A STUDY OF FACTORS RELATING TO THE ATTITUDE OF THEOLOGICAL
STUDENTS TOWARD THE ELDERLY

by

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Department of Adult Education

We accept this study as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA
March, 1982

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Abstract

The purpose of this study was to investigate the interaction of selected independent variables with the general concept of attitude toward the elderly by students attending Northwest Baptist Theological College and the Vancouver School of Theology. In order to investigate these interactions, attitudes of subjects toward the elderly were measured and the results tested against the independent variables of sex, age, years of post-secondary education, years of theological education, purpose for taking theological education, and the nature and the frequency of contact with the elderly. A three part questionnaire was used to gather data: a religious conservatism measure developed by the Hartford Seminary Foundation; an attitude measure developed by Rosencranz and McNevin (1969) that measured attitude, but subdivided into the Instrumental-Ineffective, the Autonomous-Dependent, and the Personal Acceptability-Unacceptability dimensions of attitude toward the elderly; a section that elicited demographic data. Data gathered was analysed by Pearson Product Moment correlation, t-tests for critical ratios, and multiple regression analysis.

Reported results indicated that students tested at both schools held significantly positive attitudes toward the elderly when measured against a theoretically neutral score. On the three sub-dimensions of the attitude scale, subjects at both schools registered positive responses, with the exception of subjects at Northwest Baptist Theological College, who reported a significantly negative score on the Instrumental-Ineffective dimension. Analysis of data gathered failed to establish any statistically significant relationship at the .05
level of confidence between attitude toward the elderly and sex, age, years of post-secondary education, years of theological education, purpose for undertaking theological education, and the frequency or the nature of contact with the elderly. Subjects at Northwest Baptist Theological College registered a significant correlation between religious conservatism and attitude toward the elderly, but subjects at the Vancouver School of Theology failed to report a significant relationship on this variable. Finally, those subjects who had one or more regular contacts with the elderly tended to be more positive than those subjects who had no regular contact with the elderly, although not significantly so at the .05 level of confidence.
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CHAPTER 1

INTRODUCTION AND BACKGROUND

Introduction

In North America, the prevalent picture of an elderly person is that of a bent, grey-haired, wrinkled person with a shawl about his shoulders, sitting in a rocking chair. All too many cartoons, comic strips, stories, jokes, and anecdotes re-inforce this picture. All too often, care for the elderly consists primarily of custodial care through old age pensions, medicare and pharmacare, and governmentally subsidized old-folks' homes. But is this all that the elderly want and need? In 1978, as a requirement for the University of British Columbia's course Education 508, this student conducted interviews with the directors of two community centres that provided programs for the elderly. Both directors indicated that social isolation and loneliness were two factors found among their elderly clients. Some elderly people that their respective centres contacted had been isolated for so long they had insufficient confidence left to join other elderly persons in social activities.

NORTH AMERICAN ATTITUDES TOWARD THE ELDERLY

Historical Perspectives

The general treatment of a minority group frequently reflects the attitude of society at large. Treatment of the elderly, a minority group, falls within this classification. During American colonial times, the elderly were held in highest esteem, in fact, the elderly were venerated. Retirement was not an option available to men, even when they were in advanced old age. Elderly men were
deferred to, even to the extent that they were given the preferred seats in the meetinghouses. Young men were dominated by their elders until the older members died. But even in colonial society, not all elderly men were given an elevated place; elderly poor, aged servants, and all blacks regardless of age were often neglected in the extreme.

The colonial period reflected the largely Puritan dominated Bible based society in which clergymen exercised a substantial influence in the community. Naturally, their interpretation of the Bible became highly important. Extreme emphasis was placed on references such as "The hoary head is a crown of glory," (Book of Proverbs), "Rebuke not an elder, but intreat him as a father," (Exodus), and the commandment, Honour thy father and thy mother . . ." (Exodus), with the suggestion that a long life was the reward for observing these commandments. The themes of these quotations were expounded regularly from pulpits and occupied a disproportionately high percentage of content of clergymen's writing.

