osećanja krivice na Zapadu od XIV do XVIII veka, I i II*, Književna zajednica Novog Sada, Dnevnik.

Delimo Ž. (1987) *Strah na Zapadu (od XIV do XVIII veka), I i II*, Književna zajednica Novog Sada , Dnevnik.

Dobson J. (1981) *Dare to Discipline*, Kingsway Publications, Eastbourne.

Doran-Finsey S. (1993) How Do You Live Together When You Don't Worship Together? *Adventist Review*, August 5, p.17 (809)

Dudley R. and Des Cummings, Jr. (1982) *A Comparison of the Christian Attitudes and Behaviors Between Those Adventist Church Members Who Regularly Read Ellen White Books and Those Who Do Not,* Institute of Church Ministry, Andrews University, Berrien Springs, Michigan.

Dudley R. and Kangas J. (1990) *The World of the Adventist Teenager*, Hagerstown, MD: Review an Herald Publishing Association.

Dudley R. (1992) *Valuegenesis: Faith in the Balance*, Riverside, Calif.: La Sierra University Press, p. 269–295.

Dudley L.R. and Gillespie V.B. (1992) *Valuegenesis: Faith in the Balance*, La Sierra University Press.

Dudley L.R. (1992) *The Lost Generation, Why did 86 Adventist young people drop out of the church*, Adventist Review, December 3, p.18 (1290).

Dumon, L. (1986) *Essays on Individualism, Modern Ideology in Anthropological Perspective*, The University of Chicago Press, Chicago and London.

Dumon, W. (1987) *Theories on the contemporary family, L'explication en sciences sociales,* La richerche des causes en demographie, Chaire Quetelet '87, Louvain–la–Neuve.

Đorđević B. (1985) *Savremena porodica i njena vaspitna uloga*, Institut za pedagoška istraživanja, Beograd.

Đorđević D. (1984) *Beg od crkve,* Nota, Knjaževac.

Đorđević D. (1990) *O religiji i ateizmu, Prilozi sociologiji religije,* Gradina – Niš & Stručna knjiga – Beograd.

Đorđević D. (1994) *Povratak svetog?*, Zbornik tekstova, Gradina, Niš.

Đorđević S. (1991) Tradicionalni oblici dečje zaštite, *Deca i društvena kriza*, Institut za socijalnu politiku, Beograd.

Đurić Đ. (1980) *Psihološka struktura etičkih stavova mladih,* Novi Sad.

Erikson E. (1950, 1963) *Childhood and Society*, Secon Edition, Revised and enlarged, W.W. Norton & Company INC, New York.

Erikson E. (1976) *Omladina, kriza, identifikacija*, NIP »Pobjeda«, Titograd.

Festinger, L. (1954) A theory of social comparison processes. *Human Relations, 7*, 117-140.

Flavell J.H. (1974) The development of inferences about others. T.Mischel (ed), *Understanding other persons*, Basil Blackwell, Oxford.

Flere S. i Pantić D. (1977) *Ateizam i religioznost u Vojvodini*, Institut društvenih i pravnih nauka, Novi Sad.

Flere S. (1984) »*Bog 1984. u Beogradu*«, *NIN*, 9. sept., Beograd.

Flere S. (1987) Prisustvo elemenata standardnog hrišćanskog verovanja kod pripadnika vojvođanskih sekti, *Marksističke teme*, 3–4. str.107–122. Niš.

Flowers R, Flowers K (1992) *Passing on the Torch*, General Conference of Seventh-day Adventists 12501 Old Columbia Pike, Silver Spring, MD 20904, USA

Flowers K. and Flowers R. (1993) The Adventist Family, An Incubator for Faith, *Adventist Review*, April 1, p.8 (320).

Foster J. (1986) *Crkvena povijest* 1 i 2, Dobra vest, Novi Sad.

Franzen A. (1983) *Pregled povijesti crkve*, Kršćanska sadašnjost, Zagreb.

Frid Z. (1971) *Religija u samoupravnom socijalizmu*, Biblioteka centra edicija pogled u suvremnost, Zagreb.

Froom E.R. (1972) *Movement of destiny*, Review and Herald Publishing Association, Washington, D.C. 20012.

Froom E. (1965) *Umijeće ljubavi*, Matica Hrvatska, Zagreb.

Gergen K.J and Gergen M.M. (1986) *Social Psychology*, Springer Verlag, New York.

Gerrish B.A.(1976) Reformation, u: *The Encyclopedia of Philosophy*, ed. Paul Edwards, 7: 100., Macmillan Publishing Co., Inc., and the Free Press, New York.

Gielen U.P., Swanzey B.A., Avellani J. & Kramer J. (1986) *Moral Judgment*, St. Francis College, New York.

Gillespie V.B. (1993) *Perspectives on Values*, La Sierra University Press.

Glišić M. (1982) *Odnos mladih prema religiji*, Dečje novine, Gornji Milanovac.

Golubić M. (1963) *Osnovne istine Svetoga pisma*, Hrišćanska adventistička crkva, Beograd.

Golubić M. (1970) *Istorija hrišćanske crkve*, Beograd: Adventistička viša teološka škola, p. 18

Golubić M. (1973) *Istorija crkve*, skripta, Adventistička teološka škola, Beograd.

Golubić M. (1982) *Biblija i proročki dar*, Adventistički teološki seminar, Maruševec.

Golubović Z. (1973) *Čovek i njegov svet*, Prosveta, Beograd.

Golubović Z. (1981) *Porodica kao ljudska zajednica, alternativa autoritarnom shvatanju porodice kao sistema prilagođenog ponašanja*, Naprijed, Zagreb.

Grant M.R. (1984) *A Short History of Interpretation of the Bible*, Philadelphia, PA: Fortress Press.

Hammill R. (1982) *Spiritual Gifts in the Church Today*, Ministry, July, p. 17.

Hamilton M. (2001) *The Sociology of Religion*, Theoretical and comparative perspectives, Second Edition, London and New York: Routledge.

Hardinge M.G. (1984) *An Amazing Story, Hardinge Lifestyle Series*, School of Health, Loma Linda University, Loma Linda, CA 92350.

Havelka N. (1980) *Psihološke osnove grupnog rada*, Naučna knjiga, Beograd.

Havelka N. (1992) *Socijalna percepcija*, Zavod za udžbenike i nastavna sredstva, Beograd.

Hoekema A.A. (1983) *The Four Major Cults, Christian Science – Jehovah's Witnesses – Mormonism – Seventh–day Adventism*, Fifth impression, The Paternoster Press LTD

Hood J.C. (1986) The Provider Role: Its Meaning and Measurement, *Journal of Marriage and the Family* 48.

Hrnjica S. (1982) *Zrelost ličnosti*, Zavod za udžbenike i nastavna sredstva, Beograd.

Hrnjica S. (1991) Socijalne potrebe »riziko« dece i omladine i njihovih porodica, *Društvena kriza i deca*, Institut za socijalnu politiku, Beograd.

Hrnjica, Sulejman (1994) *Opšta psihologija sa psihologijom ličnosti*, Beograd: Naučna knjiga.

Inglehart R. (1977) *The Silent Revolution – Changing Values and Political Styles among Western Publics*, Princeton University Press, Princeton.

Jakšić S. (1982) Porodica. *Sociološki leksikon,* Beograd: Savremena administracija.

Janakov B. (1988) *Psihologija samosvesti*, Istraživačko–izdavački centar SSO Srbije, Novi Beograd.

Jedin H. (1972) *Velika povijest crkve*. Zagreb: Kršćanska sadašnjost.

Jerotić V. (1991) Ja – Psihologija i religija, *Psihologija*, Beograd, Broj 1-2.

Jerotić V. (1994) *Psihološko i religiozno biće čoveka*, Beseda, izdavačka kuća pravoslavne Eparhije bačke, Novi Sad.

Johnson A.M. (1973) Family Life and Religious Commitment, *Review of Religious Research* 14, Spring, pp.144–150.

Joksimović S., Marić R., Milić A., Popadić D. i Vasović M. (1988). *Mladi i neformalne grupe, U traganju za alternati-*

vom, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Beograd.

Jukić J. (1973) *Religija u modernom industrijskom društvu*, »Crkva u svijetu«, Split.

Kanački B. (1960) *Historija prave crkve*, Printed in the United States of America By Yugoslavian Bible Correspondence School

Kapor–Stanulović N. (1988) *Na putu ka odraslosti, Psihički razvoj i psihosocijalni aspekti zdravlja mladih*, Zavod za udžbenike i nastavna sredstva, Beograd.

Keith C. (1992) *Enciklopedija živih religija*, drugo dopunjeno izdanje, Nolit, Beograd

Kek E. (1979) Uticaj vaspitnih stavova roditelja na kreativnost dece, *Psihologija*, br. 3/4.

Kerkhofs J (1994) Kako je pobožna Evropa?, U: Đorđević D. ed. *Povratak svetog?*, Zbornik tekstova, Gradina, Niš.

Klecka R.W. (1980) *Discriminant Analysis*, Sage Publications, Inc. Beverly Hills, California, London, England.

Knight R.G. (1993) Amish, Methodists, Adventists and Changing Standards and Values: A Historical Perspective, In: *Perspectives on Values*, La Sierra University Press, Riverside, CA 92515.

Kolarić J. (1976) *Kršćanin na drugi način*, Veritas, Zagreb.

Kolarić J. (1987) Neki aspekti interpretacije Biblije kod malih vjerskih zajednica, *Marksističke teme*, 3–4. Niš, str.93–106.

Kolin M. (1991) Kvalitet života, porodica i društvena kriza, *Deca i društvena kriza*, Institut za socijalnu politiku, Beograd.

Kosovski S. (1972) Tipovi religioznosti u seoskim naseljima Donjeg Pologa, *Sociologija sela*, 35-36.

Kreč D. and Kračfild R. (1978) *Elementi psihologije*, IV izdanje, Naučna knjiga Beograd.

Kuburić, Z. (2022). *Religious Communities in Serbia and Religious distance*. Novi Sad: CEIR.

Kuburić, Z. (2021). *Religija i psihičko zdravlje vernika*. Novi Sad: CEIR.

Kuburić, Zorica i Zotova, Ana (2019). *Uloga religije, porodice i obrazovanja u procesu pomirenja, Razlike u stavovima manjine i većine u Bosni i Hercegovini*. Novi Sad: CEIR.

Kuburić, Zorica (2012). *Conversion into religion that speaks unto you*, International Journal of Science, 1: 6-32.

Kuburić, Zorica (2014a). *The Self-Image of Adolescents in teh Protestant Family*, A Studz of Seventh-day Adventist Families in Predom-inantly Orthodox Serbia. Lewiston and Lampeter: The Edwin Mellen Press.

Kuburić, Zorica (2014b). *Serbia. Worldmark Encyclopedia of Religious Practice*, 2nd Edition, Vol. 4, Religious and Denominations. United States of America: Gale, pp. 132-140.

Kuburić, Zorica (2014c). *Montenegro. Worldmark Encyclopedia of Reli-gious Practice*, 2nd Edition, Vol. 3, Religious and Denomina-tions. United States of America: Gale, pp. 473-481.

