

Development of an Opinion Scale to Measure the Role of Church Leaders in Transforming the Youths

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Abstract

Every measurement needs an appropriate scale, that is standardized and acceptable. Even in social sciences this scale is needed for measuring an opinion is a science that one cannot just guess. The process by which a researcher is developing a tool for measurement and standardizing the scale, is very important and worth of notice. This paper thus elucidates the procedure the researcher followed in making the standardizing scale for measuring the opinions of teachers and students in Seventh-day Adventist university in Kenya and India regarding the role of the church in transforming the youth. The author has borrowed the Likert's method of summation and came up with a five point judgment which ranges from (0-4). The transformation made to the youths is measured in four dimensions, namely: the Spiritual, Mental, Social, and Physical faculties. Interviews were made to help in establishing the tool, and thereafter a tool was made. The name given to the tool is "opinion of teachers and church pastors on how they have helped the youths to be transformed" and it contained 39 items. The pilot study was conducted and the items were sort listed, hence coming up with the final tool for the field survey.

Keywords: Transformation, Seventh-day Adventist Church, Youths, Spiritual, Mental, Social, and Physical.

1. Introduction

Using the right tool and right measurements in research is a half work done. Taking into consideration some process, methods, and criteria used in formulating a measuring instrument is the concern of this paper. The opinion scale developed here is able to measure the opinion of church leaders regarding the transformation done to the youths in their university. This study borrows Kattimani & Dange (2014) procedure and steps in their published article on how to develop an attitude scale.

Scholars such as John, Stanley & Hake (1978) have said that the Church has endeavoured to spearhead education, and it was the Church that introduced vocational training institutions, commonly called the village polytechnics. The Church provided badly needed special schools such as schools for the blind, schools for the deaf, and even schools for physically handicapped. Frykenberg, (2008) opines that Christians are found all across India and in all walks of life. He says that Indian Christians have contributed significantly and are well represented in various spheres of national life.

Talking about the Effects of Spiritual Engagement with College Students, Larry (2013) says that, higher education and college life years are considered to be among the most formative time for young adults to develop their

personal and social identities and religion is considered an important part of this identity formation. Perrin (2000) opines that Spiritual and religious engagement has positive effects on a broad range of college student outcomes, including moral and ethical outcomes, psychological and physical well-being satisfaction and academic achievement using an experimental research design. Pollard (2004) describes that college students who seek religious experiences for intrinsic purposes seem to experience less stress. This makes a positive impact on academic achievements since they spend most of their time studying.

White (1952) says, that true education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is; rather it has to do with the whole being and with the whole period of existence possible to man. Talking about the teachers in the seventh day Adventist church, Ellen (1894) says that those who are competent to teach youths, should study and learn lessons to communicate with the youths in a sincere, earnest, heartfelt and true way. All narrowness should be avoided. Let teachers so far unbend from their dignity, but rather show sympathy, affection, and love to the youth. Their aim should be that of leading the youth to understand that the world wants youths of well-balanced minds with not a cheap style of

education. What is worth doing at all is worth doing well. *While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. Instead, it must make the youths feel more deeply they need of thorough knowledge which will transform the society.*

Talking about the relationship between spirituality (religion) with the social and the physical faculties of a person; Bairagee (2012) gives the relationship between the mental and spiritual vigour and how they are depending on the physical strength and activity. He says that physical health promotes the development of a strong mind and a well-balanced character. Zulling, Ward, and Horn (2005) confirms that fact by saying that students who described themselves as seeking spiritual engagement tend to report exercising more and maintaining better physical and mental health. Therefore, the act of the church looking to transform the youths spiritually, mentally, socially, and physically; is a noble responsibility.

This prompted the author to deliberate on the tool that can measure the transformations undertaken by the church to the youths. No matter how difficult it may look, measuring the spirituality (which is a relationship

between an individual with the sacred and divine powers); this study sees it as not an impossible thing.

2. Methodology

A descriptive survey was used for this present study.

2.1. Sampling: Simple random sampling was employed in this study. Pilot study consisted of 25 leaders from the Spicer Adventist University.

2.2. Scoring Procedure: The scoring scale was constructed following the pattern of Likert’s type scale. This is also known as summated scale. Bhandarkar and Wilkins (2010) explain that in this scale, the response is given in a numerical value corresponding to its favourableness or unfavourableness. The summation of the scores of an individual’s response to all the separate statements gives his total score. The options that were given are: strongly disagree, disagree, undecided, agree, and strongly agree. The weight or score was given as 0, 1, 2, 3, and 4. This was for the positive items/statements, but for the negative item/statements, the scores took a reverse order. This is illustrated in the table below.

Table 1: Positive and Negative Statement Scoring

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
Positive Items	4	3	2	1	0
Negative Items	0	1	2	3	4