Between about 1790 and 1850, the picture changed. During this period, young men 'rebelled' against their seniors, and the preferential, elevated position of the elderly middle and upper class was lowered. The young men's revolt against oppression by the elderly paralleled the underlying causes of the American revolution — a striving for more independence and authority. The strong sense of liberty and equality that came to North America with the Puritans flourished, and the major segment of the population was not prepared to be dominated by a weak minority, and when the shift in attitudes began, it continued until society at large denigrated the elderly and old age.
By about 1850, the disproportionate influence by the clergy had been replaced by a growing band of influential writers and lecturers. Fischer (1978) stated that, "An historical moment, mysterious in its origins but unmistakable in its effect, began at the end of the eighteenth-century . . . That great historical wave changed age relations in several ways at once." (pp. 113 - 114) First, advances in health care resulted in more people reaching old age, and a decline in the birth rate increased the percentage of elderly in the total population. Secondly, where the clergy (the intellectual elite in society) had made veneration of the elderly a sacred duty, the New England literati told their readers the exact opposite. Writers such as Emerson, Thoreau, Hawthorne, Longfellow, and Walt Whitman wrote of old age in terms ranging from unfavourable to terms of extreme contempt. About 100 years later, writers such as Robert Service, Hemmingway, Steinbeck, Robert Frost, and T. S. Elliot portrayed their elderly characters in a pejorative manner. What is not clear is whether writers led, reflected, or followed attitudes, or whether writers and attitudes supported each other. But, a systematic study of literature from the mid-1800's to the present indicates a steady decline in the status of old age.

Many other indicators reflect changing attitudes by the society at large toward the elderly. Consider dress styles and semantic collocations. Prior to about 1790, for example, clothing worn by men and women was designed to hide the poorer parts of an elderly body and to emphasize the better parts. The last part of a man to show age is the lower leg. Men's clothing in the pre-1790's included tight knee length hose that showed the shape of the wearer's leg, but also included loose fitting upper clothes, frequently with a
cape, that concealed the exact shape of the remainder of the body. Women's clothing, likewise, concealed the wearer in flowing skirts that completely camouflaged the wearer from the waist down—a concession to the elderly, but the upper torso, the shoulders and the breasts, was revealed as much as possible; this is the portion of the body a mature woman can display to advantage. By about 1850, however, these styles had changed, and clothing no longer flattered the elderly figure, but, rather, flattered the young. Language also changed during this period. Prior to about 1790, words like fogy, gaffer, greybeard, and superannuated were not pejorative in nature. By about 1850, these words had taken on negative collocations. By the early nineteenth-century, neologisms expressing abuse against the elderly multiplied rapidly, and words such as cadge, codger, old cornstalk, old goat, and fuddy-duddy became common. T. S. Elliot used the term 'straw men' in his poem to attack the 'old guard.' Euphemisms such as senior citizen carry a heavy sarcastic content. Thus, we see that the change in attitude towards the elderly showed itself in many aspects of society (See Fischer, 1973).

Clark and Anderson (1967) suggest four principal historical factors to explain why the elderly have come to be viewed negatively by North American society at large. First, kinship ties are weak. America was a frontier society until about the beginning of this century, and children were inclined to move away and to establish their own families in locations remote from their parents. By thus reducing extended family households, aging parents were at least partially removed from the mainstream of society. Secondly, technological change and rapid industrialization altered the elderly
worker’s role significantly. People in middle to later years were out-of-date as far as technical competence was concerned. Students leaving university today are trained for employment that did not exist a few years ago. In industry, older employees are frequently by-passed because they are no longer competent in their fields. Thirdly, more people are reaching old age. Many sets of figures are available to show that an ever increasing number of people are living in a state of ‘non-productivity’ in a society that values active production and achievement. Fourthly, Kluckhohn (1949, p. 233) states, “Americans are not merely optimistic believers that ‘work counts.’ Their creed insists that anyone, anywhere in the social structure, can and should ‘make the effort’ . . . The only way to be safe in American life is to be a success.” By about age 65, stereotypical American policy compulsorily retires workers and classifies them as old. Removed from an active, productive, perhaps influential life, such persons are relegated to an inferior position, ‘put out to pasture,’ and neglected.