Kuburić, Zorica & Gavrilović, Danijela (2012). *Verovanje i pripadanje u savremenoj Srbiji*. Religija i tolerancija, 18: 201-214.

Kuburić, Zorica (2017). *Protestantska teologija u Beogradu, u: Pet vekova protestantizma*. Niš: JUNIR, 101-111.

Kuburić, Zorica (2018a). *The Analysis of the Textooks for Orthodox Edu-cation in Serbia*. In: Ognjenović, G. Jozelić, J. (Eds). Education in Post-Conflict Transition: The Politicization of Religon in School Texbooks. Palgrave Macmillan, pp. 273-297.

Kuburić, Zorica (2018b). *Filozofija teologije i univerzalne vrednosti*, Ana-liza sadržaja Biblije i Kurana. Novi Sad: CEIR.

Kuburić, Zorica (2019). *Natural Medicine in the Form of New religiosity*. In: Blagojević, M. and Matić, Z. Diferent Forms of Religiosity and the Modern World, Beograd: Institute of Social Sciences, pp. 7-21.

Kuburić, Z. and Gavrilović, D. (2012) Revitalizacija religije u savremenoj Sribji, *Religija i tolerancija*, Vol. 10. No 18, 201-214.

Kuburić, Z. (2012) konkretizacija pojma ljubavi u teološkim porukama i vaspitnim postupcima roditelja, *Godišnjak Filozofskog fakulteta / Univerzitet u Novom Sadu = Annual review of the Faculty of Philosophy / University of Novi Sad*. pp. 167-183.

Kuburić, Z. (2012) Conversion into religion that speaks unto you. *International Journal of Science*, Vol. 1, 7-33.

Kuburić, Z. (2010) *Verske zajednice u Srbiji i verska distanca*. Novi Sad: Centar za empirijska istraživanja religije.

Kuburić, Z. i Kuburić, A. (2010) Degree of Trust in the Western Balkans and Bulgaria, *Balkan Journal of Philosophy*, Vol. II, Issue 1, 75–94.

Kuburić, Z. (2010) Students attitudes toward religion and religious leaders, *Godišnjak Filozofskog fakulteta u Novom Sadu*, Vol. XXXV-1, 35–54.

Kuburić, Z. (2009) *Porodica i psihičko zdravlje dece. Odnos između prihvaćenosti dece u porodici i psihičkih smetnji u adolescenciji*, četvrto izdanje. Beograd: Čigoja štampa i Novi Sad: CEIR.

Kuburić, Z. (2009) Slika o Bogu u stavovima opšte populacije na Balkanu, *Religija i tolerancija*, 2009, Vol. VII, No. 11, 25–44.

Kuburić, Z. (2009) Religija i mladi, *Religija i tolerancija*, Vol. VII, No. 12, 217–234.

Kuburić, Z (2009) Religiozne žene u protestantizmu: Elen Vajt. U: Svenka Savić i Rebeka Jadranka Antić (ed.). *Rodna perspektiva u međureligijskom dijalogu u XXI veku*. Novi Sad: Futura publikacije, 195–105.

Kuburić, Z. (2009) Žena u pravoslavlju između teorije i prakse. U: Jelena Jablanov Maksimović, Andrijana Krstić (ed.). *Crkva u pluralističkom društvu*. Beograd: Fondacija Konrad Adenauer, 149–172.

Kuburić Z. i Kuburić-Borović, M. (2009) Revitalization of Religion in the Balkans. U: Danijela Gavrilović (ed.). *Revitalization of Religion – Theoretical and comparative approaches*. Niš: YSSSR, 2009, 45–56.

Kuburić, Z. (2009) Obraćenje u religiju koja ti progovori. U: Z. Kuburić i S. Sremac, Konverzija i kontekst. *Teorijski, metodološki i praktični pristupi religijskoj konverziji*. Novi Sad: CEIR, 17–42.

Kuburić, Z i Sremac, Srđan (ed.) (2009) *Konverzija i kontekst.* Novi Sad: Centar za empirijska istraživanja religije.

Kuburić, Z. (2008) *Religija, porodica i mladi*. Novi Sad: CEIR i Beograd: Čigoja štampa.

Kuburić, Z. (2008) Theological Faculties and Religious Education in Serbia, *Religija i tolerancija*, Vol. VI, No. 9, 23–36.

Kuburić, Z. (2008) The Role of Religion in Identity Formation and Social Distancing in the Balkans, *Divided God and Intercultural Dialog*. Ljubljana: Dijački dom Ivana Cankarja: KUD Pozitiv, 153–170.

Kuburić, Z. (2008) Images of the Religious Other in Serbia. U: Christian Moe (ed.). *Images of the Religious Other*. Novi Sad: CEIR, 167–200.

Kuburić, Z. (2008) What place do Vojvodina's citizens give to religious others? U: Christian Moe (ed.). *Images of the Religious Other*. Novi Sad: CEIR, 219–233.

Kuburić, Z. (2007) Montenegro in the Process of Transformations. U: *Religions in the Balkans*. Bratislava: Institute for State-Church Relations, 333–339.

Kuburić, Z. (2007) Religious Education in Serbia and Montenegro. U: Elza Kuyk, Roger Jensen, David Lankshear, Elisabeth Loh Manna, Peter Schreiner (ed.). *Religious Education in Europe. Situation and current trends in schools*. Oslo: IKO Publishing House.

Kuburić, Z. (2006) Religion in Serbia and Montenegro. U: *Worldmark Encyclopedia of Religious Practices*, Vol. III, Ed. Thomas Riggs. Thomson Gal. SAD, 307–312.

Kuburić, Z. i Kuburić, A. (2006) Differences between Secular and Spiritual Identity, *Sociology*, Vol. XLVIII, No. 1, January–March, 19–37.

Kuburić, Z. and Cristian Moe (ed.) (2006) *Religion and Pluralism in Education, Comparative Approaches in the Western Balkans*. Novi Sad: CERI in cooperation with the Kotor Network.

Kuburić, Z. (2006) Protestant Family – Between Blessing and Prosperity. Edited by Tomislav Branković i Dragoljub B. Đorđević. *Protestantism on the Balkans in the Past, Today and the Future*. Niš: Yugoslav society for the Scientific Study of Religion, Faculty of Mehanical Engineering, Punta, 95–101.

Kuburić, Z. (2006) Misionarske aktivnosti protestanata u Srbiji. U: Dragoljub B. Đorđević i Tomislav Branković. *Protestantizam na balkanskoj vetrometini*. Niš: JUNIR, 108–111.

Kuburić, Z. (2006) Uloga žene u verskom pokretu. U: *Zbornik Filozofskog fakulteta u Novom Sadu*, 623–640.

Kuburić, Zorica (2005) Religious and National Identity in Process of Globalization of Serbia. U: Danijela Gavrilović (ed). *Religion and Globalization*. Niš: Yugoslav Society for the Scientific Study of Religion.

Kuburić, Zorica (2004) Is conversion result of Church missionary work or proselytism? U: D. Todorović. XI Annual International YSSR Conference, *Evangelization, Conversion, Proselytism*. Niš: JUNIR, 67–74.

Kuburić, Z. (2004) Protestanti i sukob niskog intenziteta. U: Dragan Todorović i Dragoljub Đorđević. *O misionarenju, preobraćenju i prozelitizmu*. Niš: JUNIR.

Kuburić, Z. (2004) Self-concept between religion and secularity. The 23rd Session of Varna International Philosophical School: *The Challenges Facing Philosophy in United Europe*, May, 26–31, 6.

Kuburić, Zorica (2002) Uloga i položaj verskih zajednica u Srbiji. U: T. Bremer. *Religija, društvo i politika. Kontroverzna tumačenja i približavanja*. Bonn: Deutsche Kommission Justitia et Pax, 177–194.

Kuburić, Z. (2002) *Vera i sloboda. Verske zajednice u Jugoslaviji*. Novi Sad: CEIR.

Kuburić, Zorica (2001) O mogućnostima verske tolerancije u protestantizmu. U: M. Vukomanović i M. Vučinić (ed.). *Interreligijski dijalog kao vid pomirenja u Jugoistočnoj Evropi*. Beograd: Beogradska otvorena škola, 133–152.

Kuburić, Zorica (2001) Teologija u funkciji mentalnog zdravlja i/ili bolesti, *Habitus* (Novi Sad), br. 3–4.

Kuburić, Zorica (2001) The Male and Female in Religion and Real Life. U: *Dream, Eros and Psyche*, AMOEditrice a cura di Francesco Palmirota, Rita Madonna, Velia MInutiello, Psicoterapia e Musicoterapia Atti della XII Conferenza Internazionale, 149–167.

Kuburić, Z. (2001) Diferences Between Protestant, Orthodox, and Atheist Families in Yugoslavia. *Mainstreaming the Scientific Study of religion*. SSSR/RRA Annual Meeting at the Adams Mark Hotel, Columbus, Ohio, October 19–21, 15.

Kuburić, Zorica (2001) Razvoj adventizma na Balkanu i regionalna saradnja. U: M.Vukomanović i M. Vučinić (ed.). *Religije Balkana: susreti i prožimanja.* Beograd: Beogradska otvorena škola, 114–139.

Kuburić, Zorica (2001) O mogućnostima dijaloga i verske tolerancije u protestantizmu. U: M. Vukomanović i M. Vučinić (ed.). *Interreligijski dijalog kao vid pomirenja u Jugoistočnoj Evropi*. Beograd: Beogradska otvorena škola, 133–152.

Kuburić, Zorica (2001) Pravoslavna religioznost u Srbiji u 20. veku, primer dvoranske parohije. U: D. Đorđević i D. Todorović (ed.). *Dve hiljade godina hrišćanstva na Balkanu*. Niš: JUNIR, 94–102.

Kuburić, Zorica (2001) Većina – manjina i versko polje. U: *Vere manjina i manjinske vere*. Niš: JUNIR, OGRAF, 11–20.

Kuburić, Zorica (2001) *Odnos između materijalnog statusa porodice i stepena religioznosti*, Međunarodni znanstveni skup Antropološke odrednice religioznosti, Subotica 25. i 26. svibnja 2001.

Kuburić, Zorica (1999) Hrišćanstvo i psihičko zdravlje vernika. U: Z. Kuburić i M. Vukomanović (ed.). *Hrišćanstvo, društvo, politika*. Niš: JUNIR godišnjak – godina VI, 75–88.

Kuburić, Z. (1999) Žena i crkve. U: S. Savić (ed.). *Feministička teologija: od teorije u praksu*. Novi Sad: Futura publikacije, 39–53.

Kuburić, Z. (1998) Image of God in Religious Experience, *Facta Universitatis*, Philosophy and Sociology, Vol. 1, No. 5, 471–484.

Kuburić, Z (1997) Rasprostranjenost i položaj protestantizma na Balkanu. U: *Etno-religijski odnosi na Balkanu*. Niš: JUNIR, 90–108.