Item No	Items	Corrected Item-Total Correlation	Accepted or not Accepted
1.	Adventist University studies made me a unique contributor to the society.	.330	Accepted
2	Adventist leadership in University and in Churches have the same philosophy.	.379	Accepted
3	I learned most of my leadership skills in Adventist University.	.073	Not Accepted
4	Wholistic development consists of the physical, mental, social, and spiritual transformation.	-.138	Not Accepted
5	I encourage my youths to apply NEWSTART because it is the key to transformation.	.348	Accepted
6	I involve the youths in church leadership.	.603	Accepted
7	We have small number of youths who are involved in church leadership.	.590	Accepted
8	There are challenges in changing the character of my youths.	.377	Accepted
9	When leaders don’t understand or handle the youths well, the population of youths in the church reduces.	.370	Accepted
10	At many times there is communication breakdown between the elderly leaders and the young leaders of the church.	.356	Accepted
11	Youths love the content of the sermon but not the length of the speaker.	-.238	Not Accepted
12	Many youths don’t like to read Ellen White books for their spiritual growth.	.046	Not Accepted
13	I emphasize on faith and dignity in the youths of my Church.	.423	Accepted
14	I use the youths in the church to transform the youths outside the church circle.	.311	Accepted
15	Youths in my church/University don’t show any change in regard to spiritual transformation.	-.151	Not Accepted
16	While teaching the youths, I give all of them equal chances and opportunities.	.182	Not Accepted
17	I encourage corporate learning among the students.	.363	Accepted
18	I love the strategy of Work-Study-Play because it gives overall development in youths.	.389	Accepted
19	My Adventist University students perform well in exams and hence becomes competitive citizens to the society.	-.093	Not Accepted
20	At completion of their course in our Adventist University, students are mentally prepared than when they first joined.	.301	Accepted
21	My Church/University gives scholarship to the poor students in order to study in Adventist University.	-.190	Not Accepted
22	I encourage the use of technology among my students.	-.175	Not Accepted

23	My students love me because I leave the class early before the end of the period.	.348	Accepted
24	I have a suggestion box in my classroom for my students' views.	.394	Accepted
25	I open weekly the suggestion box in my classroom to respond to the suggestions of my students.	.125	Not Accepted
26	I Go with my students for practicum in the field especially in slum area.	.053	Not Accepted
27	I encourage social interaction amongst the youths in my Church/University.	.526	Accepted
28	Youths from my Church/University come to me for counseling.	.620	Accepted
29	I educate the youths about the dangers of misusing social networks.	.376	Accepted
30	I involve youths in philanthropic activities to the society.	.318	Accepted
31	Some Social programs are misused by the youths.	.330	Accepted
32	The social activities in our university affect the spirituality of the students negatively.	.394	Accepted
33	There is no transformation in university students in the social faculty.	-.405	Not Accepted
34	Work program in Adventist University doesn't develop the youths physically at all.	-.179	Not Accepted
35	I encourage youths to go for exercise.	.668	Accepted
36	Those students who are in work program hardly get time to waste.	.487	Accepted
37	Work program in the University trains faithfulness in service.	.061	Not Accepted
38	Many youths who do exercise, rarely report cases of sickness.	.583	Accepted
39	Adventist teachings about physical education doesn't offer enough resources for physical transformation.	.096	Not Accepted

3. Preparation of the Tool

The tool consists of two parts: the demographic information and the items in dimension wise. The demographic information was covering the gender, age, marital status, years of service in SDA church, and the current post. The dimensions of the study were:

- 1) General: The items here tested uniqueness of the SDA education, their philosophy of leadership, their teachings and their aim. A total of 5 items were in this section.
- 2) Spiritual: this dimension touched item that investigate how the youth involvement in the church activities, leadership of the church, the curriculum of the university, and the participation in church programs. This section had 9 items.
- 3) Mental: This part had 10 items that related to methods of learning, performance of the students, suggestion box, interaction of leaders and students, and use of technology in learning.
- 4) Social: This aspect looked at the social programs and activities in the campus, counselling programs, social networks, philanthropic activities of the society, and the relationship of social and spiritual activities. There was a total of 9 items in this section.
- 5) Physical: this dimension considered issues like, physical fitness, exercise, activities in the university that promote physical development, and the relationship of physical fitness with diseases and sound mind.

3.1 Content Validity: The content validity of the tool was checked by the experts in the department of English language, Education, Religion and Sociology departments. The suggestions given by the professionals were considered and necessary changes were made. The tool was thus valid to be taken up for the pilot study.

3.2 Item Analysis: After the pilot study, the response was taken for item analysis test. This was to ensure that the

tool had accepted level of validity and reliability. The researcher used SPSS to find out the reliability of the items as shown in the table below.

After the reliability analysis, the tool retained 24 items of five different dimensions with a total Cronbach's Alpha of .839 as shown in table 3. Each dimension and their reliability are also shown in the tables 4 below.

Table 3: Leaders' Opinion about Youth Transformation Items: Total Reliability Statistics

Cronbach's Alpha	N of Items
.839	24

Table 4: Dimension-wise Total Reliability Statistics

Dimensions	Cronbach's Alpha
General	.327
Spiritual	.726
Mental	.411
Social	.438
Physical	.693

The tool had five dimensions that were checked separately of their cronbach's Alpha. The reliability scores obtained by general dimension was .327, spiritual dimension had .726, mental dimension recorded .411, the social dimensions had .438 and the physical dimension recorded .693. This report is summarized in the table 4.

3.3. Reliability of the Tool

The items were selected depending on their acceptance after the reliability analysis. **Griffin (2005)** demonstrates Cronbach's Alpha by saying that any item with more than 0.30 has a moderate degree and thus 0.3 and above are accepted by SPSS to be having a moderate or greater degree of correlation. With this thought, the researcher, modified some items and accepted only those with more than .30 degrees. This made the total statistic for Cronbach's Alpha to rise from 0.694 to 0.839 showing a more reliable tool.

Conclusion

Every experiment needs a tool and a measuring scale. The scale to measure the opinion of church leaders regarding their role in transforming the youths has been developed and standardized hence it is appropriate to be used. Most times the church doesn't have a scientific tool to measure their impact on the youths. Just as important as the church's role to the youths is, likewise the tool that they use to assess their transformation. For this reason this tool is reliable to measure the opinion of the church leaders in transforming the youths.

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