Twentieth-Century Perspective

An excellent example of present day societal attitudes toward the elderly was presented in a July, 1981, television showing of a film titled “Robin and Marion.” The film was a sequel to the Robin Hood story, only the events happened 20 years after the original story. Unfortunately, the film presented many of the stereotypical views of the elderly. The story began with the return from the crusades of Richard the Lionheart, Robin Hood, and Little John. All were well into their middle to late years. Richard was portrayed
as a vindictive, addled old man who ordered his troops to slaughter all the women and the children in an undefended castle. At the same time, Richard has acquired a young wife and was trying to execute a spirited dance. He dies early in the film -- of old age. Robin and Little John are late middle-aged, grey-haired, tired men trying to relive the past. In the major climax of the plot line, Robin and the Sheriff of Nottingham (Robin's former antagonist) fight to the death -- portrayed as two out-of-condition, weary, old enemies with much more spirit than fight. Marion has become a prioress who, in middle age, tries to bring back the past. But she fails, and poisons herself and the badly wounded Robin. Although this film had many humourous incidents and tended to use a cross between the forms of comedy of manners and high comedy, it effected its purposes by utilizing many of the age-old cliches about the middle-aged and the elderly, and by presenting its protagonists as high spirited but physically and mentally declining, middle-aged 'has-beens.' Richard presented the picture of a senile old man who has lost his bearings, who is trying to prove that he is 'as good as he ever was' by acquiring a teenage wife and by attempting a lively dance. He was the typical 'dirty old man' who was not 'acting his age.' Robin (played by Sean Connery) also made reference a number of times to his abilities. After a fight with a number of guards in which he and Little John win, he makes reference to the manner in which he had fought -- "just like we used to . . ." Marion is now middle-aged, but in a somewhat long soliloquy to Robin she suggested they build a cottage in Sherwood where they had been 20 years previously, and
makes plans characteristic of a young couple preparing to produce and rear a family. When Robin is severely wounded in his final fight with the sheriff, death is the only alternative for someone who is no longer capable of leading a healthy, action filled life. The unfortunate fact of the film is that it merely presented the North American stereotypical view of those persons no longer in their action-achievement young adulthood.

Studies of Twentieth-Century Attitudes

A number of studies have been undertaken to investigate the North American view of the elderly. In 1976, Clara Collette-Pratt used a semantic differential scale to investigate devaluation of old age in comparison to age in general. Devaluation was predicated on attitudes toward cultural values, negative concomitants of old age, demographic variables, and self-reported intergenerational contacts. Her subjects were 123 college students, 90 middle-aged adults, and 108 elderly adults. All three groups of subjects devalued old age. Collette-Pratt presented three possible explanations for the negative attitudes:

1. One view is that negative feelings reflect the belief that old people represent a minority group characterized by low socio-economic status, poor health, and loneliness. In North America, a positive life satisfaction relationship has developed about financial security, continuing social relationships, and good health. The absence of these entities generates the opposite attitude. And, of course, poor health and old age are equated with death, with all its negative images and connotations.
2. "...the elderly lack the ability or opportunity to reflect the American values of productivity, achievement, and independence." (Collette-Pratt, 1976, p. 193). As a group, the elderly have difficulty exercising any of these attributes, although organizations such as the Grey Panthers and the work of the Glide Memorial United Methodist Church may alter this situation. Because of forced retirement, continuing illnesses, and the need for society to provide increased care (nurturance), the highly regarded American values of achievement and independence cannot be realized. (Clark, 1967, Cowgill and Holmes, 1972.)

3. The sharp stratification in America that divides people into age groups generates stereotypes and misinformation. Although this area of investigation has not been clearly examined, it remains a theorized explanation for negative attitudes toward the elderly (McTavish, 1971).

An indirect method of measuring attitudes toward the elderly was undertaken independently by Joseph Richman (1977) and Leland J. Davies (1977). Both researchers analyzed the content of jokes in order to form a national consensus of opinions about the elderly. Richman drew on Freud to say that jokes are used to say what cannot be said seriously. Richman further suggests that, "The quality of wisdom, of wit as a vehicle for uncovering the truth, suggests that jokes might be a particularly sensitive means of arriving at basic social and folk attitudes which are not commonly stated." (p. 211)

Richman's work was a slightly modified replication of Palmore's 1971 study of jokes. Richman undertook a thematic analysis of 100 jokes about the elderly and 160 jokes dealing with pre-adolescent children, and compared the results. In order to establish a systematic comparison, each joke was analyzed along five major dimensions.
1. The hero as main character. Jokes dealing with the elderly usually separated male and female, but jokes about children usually made no sex differentiation.