Kuburić, Zorica (1997) Odnos između empatije i religioznosti. U: Joksimović, Gašić-Pavišić i Miočinović (ed.). *Vaspitanje i altruizam*, zbornik. Beograd: Institut za pedagoška istraživanja, 291–307.

Kuburić, Zorica (1996) Teenager's Family and his Religion, The scientific journal *Facta universitatis*, Series Philosophy and Sociology, Vol. 1, No. 3, 295–300.

Kuburić, Z. (1996) Vrednosni sistem i stil života adventista. U: *Religija, crkva, nacija*. Niš: JUNIR, 173–196.

Kuburić, Z. (1995) *Slika o sebi adolescenata u protestantskoj porodici*, doktorska disertacija. Filozofski fakultet, Beograd.

Kuburić, Z. (1989) *Odnos između prihvaćenosti djece u obitelji i psihijatrijskih smetnji u adolescentnoj dobi*, magistarska teza. Medicinski fakultet, Zagreb.

Kuburić, Z. (1988) Uloga psihičkog u nastanku bolesti, *Život i zdravlje* (Zagreb), br. 2.

Kuntaraf J. & Kuntaraf K. (1994) Pomoć majkama u savremenom svetu, Kad su oba roditelja zaposlena, *Glasnik hrišćanske adventističke crkve*, broj 6. Beograd.

Lacković–Grgin K. (1982) Porodica i socijalizacija mladih – s posebnim obzirom na utjecaj otvorenih oblika roditeljskog ponašanja na dijete. U zborniku: *Dani psihologije u Zadru* 1980/81, Zadar.

Lacković-Grgin K. (1986) *Problemi istraživanja self-koncepta, posebice self-koncepta mladih,* Radovi, Sveučilište u Splitu, Filozofski fakultet u Zadru, Zadar.

Lacković–Grgin K. (1988) *Problemi adolescenata iz gradskih sredina, Zavisnost tih problema od nekih ličnih, socio–demografskih i interpersonalnih faktora*, RO »Narodni list«, Zadar.

Lefcourt H.M. (1972) Recent Developments in the Study of Locus of Control. B.A. Maher (ed.), *Progress in Experimental Personality Research*, Vol. 6, N.Y., Academic Press.

Lemon F.R & Walden R.T. & Woods R.W. (1964) Cancer of the Lungs and Mouth in Seventh-day Adventists. *Cancer* 17; 486-497.

Lemon F.R. & Kuzma J.W. (1969) Biologic Cost of Smoking: Decreased Life Expectancy. *Arch, Environ, Health.* 18: 950-955.

Leon J. & Steinhoff P.G. (1975) Catholics' Use of Abortio. *Sociological Analysis*, 1975, 36, 125-136.

Leprince F. (1991) Day Care for Young Children in France, In: *Day Care for Young Children*, Melhuish Edward C. and Peter Moss (Eds.) Tavistock/Routledge, London and New York.

Lewin K. (1948) *Resolving Social Conflicts*, New York, Harper and Row.

Lorenc B. (1937, 1940) *Psihologija i filozofija religije*, Geca Kon A.D. Beograd.

Malinovski B. (1971) *Magija i religija*, Prosveta, Beograd.

Malony H.N. (1992) Religijsko iskustvo, *Enciklopedija živih religija*, Nolit, Beograd.

Marcia, J. E., (1966) Development and validation of ego identity status, *Journal of Personality and Social Psychology* 3, pp. 551-558.

Marciano D. T. (1987) *Families and Religions*, Handbook of Marriage and the Family, Plenum Press. New York and London.

Martin, Walter Ralston (1997) *The Kingdom of the Cult*. Bethany House Publishers, Ninneapolis, Minnesota.

Marty M.E. (1992a) Hrišćanstvo, u: *Enciklopedija živih religija*, Nolit, Beograd.

Marty M.E. (1992b) Protestantizam, u: *Enciklopedija živih religija*, Nolit, Beograd.

Marx K. & Engels F. (1964) *On religion*, Schocken, New York.

Matejček Z. i Kadubcova B. (1983) Perceived Parental Acceptance–Rejection and Personality Organization among Czech Elementary School Children, *Behavior Science Research*, Vol.18, No.4. str. 259–268.

Maxwell C.M. (1977) *Tell It to the World: The Story of Seventh–day Adventists* (revised ed.), Mountain View, Calif.: Pacific Press.

McCready C.W. (1972) *Faith of Our Fathers: A Study of the Process of Religious Socialization*, Ph.D. dissertation, University of Illinois at Chicago Circle.

Mead G. (1934) *Mind, Self and Society*, University of Chicago Press, Chicago.

Mid M. (1968) *Spol i temperament u tri primitivna društva*, Zagreb.

Mead M. (1978) *Sazrevanje na Samoi*, Beograd.

Mihaljčić J, ed. (1994) *Nalik na Njega*: udžbenik za veronauku: godina 8.Sv.1. Preporod, Beograd.

Milić A. (1988) *Rađanje moderne porodice*, Zavod za udžbenike i nastavna sredstva, Beograd.

Milić A. (1989) Tipovi porodice, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad.

Milić A. (1994) *Žene, politika, porodica*, Institut za političke studije, Beograd.

Milić, Anđelka, (2010). *Vreme porodica: sociološka studija o porodičnoj transformaciji u savremenoj Srbiji*, Beograd: Čigoja štampa.

Milošević A., Nedeljković S., Mujović V., Starčević V, Rosić N., Mijailović Z. i Velkovski S. (1992) Faktori rizika kardiovaskularnih oboljenja u grupi adventista iz Beograda, Vojnomedicinska akademija i Institut za medicinsku fiziologiju - Beograd, *Kardiologija*, I kongres kardiologa Srbije, Vol 13. 1: 56.

Mladenović M. (1987) *Osnovi sociologije porodice*, peto izdanje, Savremena administracija, Beograd.

Montgomery Journal, Feb. 1, 1989, p.2.

Mussen P.H., Conger J.J., Kagan J. (1974) *Child Development and Personality*, Harper, New York.

Nelsen H.M. (1981) Gender Differences in the Effects of Parental Discord on Preadolescent Religiousness, Journal for the Scientific Study of Religion 20, December, pp.351–360.

Nieman D.C. and Stanton J.H. (1988) The Adventist Lifestyle – A Better Way to Live, *Vibrant Life*, Marcch/April, pp.1–18.

Nikolić S. (1988) *Mentalni poremećaji u djece i omladine*, Školska knjiga Zagreb.

Noble N.J. (1971) *Certain Religious and Educational Attitudes of Senior High–school Students in Seventh–day Adventist Schools in the Pacific Northwest*, Ph.D. dissertatio, University of Oregon.

Offer D. & Sabshin M. (1963) The Psychiatrist and the Normal Adolescent, A. M. A. *Archieves of General Psychiatry*, 9, 427–432.

Offer D. (1969) *The Psychological World of the Teenager*, Basic Books, London.

Offer D. & Offer J. (1975) *From Teenage to Young Manhood*, Basic Books, New York.

Offer D., Ostrov E. & Howard K.I. (1981) The Mental Health Professional's Concept of the Normal Adolescent, A.M.A. *Archives of General Psychiatry*, 38,149–152.

Offer D., Ostrov E. & Howard K.I. (1981) *The Adolescent: A Psychological Self–Portrait*, Basic Books, Inc., New York.

Offer, D., Ostrov, E., & Howard K.I. (1982a) *The Offer Self–image Questionaire for Adolescents*: *A manual* (3rd ed.). Chicago: Michael Reese Hospital and Medical Center.

Offer D., Ostrov E. & Howard K.I. (1982b) Family Perceptions of Adolescent Self–Image, *Journal of Youth and Adolescence*, Vol. II, No. e, 281–291.

Offer D. (1987) In Defense of Adolescents, *JAMA*, Vol.257, No.24.

Ognjenović V. i Nešić B. (1971) *Pozdravi nekog*, Gradina, Niš.

Opačić G. (1993) *Porodične varijable i koncept o sebi kod adolescenata*, Magistarski rad, Filozofski fakultet, Beograd.

Opačić, Goran (1995) *Ličnost u socijalnom ogledalu*, Beograd: Institut za pedagoška istraživanja.

Ostrov E., Offer D. & Howard K.I. (1982) Values and Self–conceptions Held by Normal and Delinquent Adolescent Males, *Journal of Psychiatric Tretmant and Evaluation*, Vol.e. pp.503–509.

Pantić D. (1981) *Vrednosne orijentacije mladih u Srbiji*, IIC SSO Srbije, Beograd.

Pantić D. (1987) Psihološki portreti pripadnika malih verskih zajednica, *Marksističke teme*, 3–4. str. 123–139. Niš.

Pantić D. (1988) *Klasična i svetovna religioznost*, Institut društvenih nauka, Centar za politčka istraživanja i javno mnjenje, Beograd.

Pantić D. (1993) Promene religioznosti građana Srbije, *Sociološki pregled*, Vol XXVII, No. 1-4.

Pavićević, Aleksandra (2009) „Da li su antropolozi dužni da budu (ne)religiozni ". *Teme,* No. 4. Niš

Pavićević V. (1980) *Sociologija religije sa elementima filozofije religije*, drugo, izmenjeno izdanje, Beogradski izdavačko–grafički zavod, Beograd.

Peck S. (1994) *Dalje putem kojim se ređe ide*, Simon Schuster - New York i I.P.JRJ Zemun.

Petersen A.C. (1981) The Development of Self–Concept in Adolescence, u: Lynch M.D, Norem–Hebeisen A.A., Gergen

K.J.,. *Self–Concept Advances in Theory and Research*, Ballinger Publishing Company, Cambridge.

Petrović R. (1985) *Etnički mešoviti brakovi u Jugoslaviji*, Institut za sociološka istraživanja Filozofskog fakulteta u Beogradu.

Phillips R.L. et al. (1978) Coronary heart disease mortality among Seventh-day Adventists with differing dietary habits: a preliminary report. *Amer. J. Cinical Nutr*. 31: S191-S198.

Phillips R.L. (1980) Cancer among Seventh-day Adventists. *Journal of Environmantal Pathology and Toxicology* 3: 157-169.

Phillips R.L. et al. (1980) Mortality among California Seventh-day Adventists for selected cancer sites. *J. National Cancer, Inst*. 65(5): 1097-1107.

Popadić D. (1988) Male verske zajednice, u: *Mladi i neformalne grupe, U traganju za alternativom*, Istraživačko–izdavački centar SSO Srbije i Centar za idejni rad SSO Beograda, Beograd.

Popadić D. (1992) *Socijalnopsihološka struktura pravne socijalizovanosti na adolescentom uzrastu*, Doktorska disertacija, Filozofski fakultet, Beograd.

Popović, Boško (1977) *Uvod u psihologiju morala*, drugo izdanje: Naučna knjiga.

Potkonjak N. (1989) Metode i sredstva vaspitanja, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad.

Potvin R.H. (1977) Adolescent God images, *Review of Religious Research*, 19, 43–53.