2. Who was the butt of the joke. Not all jokes had a butt.

3. The attitude toward the child or the old person. Richman used a simple dichotomous positive/negative score.

4. The major overt theme of the joke. The theme of a joke might be referred to as the 'point' or the 'moral.' Some jokes have only one theme.

5. The major covert theme of the joke.

Richman summarized his study with three major findings. First, jokes and therefore societal attitudes confirmed a greater negative attitude toward the elderly than toward children. Secondly, his study of jokes revealed a critical and hostile attitude toward an older generation, especially toward parents and parent figures. Thirdly, negative attitudes toward the elderly also contained a negative attitude toward those who were biased against the elderly. Yet, a benign view of the elderly comes through, even in the negative attitudes.

For his study of attitudes as reflected in jokes, Davies examined a sample of 363 jokes selected from six anthologies purchased in Toronto. Davies divided his jokes into the two broad categories of aging and death. A chi-square analysis for relationship was done for those two categories, but not for individual subdivisions within each category. Jokes about sexuality (27 percent) appeared most frequently, and the majority were male oriented (60 percent). Table
Table 1 - 1

Percentage of Jokes about the Elderly by Attitude and Sex

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Percentage total jokes each attitude</th>
<th>Percentage for each attitude Male</th>
<th>Female</th>
<th>Nonspecific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>14.6</td>
<td>17.1</td>
<td>7.9</td>
<td>8.3</td>
</tr>
<tr>
<td>Negative</td>
<td>63.1</td>
<td>65.8</td>
<td>84.2</td>
<td>68.2</td>
</tr>
<tr>
<td>Ambivalent</td>
<td>22.3</td>
<td>17.1</td>
<td>7.9</td>
<td>23.5</td>
</tr>
</tbody>
</table>

Jokes about death were 55 percent in the general area of the dying process. Seventy percent were negative in terms of showing an understanding or acceptance of dying. Table 2 details the aggregate results of the dying category.

Table 1 - 2

Percentage of Jokes about the Elderly as related to Attitudes about Dying

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Percentage total jokes each attitude</th>
<th>Percentage for each attitude Male</th>
<th>Female</th>
<th>Nonspecific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>25.1</td>
<td>27.5</td>
<td>16.2</td>
<td>26.8</td>
</tr>
<tr>
<td>Negative</td>
<td>57.3</td>
<td>51.4</td>
<td>75.7</td>
<td>56.1</td>
</tr>
<tr>
<td>Ambivalent</td>
<td>17.6</td>
<td>21.1</td>
<td>8.1</td>
<td>17.1</td>
</tr>
</tbody>
</table>
Davies concluded his study by stating that "... it becomes clear that the jokes were showing negative views and sexual differences in attitude toward the later developmental stages." (p. 224). His final summary is that, "This does not indicate a healthy social attitude." (p. 224).

A number of other studies that have investigated the attitude of North American society at large toward the elderly might be cited. Also, a sharp contrast could be drawn between the American practice of isolating and disengaging the elderly from the mainstream of society and the practices of some other societies. Generally speaking, however, America appears to have an active, achievement oriented society which places extreme emphasis on youth and accomplishment.

Alicia P. Savage (1978, p. 13) states:

Initiatives for and adaptation to change are normally perogatives of the young. Older people represent another era, another way of life that are often incomprehensible to the young. Within this context, therefore, it is not surprising that in our rapidly changing society, the central societal focus is on the young. As obsolescence is the key of our technology, it is but a simple step to extend this concept to people and cultural values as well. All of these factors, then, have been contributory to the social isolation of older people.

In discussing world societies in general, Philip Slater (1964, p. 261) states:

Those societies which approach or achieve a level we call 'civilized' particularly when characterized by a fairly advanced technology, also show in many cases an attitude of disregard for the aged, although tempered by a sense of obligation with respect to their maintenance and care ... Societies in which the elderly have high prestige are generally authoritarian, totalitarian, collectivistic and static ... In societies in which the aged have low prestige, government is by general assembly or some other democratic system ... Individualism is prevalent and highly valued ... There is a high value ... or over-estimation of youth ... in a society as ours ... For an American, old age is a misfortune.
Problem to be Investigated

When considering the difficulties facing the elderly — especially in terms of rejection and social isolation — the attitudes of helping professionals becomes significant. This study is designed to investigate the attitudes toward the elderly of students attending theological schools. A significant number of these students will become clergymen, and in that capacity their attitude towards the elderly will significantly affect the quality of service to their ever-growing elderly segment of our population. Have these theological students absorbed the negative attitudes of their surrounding societal setting? Or, if they have, will it be possible to provide a gerontological educational component during their theological training that will help prospective members of the clergy realize that the aging segment of society is composed of people with social, educational, and spiritual needs that must be satisfied just as much as physical and financial needs must be met.

"The 'pastoral ministry' or 'care of souls' activities of the clergy tend to centre around problems. The minister, priest, or rabbi is often the first person after immediate family to be informed of emergency personal needs." (Moberg, 1975, p. 170). Yet, when Moberg investigated gerontological training among 109 clergymen in the Milwaukee area, he found only 29 percent reported any specific preparation during their theological training to help them understand the experiences and feelings of the elderly, and fewer still who reported that they felt their preparation was adequate. Moberg further reported that seminaries traditionally train students to meet the needs of children, youths, young adults, and parents with children
in the family, and that training to understand the needs of people in later maturity and old age is usually lacking. A 1972 survey of 126 American theological schools disclosed that 24 (19 percent) offered special courses designed to prepare students to minister to the elderly, but that in only two schools were the courses compulsory. Twenty-eight of the schools provided continuing education for practicing clergymen in the area of aging. A slightly earlier study (mid-1960's) disclosed that theological schools offered extensive training for clergymen-in-training to meet the needs of people from childhood to early middle age. It appears reasonable to conclude that gerontological education appears to be a much neglected area in American theological schools.

A substantial number of studies researched for this paper investigated the attitude toward the elderly by students in general. A limited number of studies were found that investigated the attitudes of members of other helping professions and their preparation of students for these professions. No study specifically investigated the attitudes of students attending theological schools was located. This investigation, therefore, has little specific precedence on which to be based.

Summary

Evidence available indicated that most care for the elderly is provided in the area of governmentally funded custodial care. Seniors are furnished with medical and pharmaceutical services, some dental care, and excellent suites at a rent substantially below the prevailing market rates. They also benefit from reduced travel fares and lower
entertainment costs than non-seniors. Some universities extend tuition free credit courses for those seniors who want to attend. But, unfortunately, prevailing North American attitudes toward the elderly leads to their social isolation, financial worry, and a sense of uselessness and lack of purpose, and a general denigration by society at large. Unfortunately, some members of the helping professions tend to be negligent in their associations with the elderly. The purpose of this investigation is to survey the attitudes of theological students toward the elderly to test whether the subjects hold prevailing attitudes, and to correlate a number of independent variables with the reported attitudes.
CHAPTER 2

LITERATURE RELATING TO ATTITUDE STUDIES

Introduction

An examination of the reports of studies of attitude toward the elderly indicates a somewhat random sampling from many areas, but little exhaustive research in any given field. Perhaps this is because gerontology and geriatric training are still in their early stages. Studies prior to about 1960 concentrated heavily on the 'attitudes' of students toward the aged; frequently students in low level psychology classes in universities and in teacher's training schools were prime sources for subjects. Unfortunately, some studies appear to have used unvalidated questionnaires of unproven reliability. Tuckman and Lorge's studies, for example, used a 137 item questionnaire that tested 13 dimensions of attitudes toward the elderly, which elicited a dichotomous Yes/No answer. Tuckman and Lorge also used pieces of this same questionnaire for other studies. A limited number of subsequent investigators also used pieces of the same questionnaire. In 1961, however, Eis dorfer and Axelrod tested the Tuckman and Lorge 137 item questionnaire and reported that they found only 97 of the items possessed reliability. Tuckman and Lorge are not to be discounted, however, because they pointed in a general direction and served as a basis for subsequent work to build upon.

A second limiting factor in studies of attitudes toward the elderly is the specificity of the works, as attitude research carried out in the fields of sociology and psychology often have specific purposes within these disciplines. Studies conducted by psychologists and sociologists are often designed to cover a specific situation, and
may not be suitable for generalization to the population at large. The recorded attitude of a group of graduate students in a given discipline, for example, may not be representative of the general public.