Purkey W. (1970) *Self Concept and School Achievement*, University of Florida, Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

Putney S. & Middleton R. (1961) Rebellion, Conformity, and Parental Religion Ideologies, *Sociometry* 24, June, pp.125–135.

Rakić B. (1983) *Ko sam ja – susret sa sobom*, Dečje novine, Gornji Milanovac.

Spitz, R.A. (1957) *No and yes: on the genesis of human communication*. New York: International Universities Press.

Rice R. (1987) *Uvod u Kršćansku teologiju: iz adventističke perspektive*, Adventistički teološki fakultet, Maruševec.

Rice T.R. (1993) *Salvation and Standards, Perspectives on Values*, La Sierra Universituy Press.

Rohner R.P. (1975) *They Love Me, They Love Me Not: A Worldwide Study of the Effects of Parental Acceptance and Rejection,* HRAF press, Hew Haven.

Rohner R.P. (1978) Parental Acceptance–rejection Theory and the Phylogenetic Model, Ann Arbor, ERIC Clearinghouse on *Counseling and Personnel Services*, Document ED 151918.

Rohner R.P., & Nielsen C. (1978) Parental Acceptance and Rejection: *A Review and Annotated Bibliography of Research and Theory*. 2 vols. HRAF Press, New Haven.

Rohner R.P., Saavedra J. & Granum E.O. (1978a) Development and Validation of the Parental Acceptance Rejection Questionnaire: Test Manual. *JSAS Catalogue of Selected Documents in Psychology*. 7–8. (Manuscript 1635).

Rohner R.P., Saavedra J. & Granum E.O. (1978b) Development and Validation of the Personality Assesment Questionnaire: *Test Manual*. Ann Arbor, M1: ERIC/CAPS. Document ED 159502.

Rohner E.C., Rohner R.P. & Roll S. (1980) Perceived Parental Acceptance–rejection and Children's Reported Behavioral Disposition: A Comparative and Intracultural Study of American and Mexican Children. *Journal of Cross–Cultural Psychology*, 11, 213–231.

Rohner R.P., Hahn B.C & Rohner E.C. (1980) Social–class Differences in Perceived Parental Acceptance–rejection and Self–evaluation among Korean–American Children, *Behavior Science Research*, 15, 55–66.

Rohner R.P. & Rohner E.C. (1980) Antecedents and Consequences of Parental Rejection: A Theory of Emotional Abuse. Child Abuse and Neglect, *The International Journal*, 4, 189–198.

Rohner R.P. & Frampton S. (1982) Perceived Parental Acceptance–rejection and Artistic Preference: an Unexplained Contradiction, *Journal of Cross–Cultural Psychology*, 13, 250–259.

Rohner R.P. (1984) *Handbook for the Study of Parental Acceptance and Rejection, Meassurement of Parental Acceptance–Rejection and Its Social–Emotional Consequences*, Centaer for the Study of Parental Acceptance and Rejection, The University of Connecticut Stories, CT., 06268 USA.

Romac S. (1984) *O Bogu i religiji, U ozračju nedokučivoga* (Svezak I–II) Knjiga prva, Kršćanska sadašnjost i Hrvatski naddušobrižnički ured u Njemačkoj, Zagreb–Frankfurt/M.

Romac S. (1984) *O Kristu, Crkvi i čovjeku*, U ozračju nedokučivoga, Svezak III–IV, Knjiga druga, Kršćanska sadašnjost i Hrvatski naddušobrižnički ured u Njemačkoj, Zagreb–Frankfurt/M.

Rot N. i Havelka N. (1973) *Nacionalna vezanost i vrednosti kod srednjoškolske omladine*, Institut za psihologiju i Institut društvenih nauka, Beograd.

Rot N. (1980a) *Osnovi socijalne psihologije, Socijalizacija*, peto izdanje, Zavod za udžbenike i nastavna sredstva, Beograd.

Rot N. (1980b) *Psihologija ličnosti*, jedanaesto izdanje, Zavod za udžbenike i nastavna sredstva, Beograd.

Roozen D. (1980) Church Dropouts: Changing Patterns of Disengagement and Re–entry, *Review of Religious Research* 21, pp. 427–450.

Russell T. (1993) Child Abuse in Adventist Homes: Why Does It Happen? *Adventist Review*, January 21, p.15 (71).

Russell T. (1993) Child Abuse in Adventist Homes: How Can We Help?, *Adventist Review*, January 28, p. 14 (94).

Rychlak J.F. (1977) *The Psychology of Rigorous Humanism*. John Wiley, New York.

Saavedra J.M. (1980) Effects of Perceived Parental Warmth and Control on the Self–evaluation of Puerto Rican Adolescent Males. *Behavior Science Research*, 15, 41–53.

Savin-Williams R.C and Demo D.H. (1984) Developmental Change and Stabillity in Adolescent Self-concept, *Developmental Psychology*, 6, str. 1100-1110.

Seventh–day Adventist Bible Dictionary. (1947) Don F. Neufeld, ed. Authors: Siegfried H. Horn, et. al. Washington, D.C.: Re-

view and Herald, Discusses Questions Vital to the Proper Understanding and Effective Presentation of Certain Adventist teachings.

Seventh–day Adventist Bible Commentary. (1953–1957) Francis D. Nichol, ed. 7 vols. Washington, D.C.: Review and Herald, Contains general articles on doctrinal and Biblical topics, as well as a verse–by–verse commentary.

Seventh–day Adventist Answer Questions on Doctrine. (1957) An Explanation of Certain Major Aspects of Seventh–day Adventist Belief. Prepared by a Representative Group of Seventh–day Adventist Leaders, Bible Teachers, and Editors. Washington, D.C.: Review and Herald.

Seventh–day Adventist Encyclopedia, revised edition (1976) Review and Herald Publishing Association, Washington, D.C.

Seventh-day Adventist Church Manual, revised edition (1976) General Conference of Seventh-day Adventists.

Seventh–day Adventists Believe… A Biblical Exposition of 27 Fundamental Doctrines, Ministerial Association, General Conference of Seventh–day Adventists, Washington, 1988.

Shaffer L.F. & Shoben E;J; (1956) *The psychology of adjustment*, Honghton Mifflin Company, Boston.

Shavelson R.J. and Bolus R. (1982) Self–concept: the Interplay to Theory & Methods, *Journal of Educational Psychology*, 74, 3–4.

Shriver G.H. (1992) Adventisti sedmog dana, *Enciklopedija živih religija*, Nolit, Beograd.

Starrk V. (1967) *The Sociology of Religion* Vol.II, Sektarian Religion, London.

Stojaković P. (1989) Autoritarno vaspitanje, *Pedagoška enciklopedija*, Zavod za udžbenike i nastavna sredstva, Beograd, Zagreb, Sarajevo, Titograd, Novi Sad.

Straus M., Gelles R. & Steinetz S. (1980) *Behind Closed Doors: Violence in the American Family*, Doubleday, New York.

Strommen P.M. (1974) *Five Cries of Youth*, Harper and Row, New York, p.85.

Supek R. (1982) *Sociologija*, XII dopunjeno izdanje, Zagreb.

Sveto pismo staroga i novoga zaveta, Britansko i inostrano biblijsko društvo, Beograd.

Szentmartoni M. (1990) *Psihologija duhovnog života*, Filozofsko–teološki institut družbe Isusove u Zagrebu, Zagreb.

Šmeman A. (1994) *Za život sveta, Svetotajinska filosofija života*, Drugo izdanje, Beograd - Nikšić.

Šrajok H. (1992) *Srećan brak – kako?*, Preporod, Beograd.

Šušljić M. (1973) *Glasnik Hrišćanske adventističke Crkve*, br.6. Beograd.

Šušnjić Đ. (1982) *Znati i verovati*, Teorijske orijentacije u proučavanju religije i ateizma, Kršćanska sadašnjost i Stvarnost, Zagreb.

Šušnjić Đ. (1982a) *Cvetovi i tla, Ogledi o ulogama ideja u životu*, Velika edicija ideja, Beograd.

Šušnjić, Đuro (1998) *Religija I, Pojam, struktura, funkcije*. Beograd: Čigoja štampa

Šušnjić Đ. (1992) *Oblici postojanja religije*, Filozofski fakultet, Novi Sad.

Šušnjić Đ. (1994) *Dijalog i tolerancija*, Iskustvo razlike, Izdavačka knjižarnica Zorana Stojanovića, Sremski Karlovci & Novi Sad.

Taber C.R. (1992) Rituali životnog ciklusa, *Enciklopedija živih religija*, Nolit, Beograd.

Takašmanova–Sokolovska T. (1993) *Slika o sebi u toku adolescencije*, Magistarski rad, Filozofski fakultet, odeljenje za psihologiju, Beograd.

The Adventist Health Study, School of Health, Loma Linda University, Loma Linda, Ca. 1978.

Thomson A. (1986) *Crkvena povijest 3, Novi pokreti, Reformacija–Racionalizam–Revolucija*, Dobra vest, Novi Sad.

Todorović D. (1980) *Uticaj polne pripadnosti i mesta rođenja na religioznost ljudi zapošljenih u privredi Niša*, Institut za sociološka i pravnopolitička istraživanja, Skoplje.

Todorović L., Kolin M., Zimanji V., Arežina O., Hrnjica S. i Đorđević S. (1991) *Društvena kriza i deca, Prilozi istraživanjima problema porodice i dece u uslovima krize*, Institut za socijalnu politiku, Beograd.

Treston K., Whiteman R. & Florent J. (1975) Catholic School Training Versus Adolescent Background and Orientation: Two Comparative Studies, *Notre Dame Journal of Education* 6, Spring, pp.59–64.

Vajt E. (1962) *Velika borba između Hrista i Sotone, Hrišćanska adventistička crkva*, Beograd.

Vajt E. (1979) *Saveti o životu i ishrani*, Preporod, Beograd.

Vajt E. (1979) *Patrijarsi i proroci, Istorija ilustracija života svetih ljudi iz davnina*, drugo izdanje, Unija Reformnog pokreta adventista sedmog dana, Beograd.

Vajt E. (1980) *Vaspitanje,* Preporod, Beograd.

Vajt E. (1984) *Temelji srećnoga doma*, Preporod, Beograd.

Veber M. (1997) *Sabrani spisi o sociologiji religije*, tom I. Sremski Karlovici I Novi Sad: Izdavačka knjižarnica Zorana Stojanovića.

Velnić T. (1966) *Adventisti sedmoga dana (subotari) u svjetlu katoličke nauke*, Pazin.

Vrcan S. (1975) *Religiozno ponašanje* I, Zagreb.

Vrcan S. (1988) Omladina i religija, u: *Religija i društvo*, Zbornik tekstova, Zavod za udžbenike i nastavna sredstva, Beograd, str.119–133.

Waaler H. & Hjort P.F.(1981) Hoyere Leavealder hos norske adventister 1960-1977: et budskap om livsstil og helse? *Tidsskr Nor Laegeforen* 101: 623-627.

Walton R.L., Walton E.J. and Scharffenberg A.J. (1981) How You Can Live Six Extra Years, Santa Barbara, CA: Woodbridge Press, p.4.

Watts K. (1993) Your Letters About Child Abuse, *Adventist Review*, June 10, p.5 (589), Review and Herald, Publishing Association.

Weber, M. (1963) *The Sociology of Religion.* Boston: Beacon Press.

Weber M. (1988) *Gesammelte Aufsätze zur Religionssoziologie, I*. Tübingen.

Weber M. (1989) *Protestantska etika i duh kapitalizma*, 2. izdanje, »Veselin Masleša« – »Svjetlost«, Sarajevo.

Weigl I. and Weber C. (1991) Day Care for Young Children in the German Democratic Republic. In: *Day Care for Young Children*, Melhuish Edward C. and Peter Moss, (Eds.) Tavistock/Routledge, London and New York.

Werner, E.E. (1984) Child Care; Kith, Kin and Hired Hands, University Park Press.

Wesley J. (1975) Works, izd. Oxford,u: Ph Greven, The Protestant Temperament, *Patterns of Child–Rearing, Religious, Experience and the Self in Early America*, New York, A.A. Knopf, 1977, str.67.

White E. (first pub.in 1890) *Patriarchs and Prophets*, Pacific Press Pub. Association, Mountain View, Calif.

White E. (first pub.in 1898) *The Desire of Ages*, Mountain View: Pacific press.

White E. (first pub.in 1888) *The Great Controversy Between Christ and Satan*, Mountain View: Pacific Press.

White E. (first pub.in 1892) *Steps to Christ*, Review and Herald, Washington.

White E. (first pub.in 1903) *Education, Mountain View*: Pacific Press.

White E. (1855–1909) *Testimonies for the Church*, 9. vols. Mountain View, Calif.: Pacific Press.

White E. (1915) *Life Sketches of Ellen* G. White, Mountain View, Calif.: Pacific Press.

White E. (1923) *Fundamentals of Christian Education*, Instruction for the Home, the School, and the Church, Southern Publishing Association, Nashville, Tennessee.

White E. (1954, 1982) *Child Guidance*, Counsels to Seventh-day Adventist Parents As Set Forth in the Writings of Ellen G. White, Review and Herald Publishing Association, Washington.

White E. (1977) *Mind, Character, and Personality, Guidelines to Mental and Spiritual Health*, Volume 1 and 2, Southern Publishing Association, Nashville, Tennessee.

Wuthnow R.A (1980) Religion in the World-sistem. In: Bergesen A.J. (Ed.), *Studies of the modern world system*, Academic Press, New York.

Wylie R.C. (1974) *The Self–Concept*, revised ed., Vol. I, Lincoln.

Wylie R.C. (1979) *The Self–Concept*, revised ed., vol II. Lincoln.

Wynder E.L., Grahan E.A. & Croninger A.B. (1953) Experimental Production of Carcinoma with Cigarette tar. *Cancer Research* 13: 855-864, Dec.

Zlatanović Lj. (1994) *Različite upotrebe pojma samstvo (self) u psihologiji ličnosti – postojeće stanje i predložena merila za razlikovanje od bliskih pojmova*, Magistarski rad, Filozofski fakultet, Beograd.

Zotova, Ana, Zorica Kuburić, Zlatiborka Popov-Momčinović, Marko-Antonio Brkić i George Wilkes (2021). *Izgradnja povjerenja i pomirenja u Bosni i Hercegovini*: različite perspektive. Sarajevo: CEIR.;

Zotova, Ana, Zorica Kuburić, Zlatiborka Popov-Momčinović, Marko-Antonio Brkić and George Wilkes (2021). *Building trust and reconciliation in Bosnia and Herzegovina*: different approaches. Novi Sad: CEIR.

Živković J. (1987) Opšte karakteristike protestantskog pokreta. *Marksističke teme*, 3–4. Niš.

CORRELATIONS OF INDEPENDENT AND DEPENDENT VARIABLES (N=382)

	psl	ps2	ps3	Ssl	ss2	ss3	sx	fs	csj	cs2	cs3	rsl	rs2	rs3	rs4	mwa	mag	mza	mre	owa	oag	oza	ore	ak	ps	kol	pol
psl	1.00																										
ps2	.60	1.00																									
ps3	.40	.66	1.00																								
ssl	.43	.67	.59	1.00																							
ss2	.43	.13	.10	.20	1.00																						
ss3	.34	.18	.25	.32	.46	1.00																					
sx	.13	.41	.50	.38	-.16	-.05	1.00																				
fs	.46	.49	.41	.44	.22	.35	.18	1.00																			
csl	.48	.55	.51	.45	.29	.36	.27	.42	1.00																		
cs2	.60	.71	.69	.59	.26	.32	.38	.44	.61	1.00																	
cs3	.39	.43	.47	.53	.29	.55	.25	.45	.51	.49	1.00																
rsl	.28	.22	.04	.18	.31	.24	-.12	.25	.20	.17	.16	1.00															
rs2	.25	.32	.30	.27	.05	.03	.20	.14	.28	.34	.15	-.33	1.00														
rs3	.18	.05	-.08	-.04	.29	.17	-.27	.15	.12	.01	.08	.68	-.35	1.00													
rs4	.09	.05	-.07	.02	.11	.11	-.10	.21	.04	-.01	.10	.63	.66	.66	1.00												
mwa	.18	.38	.33	.39	.04	.19	.26	.45	.28	.33	.34	.06	.18	-.10	-.04	1.00											
mag	.28	.30	.25	.30	.14	.17	.12	.49	.22	.30	.23	.06	.19	-.02	-.01	.57	1.00										
mza	.19	.29	.28	.32	.09	.16	.23	.41	.28	.34	.25	-.01	.17	-.04	-.06	.54	.60	1.00									
mre	.25	.36	.33	.36	.13	.20	.19	.51	.30	.38	.32	.04	.19	.00	-.03	.68	.73	.73	1.00								
owa	.27	.31	.31	.32	.13	.13	.15	.49	.24	.28	.31	.12	.10	.05	.12	.40	.25	.23	.30	1.00							
oag	.28	.25	.27	.20	.09	.10	.09	.44	.19	.27	.19	.04	.16	.02	.01	.24	.37	.33	.35	.57	1.00						
oza	.30	.32	.29	.31	.11	.13	.15	.50	.26	.35	.25	.04	.19	.01	.02	.29	.36	.51	.43	.58	.56	1.00					
ore	.33	.31	.35	.27	.18	.17	.09	.51	.28	.34	.26	.06	.19	.08	.04	.24	.35	.41	.46	.65	.73	.73	1.00				
ak	.18	.26	.30	.29	.07	.23	.13	.49	.20	.26	.23	-.06	.30	-.10	-.15	.43	.50	.36	.46	.32	.37	.40	.40	1.00			
ps	.17	.28	.37	.26	-.07	.26	.27	.45	.25	.31	.26	-.16	.29	-.23	-.19	.48	.49	.42	.48	.38	.49	.41	.43	.61	1.00		
kol	-.12	-.13	-.05	-.03	-.15	-.08	.12	-.25	-.08	-.01	-.08	-.55	.40	-.57	-.59	-.02	-.05	.00	-.09	-.12	-.01	-.02	-.08	.06	16	1.00	
pol	.17	.26	.19	.09	-.06	-.16	.47	.13	.08	.17	.10	.09	-.02	.03	.17	.12	.11	.12	.13	.13	.03	.10	.03	-.01	.07	-.14	1.00

APPENDIX

Table 1. p.

Distribution of respondents by age

Age	E–group (1)		K–group (1)		K–group (2)	
	No. of adolesc.	percen-tage	No. of adolesc.	percen-tage	No. of adolesc.	percen-tage
13	4	3,08%	4	2,86%	2	6,06%
14	14	10,77%	17	12,15%	5	15,15%
15	23	17,69%	21	15,00%	5	15,15%
16	31	23,84%	33	23,58%	8	24,25%
17	27	20,77%	29	20,71%	7	21,21%
18	14	10,77%	18	12,85%	3	9,09%
19	17	13,08%	18	12,85%	3	9,09%
	130	100%	140	100%	33	100%

Table 2. p.

Distribution of respondents by type of school

Type of school	E–group (1)		K–group (1)		K–group (2)	
Elementary school	27	20,77%	24	17,14%	8	24,24%
Gymnasium	26	20,00%	42	30,00%	15	45,45%
Vocational school	6	4,61%	8	5,71%	2	6,06%
High school	43	33,08%	60	42,86%	6	18,18%
University	7	5,38%	5	3,57%	2	6,06%
Not attending school	20	15,38%	0		0	
	130	100%	140	100%	33	100%

Table 3. p.

Academic achievement in the previous school year

Achievement	E–group (1)		K–group (1)		K–group (2)	
Excellent	44	34,92%	42	30,00%	12	36,37%
Very good	44	34,92%	57	40,72%	13	39,39%
Good	29	23,02%	36	25,71%	6	18,18%
Sufficient	4	3,17%	–	–	1	3,03%
Insufficient	5	3,97%	5	3,57%	1	3,03%
	126	100%	140	100%	33	100%

Table 4. p.

Birth order of adolescents

Birth order	E–group (1)		K–group (1)		K–group (2)	
Firstborn	63	48,46%	76	54,29%	13	39,39%
Second born	47	36,15%	61	43,57%	17	51,52%
Third born	14	10,77%	3	2,14%	2	6,06%
Fourth born	4	3,08%	0	0,00%	1	3,03%
Fifth born	2	1,54%	0	0,00%	–	–
	130	100%	140	100%	33	100%

Table 5. p.

Means, standard deviations and t-test for *believers' children* and *pastors' children* in variables of self-image

VARIABLES SELF-IMAGE	believers' children		pastors' children		t–test	sign. of differ.
	M	SD	M	SD		
PSYCHOLOGICAL SELF						
Impulse Control	26,11	6,71	26,10	7,10	0.01	n.s.
Emotional tone	25,84	9,47	26,30	7,89	0.26	n.s.
Body Image	27,15	6,60	27,52	6,01	0.30	n.s.

VARIABLES SELF-IMAGE	believers' children		pastors' children		t–test	sign. of differ.
	M	SD	M	SD		
SOCIAL SELF						
Social relationships	23,58	7,29	24,17	7,19	0,43	n.s.
Morals	25,11	6,26	25,22	5,45	0,09	n.s.
Educational Goals	21,38	5,67	21,30	4,60	0,08	n.s.
SEXUAL SELF						
Sexual Attitudes	28,58	6,96	30,42	8,47	1,30	n.s.
FAMILY SELF						
Family Relationships	46,10	13,60	49.92	11,21	1,56	n.s.
ADAPTATION SELF						
Coping with frustrations	26,11	5,66	25,47	4,94	0,61	n.s.
Mental health	37,69	8,20	37,60	7,94	0,06	n.s.
Superior Adjustment	40,15	7,06	37,95	5,87	1,73	n.s.
	N = 90		N = 40			

Table 6. p.

Means (M), standard deviations (SD) and t–test for *believers' children* and *pastors' children* in variables of religiosity

RELIGIOSITY VARIABLES	Believers' children		Pastors' hildren		t–test	Sign. of differ.
	M	SD	M	SD		
Attitude toward God	19,04	4,85	18,95	4,51	0,10	n.s.
Way of salvation	29,04	3,84	29,15	4,03	0,14	n.s.
Life style	19,23	4,56	19,10	4,12	0,16	n.s.
Attitude toward the Church	23,25	4,26	24,20	4,39	1,15	n.s.
	N = 90		N = 40			

Table 7. p.

Means (M), standard deviations (SD) and t-test
for *believers' children* and *pastors' children* in family variables

RELIGIOSITY VARIABLES	Believers' children		Pastors' hildren		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	13,52	3,89	13,27	3,27	0,35	n.s.
Aggression	15,57	3,31	15,82	3,22	0,41	n.s.
Neglecting	13,08	4,37	13,42	3,81	0,43	n.s.
Rejection	13,67	3,84	13,47	4,05	0,26	n.s.
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	13,44	3,44	14,32	4,80	1,19	n.s.
Aggression	14,35	3,51	15,62	4,50	1,74	n.s.
Neglecting	13,31	4,65	14,72	4,44	1,62	n.s.
Rejection	13,08	3,84	13,37	3,88	0,41	n.s.
FAMILY UPBRINGING						
Autonomy-control	24,00	3,54	24,80	3,09	1,23	n.s.
Inducing-preventing	22,77	4,49	23,62	4,22	1,02	n.s.
Religious education	19,88	4,68	20,90	4,57	1,16	n.s.
	N = 90		N = 40			

Table 8. p.

Means (M), standard deviations (SD) and t–test for adolescents
from *Orthodox* and *atheistic* families in variables self-image

VARIJABLES	K-group (1)		K-group (2)		t–test	Sign. of differ.
	M	SD	M	SD		
PSYCHOLOGICAL SELF						
Impulse Control	27,12	5,90	27,85	8,65	0,58	n.s.
Emotional tone	26,54	7,88	26,67	9,77	0,08	n.s.
Body Image	24,96	6,30	25,70	7,73	0,57	n.s.

VARIJABLES	K-group (1)		K-group (2)		t–test	Sign. of differ.
	M	SD	M	SD		
SOCIAL SELF						
Social relationships	23,11	6,78	21,27	6,64	1,40	n.s.
Morals	28,43	6,53	26,57	6,56	1,46	n.s.
Educational goals	22,31	6,11	22,39	6,86	0,06	n.s.
SEXUAL SELF						
Sexual Attitudes	25,48	7,07	25,70	6,68	0,16	n.s.
FAMILY SELF						
Family relationships	47,46	13,93	49,97	16,22	0,90	n.s.
ADAPTATION SELF						
Coping with frustrations	26,48	4,98	27,61	7,40	1,05	n.s.
Mental health	36,71	8,90	37,30	10,65	0,33	n.s.
Superior adjustment	39,13	6,41	39,21	8,65	0,06	n.s.
	N = 140		N = 33			

Table 9. p.

Means (M), standard deviations (SD) and t-test for adolescents from the general population that originates from *Orthodox* families and adolescents from *atheistic* families in variables of religiosity

RELIGIOSITY VARIABLES	K-group (1)		K-group (2)		t–test	Sign. of differ.
	M	SD	M	SD		
Attitude toward God	27,90	4,57	31,06	4,41	3,59	0,01
Way of salvation	24,04	5,60	21,42	4,76	2,48	0,01
Life style	29,81	4,81	31,12	4,56	1,42	n.s.
Attitude toward the Church	31,64	6,04	38,73	5,43	6,17	0,01
	N = 140		N = 33			

Table 10. p.

Means (M), standard deviations (SD) and t-test for adolescents from *Orthodox* families and adolescents from *atheistic* families in family variables

FAMILY VARIABLES	K-group (1)		K-group (2)		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	11,56	3,36	12,06	4,39	0,72	n.s.
Aggression	14,56	3,40	13,73	4,30	1,20	n.s.
Neglecting	11,61	3,53	11,39	4,16	0,30	n.s.
Rejection	12,45	3,20	12,45	5,04	0,00	n.s.
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	13,22	4,78	13,85	4,96	0,67	n.s.
Aggression	13,57	4,43	13,57	5,53	0,00	n.s.
Neglecting	12,25	4,74	11,79	4,01	0,52	n.s.
Rejection	12,53	4,32	11,91	4,39	0,75	n.s.
FAMILY UPBRINGING						
Autonomy-control	21,68	4,27	20,97	5,27	0,83	n.s.
Inducing-preventing	18,21	4,28	17,97	6,01	0,26	n.s.
Religious education	9,53	3,08	7,73	1,92	3,22	0.01
	N = 140		N = 33			

Table 11. p.

Means, standard deviations and t-test for fathers and adolescents eksperimentalen control group

VARIABLES	M	SD	M	SD	t–test	Sign. of differ.
Emotional tone	21.08	5.37	20.46	5.84		
Family relationships	23.97	3.77	21.43	5.66	2.28	0.05
Educational goals	13.92	1.83	17.26	2.36	6.86	0.01
Socialisation index	21.73	4.51	17.36	4.85	4.06	0.01

Table 12.p

MOTHERS of adolescents from experimental and control group

VARIABLES	M	SD	M	SD	t–test	Sign. of differ.
Emotional tone	23.80	7.06	21.95	5.83	1.30	n.s.
Family relationships	23.57	4.34	20.84	4.76	2.73	0.01
Educational goals	14.57	2.26	16.84	2.97	3.88	0.01
Socialisation index	22.55	4.30	18.14	3.76	4.98	0.01

Table 13. p.

Adolescents from religiously mixed marriages

VARIABLES	1 parent Adventist		1 parent Orthodox		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	15,30	5,43	13,00	4,91	1,45	n.s.
Aggression	16,83	5,41	15,45	4,67	0,88	n.s.
Neglecting	14,26	4,72	12,30	4,08	1,44	n.s.
Rejection	16,22	5,26	14,50	5,49	1,04	n.s.
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	16,69	5,09	16,90	7,01	0,11	n.s.
Aggression	15,78	4,93	16,45	5,92	0,40	n.s.
Neglecting	15,04	5,70	15,65	6,01	0,34	n.s.
Rejection	14,13	4,88	15,25	6,52	0,64	n.s.
FAMILY UPBRINGING						
Autonomy-control	23,56	3,94	23,05	5,19	0,37	n.s.
Inducing-preventing	21,56	4,23	21,15	5,85	0,27	n.s.
Religious education	17,04	5,18	9,55	4,72	4,93	0,01
	N = 23		N = 20			

Table 14. p.

Adolescents from religiously mixed and homogenous families

VARIABLES	1 parent Adventist.		Both parents Adventists		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	15,30	5,43	13,52	3,89	1,80	n.s.
Aggression	16,83	5,41	15,57	3,31	1,41	n.s.
Neglecting	14,26	4,72	13,08	4,37	1,14	n.s.
Rejection	16,22	5,26	13,67	3,84	2,62	0.01
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	16,69	5,09	13,44	3,44	3,64	0.01
Aggression	15,78	4,93	14,35	3,51	1,59	n.s.
Neglecting	15,04	5,70	13,31	4,65	1,51	n.s.
Rejection	14,13	4,88	13,08	3,84	1,11	n.s.
FAMILY UPBRINGING						
Autonomy-control	23,56	3,94	24,00	3,54	0,51	n.s.
Inducing-preventing	21,56	4,23	22,77	4,49	1,16	n.s.
Religious education	17,04	5,18	19,88	4,68	2,53	0.01
	N = 23		N = 90			

Table 15. p.

Means (M), standard deviations (SD) and t-test for adolescents who grew up in an Adventist family and those who decided to become believers on their own in family variables

FAMILY VARIABLES	"Since birth"		"Came from the World "		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	13,44	3,70	14,14	4,32	0,96	n.s.
Aggression	15,65	3,27	16,58	3,66	1,48	n.s.
Neglecting	13,18	4,20	13,80	5,13	0,75	n.s.
Rejection	13,61	3,89	15,25	4,93	2,11	0,05

FAMILY VARIABLES	"Since birth"		"Came from the World "		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	13,71	3,91	15,83	5,17	2,67	0.01
Aggression	14,75	3,87	15,72	4,39	1,30	n.s.
Neglecting	13,75	4,62	14,69	5,02	1,07	n.s.
Rejection	13,17	3,84	14,42	4,56	1,65	n.s.
FAMILY UPBRINGING						
Autonomy-control	24,25	3,42	22,64	4,22	2,37	0,05
Inducing-preventing	23,03	4,41	22,19	5,39	0,96	n.s.
Religious education	20,19	4,65	11,55	5,87	9,28	0,01
	N = 130		N = 36			

Table 16. p.

Means, standard deviations and t-test for MOTHERS of adolescents from experimental and control group in family variables

VARIABLES	Adventists		General population		t–test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	14,92	4,33	12,00	4,15	3,14	0.01
Aggression	16,00	4,87	13,67	3,73	2,45	0.01
Neglecting	13,77	5,07	11,30	4,11	2,45	0.01
Rejection	14,20	4,41	11,98	3,97	2,42	0.01
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	14,87	7,13	11,44	5,42	2,48	0.01
Aggression	13,17	6,07	11,35	4,65	1,54	n.s.
Neglecting	13,17	6,70	11,00	5,34	1,64	n.s.
Rejection	11,95	5,65	9,98	4,27	1,80	n.s.
	E-group N = 40		K-group N = 43			

Table 17. p.

Means, standard deviations and t-test for FATHERS of adolescents from experimental and control group

VARIABLES	Adventists		General population		t-test	Sign. of differ.
	M	SD	M	SD		
PERCEIVED MOTHER'S BEHAVIOUR						
Warmth	13,76	4,33	11,66	5,65	1,80	n.s.
Aggression	15,54	4,69	13,00	5,23	2,22	0,05
Neglecting	12,81	4,59	11,59	5,74	1,02	n.s.
Rejection	13,89	5,66	11,20	5,61	2,08	0,05
PERCEIVED FATHER'S BEHAVIOUR						
Warmth	14,51	6,51	11,95	5,52	1,85	n.s.
Aggression	12,86	5,60	13,38	6,08	0,39	n.s.
Neglecting	12,54	5,81	11,87	5,71	0,51	n.s.
Rejection	11,49	5,48	10,82	4,85	0,56	n.s.
	E-group N = 37		K-group N = 39			

Table 18. p.

Means (M) i standard deviations (SD) in some self-image variables for four groups of adolescents according to material status of a family from the E-group

	Above average	Average	Below average	Very difficult	VARIABLES
M	24,37	25,47	29,37	38,00	Emotional tone
SD	9,72	8,55	9,76	4,24	
M	25,63	27,28	29,06	29,00	Body image
SD	7,16	6,02	7,67	7,07	
M	23,00	23,32	25,81	35,00	Social relationships
SD	6,39	6,82	9,08	12,72	
	N = 19	N = 93	N = 16	N = 2	

Table 19. p.

Means (M) i standard deviations (SD) in some religiosity variables for four groups of adolescents according to material status of a family from the E-group

	Above average	Average	Below average	Very difficult	
M	18,84	18,70	20,56	23,00	Attitude toward God
SD	3,99	4,44	6,03	12,77	
M	20,31	19,09	18,62	17,50	Life style
SD	5,29	4,29	4,27	2,12	
M	25,79	22,78	24,94	26,50	Attitude toward the Church
SD	5,93	3,57	5,04	3,53	
	N = 19	N = 93	N = 16	N = 2	

Table 20. p.

Means (M), standard deviations (SD) and t-test for experimental and control group in variables of religiosity for adolescents

Variables of religiosity Significance level		M	SD	M	SD	t-test
Attitude toward God	19,01	4,73	27,90	4,57	15,68	0,01
Way of Salvation	29,08	3,89	24,04	5,60	8,51	0,01
Life style	19,19	4,41	29,81	4,81	18,86	0,01
Attitudes toward the Church	23,55	4,31	31,64	6,04	12,59	0,01
	E-gr. N = 130		K-gr. N = 140			

Table 21. p.

Mothers of adolescents from E and K groups in variables of religiosity

Variables	Adventists		General population		t–test	Sign. of differ.
	M	SD	M	SD		
Attitude toward God	17,77	6,04	34,46	4,32	14,56	0,01
Way of Salvation	26,32	4,87	26,98	4,15	0,66	n.s.
Life style	17,77	2,73	32,05	4,82	16,43	0.01
Attitudes toward the church	18,92	4,59	37,35	7,54	13,32	0,01

Table 22. p.

Fathers of adolescents from E and K group in variables of religiosity

Variables	Adventists		General population		t–test	Sign. of differ.
	M	SD	M	SD		
Attitude toward God	16,84	5,51	32,28	5,51	12,21	0,01
Way of Salvation	25,57	4,55	27,59	4,07	2,04	0,05
Life style	17,08	2,85	32,64	4,89	16,81	0,01
Attitudes toward the Church	17,32	3,67	34,36	9,34	10,35	0,01

Table 23. p.

Adolescents from religiously mixed marriages

VARIABLES	1 parent Adv.		1 parent Orth.		t–test	Sign. of differ.
RELIGIOUS SELF	M	SD	M	SD		
Attitude toward God	22,87	7,84	27,97	5,42	2,43	0,01
Way of Salvation	30,30	5,40	22,25	5,61	4,79	0,01
Life style	22,43	4,76	32,05	4,44	6,81	0,01
Attitudes toward the Church	24,39	4,65	35,10	4,97	7,29	0,01
	N = 23		N = 20			

Table 24. p.

Adolescent from religiously mixed and homogenous families

VARIABLES	1 parent Adv.		Both parents Adv.		t–test	Sign. of differ.
RELIGIOUS SELF	M	SD	M	SD		
Attitude toward God	22,87	7,84	19,04	4,85	2,94	0,01
Way of Salvation	30,30	5,40	29,04	3,84	1,28	n.s.
Life style	22,43	4,76	19,23	4,56	2,98	0,01
Attitudes toward the Church	24,39	4,65	23,25	4,26	1,12	n.s.
	N = 23		N = 90			

Table 25. p.

The young from the Adventist church and the young who came from the World

VARIABLES	Since birth		"Came from the World"		t–test	Sign. of differ.
RELIGIOUS SELF	M	SD	M	SD		
Attitude toward God	19,01	4,73	17,97	5,76	1,11	n.s.
Way of Salvation	29,08	3,89	27,08	5,69	2,44	0,01
Life style	19,19	4,41	18,86	4,20	0,40	n.s.
Attitudes toward the Church	23,55	4,31	26,39	4,65	3,44	0,01
	N = 130		N = 36			

Table 26. p.

Self-image of the young from E- and K- group

SELF-IMAGE VARIABLES	E-group (1)		K-group (1)		t–test	Sign. of differ.
	M	SD	M	SD		
Impulse Control (well developed ego apparatus – poor organized ego apparatus)	26,11	6,81	27,12	5,90	1,31	n.s.
Emotional tone (affective harmony relatively stable – great emotional frustration)	25,98	8,99	26,54	7,88	0,54	n.s.
Body Image (acceptance – rejection)	27,27	6,41	24,96	6,30	2,98	0,01
Social relationships (social – lonely)	23,76	7,24	23,11	6,78	0,77	n.s.
Morals (well developed superego – poorly developed superego)	25,15	6,00	28,43	6,53	4,29	0,01
Educational Goals (successful – unsuccessful)	21,35	5,35	22,31	6,11	1,37.	n.s.
Sexual Attitudes (relatively open to sexuality – conservative attitudes)	29,15	7,47	25,48	7,07	4,14	0,01

SELF-IMAGE VARIABLES	E-group (1)		K-group (1)		t–test	Sign. of differ.
	M	SD	M	SD		
Family Relationships (open communication – communication gaps)	47,28	12,99	47,46	13,93	0,11	n.s.
Difficulties (Solving problems – giving up)	25,91	5,44	26,48	4,98	0,89	n.s.
Mental health (no symptoms – symptoms present)	37,66	8,09	36,71	8,90	0,91	n.s.
Superior Adjustment (adjusted – unadjusted)	39,48	6,77	39,13	6,41	0,42	n.s.
	N = 130		N = 140			

Table 27. p.

Adolescents from religiously mixed and homogeneous families

SELF-IMAGE VARIABLES	One parent Adventist		Both parents Adventists		t–test	Sign. of differ.
	M	SD	M	SD		
PSYCHOLOGICAL SELF						
Impulse Control	28,69	8,19	26,11	6,71	1,57	n.s.
Emotional tone	31,04	8,80	25,84	9,47	2,38	0,01
Body Image	29,30	6,38	27,15	6,60	1,40	n.s.
SOCIAL SELF						
Social relationships	26,43	8,17	23,58	7,30	1,63	n.s.
Morals	26,52	6,85	25,11	6,26	0,95	n.s.
Educational goals	22,30	7,22	21,38	5,67	0,66	n.s.
SEXUAL SELF						
Sexual Attitudes	32,43	6,09	28,58	6,96	2,43	0,01
FAMILY SELF						
Family relationships	54,39	15,27	46,10	13,60	2,54	0,01
ADAPTATION SELF						
Coping with frustrations	28,83	6,97	26,11	5,66	1,95	n.s.
Mental health	44,09	11,87	37,69	8,20	3,03	0,01
Superior adjustment	41,39	7,61	40,15	7,06	0,74	n.s.
	N = 23		N = 90			

Table 28. p.

Adolescents who come from religiously mixed marriages

VARIABLES SELF-IMAGE	One parent Adventist		One parent Orthodox		t–test	Sign. of differ.
	M	SD	M	SD		
PSYCHOLOGICAL SELF						
Impulse control	28,69	8,19	28,35	5,42	0,16	n.s.
Emotional tone	31,04	8,80	29,90	7,36	0,46	n.s.
Body Image	29,30	6,38	28,20	7,54	0,52	n.s.
SOCIAL SELF						
Social relationships	26,43	8,17	22,65	6,19	1,69	n.s.
Morals	26,52	6,85	26,15	5,44	0,19	n.s.
Educational goals	22,30	7,22	20,70	5,73	0,80	n.s.
SEXUAL SELF						
Sexual Attitudes	32,43	6,09	26,70	6,18	3,06	0,01
FAMILY SELF						
Family relationships	54,39	15,27	56,30	16,42	0,39	n.s.
ADAPTATION SELF						
Coping with frustrations	28,83	6,97	26,40	6,43	1,18	n.s.
Mental health	44,09	11,84	38,25	8,03	1,86	n.s.
Superior adjustment	41,39	7,61	40,25	7,52	0,49	n.s.
	N = 23		N = 20			

Table 29. p.

Means (M), standard deviations (SD) and t-test for adolescents who grew up in an Adventist family and adolescents who have "Come out of the World" variables on self-image

VARIABLES SELF-IMAGE	"Since birth"		"Came from the World"		t–test	Sign. of differ.
	M	SD	M	SD		
PSYCHOLOGICAL SELF						
Impulse control	26,11	6,81	28,11	7,51	1,53	n.s.
Emotional tone	25,98	8,99	31,94	7,96	3,64	0,01
Body Image	27,27	6,41	30,83	6,53	2,94	0,01

VARIABLES SELF-IMAGE	"Since birth"		"Came from the World"		t–test	Sign. of differ.
	M	SD	M	SD		
SOCIAL SELF						
Social relationships	23,76	7,24	27,05	6,86	2,44	0,01
Morals	25,15	6,00	23,72	5,49	1,28	n.s.
Educational goals	21,35	5,35	22,50	5,60	1,13	n.s.
SEXUAL SELF						
Sexual attitudes	29,15	7,47	31,08	7,27	1,38	n.s.
FAMILY SELF						
Family relationships	47,28	12,99	56,42	13,11	3,73	0,01
ADAPTATION SELF						
Coping with frustrations	25,91	5,44	27,08	5,30	1,14	n.s.
Mental health	37,66	8,09	39,48	9,13	1,82	n.s.
Superior adjustment	39,48	6,77	41,50	5,56	1,64	n.s.
	N = 130		N = 36			

Index

A

Adolescence xxvii, 218, 223, 228, 236, 242, 558, 559

Adventism xiii, xxi, xxvii, 42, 52, 98, 99, 100, 115, 128, 130, 131, 134, 135, 152, 157, 172, 180, 183, 186, 194, 292, 301, 308, 456, 479, 545

Adventist family i, iii, v, ix, xiii, xxii, xxiii, xxiv, xxv, xxvi, 5, 17, 20, 168, 170, 171, 172, 174, 183, 212, 251, 252, 253, 255, 256, 258, 265, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 291, 292, 293, 294, 295, 297, 298, 299, 300, 302, 303, 304, 306, 308, 322, 325, 332, 333, 335, 336, 337, 338, 348, 357, 365, 367, 371, 373, 375, 380, 382, 384, 385, 386, 387, 391, 392, 398, 401, 402, 412, 418, 421, 423, 428, 429, 431, 464, 465, 508, 513, 534

- Characteristics 285, 287, 331, 336, 418

Adventist rituals

- Common rituals 207
- Family rituals 89, 385
- Personal rituals 89, 90

Atheism xiii, 3, 18, 108, 167, 258

Atheist xiv, xv, xxiv, 92, 167, 168, 256, 258, 330, 343, 344, 410, 412, 441, 442, 443, 458, 488, 489, 491, 494, 503, 516

Attitudes toward sexuality 39, 245

Attitude towards God 248, 348, 350, 352, 362

Authoritarianism of Adventists 199

B

Body image 244, 348, 362, 476

C

Celebration of Saturday 66, 67, 131

Child abuse 174, 176, 177

Christ's Second Coming 78, 116

Consumption of drinks 184

D

Declarative religiosity 62

Divorce 9, 76, 160, 170, 255, 289

Doctrine of God 64

Doctrine of Man 66

Doctrine of Salvation 69

Doctrine of the Christian life 72

Doctrine of the Church 70

Doctrine of the Last Days 78

Đorđević 54, 93, 94, 98, 99, 103, 109, 110, 161, 542, 543, 547, 551, 566

Dudley xv, 138, 144, 149, 150, 168, 169, 170, 172, 174, 179, 185, 186, 187, 189, 266, 293, 366, 387, 389, 432, 441, 452, 458, 461, 468, 470, 489, 542

E

Educational goals 348, 357, 362

Ellen White xxi, 52, 72, 99, 121, 135, 136, 137, 138, 139, 140, 141, 142, 144, 145, 146, 147, 149, 151, 152, 153, 154, 155, 156, 157, 187, 191, 208, 280, 293, 294, 402, 428, 432, 542

Emotional tone 243, 268, 348, 350, 352, 356, 358, 362, 452, 474, 482, 499

Erikson 222, 223, 224, 228, 229, 230, 231

F

Family relationships 246, 268, 348, 350, 352, 356, 358, 362, 504

G

George Herbert Mead 239

God's Law 72, 312

Gordon Allport 210

H

Havelka 12, 161, 217, 239, 240, 261, 262, 545, 563

Holy Scriptures 64, 126

- Bible xxvi, 17, 45, 52, 59, 82, 83, 84, 85, 89, 98, 104, 115, 116, 119, 120, 121, 122, 123, 124, 125, 127, 128, 129, 133, 134, 138, 142, 143, 144, 148, 154, 163, 172, 175, 182, 190, 206, 207, 248, 279, 280, 282, 290, 291, 292, 293, 294, 295, 296, 297, 301, 304, 315, 322, 326, 332, 333, 357, 383, 423, 436, 440, 442, 443, 444, 459, 460, 461, 508, 512, 530, 532, 541, 545, 547, 563, 564

Hrnjica xvii, xviii, 23, 209, 215, 216, 217, 221, 222, 223, 231, 546, 566

I

Identity 222, 223, 550, 551

Image of God xxii, 68, 530, 532, 533

Impulse control 243, 268, 348, 362

Indicators of religiosity 55, 59, 60, 63, 90, 183, 248, 436

J

Jerotić ii, v, 217, 225, 231, 232, 478, 479, 490, 518, 546

Justification by faith 115, 151, 152, 153, 154, 155, 157, 158, 159, 187, 190, 194, 248, 249, 447, 451, 452, 456, 470, 486, 501, 514, 534

Justification by works 187, 189, 353, 452

K

Kuburić 1, II, i, ii, iii, iv, v, vii, x, xvi, xviii, 26, 38, 57, 62, 63, 148, 206, 237, 263, 268, 316, 401, 405, 454, 484, 548, 549, 550, 551, 552, 553, 554

L

Lifestyle 74, 192, 196, 249, 250, 282, 432, 545, 557

Listening to music 62

Luther iii, 93, 119, 120, 121, 122, 123, 151, 186, 451

M

Milić xvii, xviii, 8, 9, 10, 201, 203, 430, 433, 540, 546, 556, 557

Miller 99, 127, 128, 129, 130, 135, 239

Montenegro xiii, 57, 160, 550

Morality 245, 481, 484, 485

O

Offer xxii, xxiii, 223, 234, 235, 236, 242, 247, 263, 267, 268, 269, 479, 558, 559

Overcoming frustrations 472

P

Parental acceptance and rejection theory

- Parental acceptance-rejection
  - acceptance iv, xxi, xxiv, xxv, 2, 19, 20, 21, 22, 24, 25, 26, 28, 29, 31, 36, 37, 38, 39, 60, 68, 188, 206, 207, 215, 236, 238, 244, 252, 263, 322, 357, 397, 405, 409, 413, 417, 418, 431, 446, 452, 453, 480, 481, 482, 499, 514, 519, 523
  - Rejection xxi, xxv, 19, 20, 22, 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 36, 37, 38, 39, 40, 85, 159, 177, 203, 244, 263, 264, 272, 313,

314, 327, 353, 385, 397, 398, 402, 403, 404, 408, 410, 413, 414, 417, 418, 452, 482, 494, 499, 506, 533, 561, 562, 583

Pastors' families 373, 374, 375, 380, 381, 382, 387, 392, 393, 394, 395, 396, 397, 401, 403, 444, 467, 475, 488, 490, 491, 492, 497

Protestantism ix, xxi, xxvii, 42, 53, 85, 88, 89, 93, 96, 102, 107, 108, 114, 115, 120, 123, 127, 182, 258, 285, 305, 413, 442, 456, 457, 468, 539, 551

Psychological health 237, 246, 347, 368

- Mental health 348, 452, 483

R

Reformation 94, 114, 115, 119, 125, 126, 157, 186, 190, 451, 544

Religiosity vi, 53, 57, 58, 59, 62, 248, 469, 475, 516, 519, 532

Religious behavior 60, 61, 165, 410

Religiously mixed families xviii, 410, 479, 503, 504, 506

Rohner xxi, xxiii, 24, 25, 26, 27, 31, 32, 35, 36, 37, 263, 264, 417, 453, 561, 562

S

Sabbath xii, xiii, 67, 68, 73, 84, 280, 290, 291, 292, 299, 301, 304, 305, 306, 308, 312, 313, 314, 324, 327, 328, 334, 471, 537

Secularization 3, 18, 53, 95, 107, 109, 111, 530

Self-image i, xvii, xxi, xxii, xxvi, xxvii, 1, 3, 6, 7, 11, 18, 26, 30, 33, 39, 42, 76, 80, 89, 96, 143, 145, 178, 212, 215, 218, 219, 220, 221, 222, 223, 226, 229, 232, 235, 236, 237, 238, 239, 241, 242, 243, 245, 247, 251, 252, 255, 256, 263, 267, 268, 270, 272, 277, 278, 338, 339, 340, 341, 344, 347, 348, 352, 353, 359, 362, 364, 365, 366, 367, 368, 421, 457, 471, 472, 480, 482, 486, 490, 501, 503, 504, 506, 510, 521, 533

Serbia i, xiii, xxi, xxii, 57, 60, 62, 98, 103, 110, 129, 134, 160, 196, 200, 206, 260, 381, 387, 388, 411, 426, 430, 448, 449, 456, 458, 462, 468, 498, 550, 551

Sexuality xxiv, 39, 245, 246, 260, 347, 353, 354, 360, 361, 362, 364, 365, 367, 368, 450, 452, 472, 483, 487, 490, 492, 500, 503, 504, 506, 512

Small religious communities v, ix, 96, 97, 124, 163, 164, 197, 198, 199, 200, 201, 202, 203, 204, 205, 212, 420

Socialization 11, 13, 165, 556

Social relationships 245, 268, 348, 350, 352, 362, 452, 482, 499

Šušnjić xvi, xviii, 7, 18, 41, 42, 43, 46, 60, 100, 220, 222, 343, 435, 471, 565

System of values xxi, 10, 17, 47, 48, 51, 54, 80, 107, 180, 235, 236, 244, 248, 288, 289, 374, 375, 385, 401, 419, 436, 480, 492, 519, 534

T

Ten Commandments 5, 17, 72, 116, 142, 143, 186, 290, 291, 447

The Church of Seventh Day Adventists 138

- Doctrines 42, 64, 101, 152
- History ix, 44, 46, 52, 56, 64, 68, 89, 94, 116, 118, 123, 134, 142, 151, 154, 157, 190, 192, 526

The Great Disappointment 130, 149

The way of salvation 266, 350, 352, 451

U

Upbringing 371, 376, 384, 385

V

Valuegenesis xxiii, 149, 150, 174, 179, 182, 185, 186, 187, 193, 194, 265, 266, 270, 293, 366, 389, 441, 452, 458, 461, 468, 470, 489, 538, 542

W

Weber 45, 46, 95, 96, 101, 106, 112, 113, 114, 115, 426, 427, 463, 567

ABOUTH THE AUTHOR

Zorica Kuburić is a full professor of Sociology of Religion and Sociology of Education at the University of Novi Sad, Faculty of Philosophy, and President of the Center for the Empirical Research of Religion (www.ceir.co.rs). She is founder and chief editor of the journal *Religion and Tolerance* (2002-2023). She is also a lecturer at the Center for Women's Studies in Novi Sad, and guest lecturer at different Theological Faculties in the region.

She graduated in psychology and pedagogy at the University of Sarajevo *(Effects of early learning on personality development)*. Her postgraduate study finished in the Medical Faculty, University of Zagreb *(The Relationship Between Parental Acceptance-Rejection and Psychiatric Problems in Adolescence)*. She holds a PhD from the Faculty of Philosophy, University of Belgrade, 1995 (with the thesis: *The Self-image of Adolescents in the Protestant Family*).

Zorica Kuburic has undertaken a variety of projects concerning religion, religious education and pluralism, and participated in various scientific projects. In her scientific career, she researched religious and civic education, religious and social distance, attitudes concerning religious tolerance, the religiosity of youth, state policies toward religious minorities, the position of women within religious communities, and reconciliation and trust building in Bosnia and Herzegovina.

She is author of books: *Family and Mental health of Children (2001); Faith and Freedom: Religious Institutions in Yugoslavia (2002); Religion, Family and Youth (2008); Religious communities in Serbia and social distance (2010); Religious education in the School (2010); The Self-image of Adolescents in the Protestant Family, A study of Seventh-day Adventist Families in Predominantly Orthodox Serbia (2014); and Philosophy of theology and universal values, analysis of the contents of Bible and Quran (2018). Religion and mental health of believers (2021). The nurtured gene - The effects of early learning in personality development (2022)*. She wrote the essay in *Worldlmark Encyclopedia of Religious Practices* on Serbia and Montenegro.

We have in front us a book on religion and family. Actually, it is a doctorate dissertation written by a brave and educated woman, which proves that even though women are traditionally silent they can still become very vocal in public! And because they were unable to speak publicly, women developed a secret gossip. Men represent the history of the state, but women represent the history of family. Her nature that touches upon the public sphere is also valid privately!

Prof. Dr Đuro Šušnjić

Apparently, although it deals with an extraordinarily rare and specific subject Zorica Kuburić's book discusses, in the best possible interdisciplinary way, actual problems of the modern family in the world and here, in our country. It takes into consideration of the vulnerability of the patriarchal family as Christian moral values and religion slowly disintegrate, challenging the reader to ask himself this unusual question: do only some small religious communities of Protestants and some strict Orthodox Christian believers maintain the patriarchal and dominant role of the father in the family today?

Akademik Dr Vladeta Jerotić

The foremost characteristic of this book is that it has been written honestly. The results achieved have been verified, the samples correspond to the true state of affairs, and the limits have been clearly established, so that one knows what the real conclusion is and what remains to be studied. And, it is admirably straightforward.

Prof. Dr Aleksandar Birviš

CEIR
CENTAR ZA EMPIRIJSKA ISTRAŽIVANJA RELIGIJE

PORODIČNI RAZGOVORI

9 788684 111496