A third factor that might reduce the accuracy of early attitude studies is the method of gathering information. Is the information a subject reports on a questionnaire representative of his actual affective behaviour? LaPiere's 1934 study indicated that it might not be so. Under LaPiere's direction, a Chinese couple patronized a number of different hotels and restaurants to see whether they would be served. Almost without exception, they were served. About one week later, LaPiere had the operators of the establishments involved complete a questionnaire in which they were asked to state whether they would serve Chinese customers. Many operators stated that they would not. Clearly, there was a discrepancy between affective behaviour and stated attitudes.

Although the limitations listed above may reduce the accuracy of some research, frequently the instruments employed were sufficiently accurate to provide the results required by the investigator. With these limitations in mind, let us examine some studies about attitudes toward the elderly. Because this paper is concerned with the attitude of a group of students preparing to enter a helping profession, the attitude of both students and persons in the helping professions will be examined.

**Early Studies of Attitudes Toward the Elderly**

Among the first serious investigations of attitudes toward the
elderly were those conducted by Jacob Tuckman and Irving Lorge in the late 1940's and the 1950's. The first study they reported was in 1952, in which a group of 147 graduate students at Teacher's College at Chicago University were given a pretest, a treatment consisting of a course on the psychology of adults, and a posttest to determine whether the course had altered their attitude toward the elderly and the older worker. The pretest consisted of a 137 item questionnaire that investigated 13 categories of stereotypical attitudes toward the elderly and a 51 item questionnaire that investigated 9 categories of attitude toward older workers. Most of the items on the two questionnaires were statements about the elderly and the older worker for which no valid basis existed. Unfortunately, the posttest was not the same as the pretest, but rather consisted of 37 statements from the 137 item questionnaire and 10 from the 51 original statements about the older worker -- a situation which might cast doubt on the results. The treatment (course) was prepared to give factual information about the physical and the psychological aspects of aging, and not as a behaviour modifying course. Tuckman and Lorge reported that "The findings showed that even a sophisticated group of graduate students agree substantially with these beliefs and generalizations about old people and the older worker, indicating that old age is looked upon as a period of economic insecurity, poor health, loneliness, and failing physical and mental powers." (p. 400). Also, their study demonstrated that the course failed to produce any significant change in attitude.

In 1953, Tuckman, Lorge, and Spooner reported a study that extended the 1952 study. The purpose of this study was to investigate the
relationship between beliefs held by parents and their children toward the elderly and the older worker. Fifty sophomore students in a statistics course taught by Spooner, together with the parents of the students, served as subjects. The instruments used were the same 137 item stereotypical scale and the 51 statement questionnaire used in the 1952 Tuckman and Lorge study. The reported results indicated that fathers tended to accept stereotypical beliefs to a greater extent than both mothers and students, that students tended to accept stereotypical beliefs more than their mothers, and that male students accepted stereotypical beliefs more than female students. Tuckman, et al, concluded that the difference, however, was not statistically significant, having a correlation of only .08 on the 137 item attitudinal scale and .13 on the worker's scale. The study demonstrated that students and parents generally accepted the stereotypical negative view of the elderly.

In 1958, Tuckman and Lorge reported a study in which the "Attitude Toward Aging of Individuals with Experience with the Aged," was investigated. The authors opened their article by stating, "The attitude toward aging of widely different groups show considerable agreement with the misconception and stereotypes about old people and the older worker." (p. 199). For this study, Tuckman and Lorge selected a group of 92 men and women (age range 25 - 79 years, M 56) attending a lecture-discussion series on aging sponsored by the Federation of Protestant Welfare Agencies of New York. The lecture group was composed of social workers, YMCA secretaries, directors of homes for the aged, ministers, occupational therapists, teachers, industrial executives, trade unionists, and public relations experts.
As a test instrument, Tuckman and Lorge selected 40 questions from their 137 item questionnaire and 10 questions from their 51 item questionnaire relating to stereotypical beliefs about older workers. The researchers then correlated their results against a number of former studies involving students ranging from high school to graduate level, middle-aged adults (M 50 years of age) and older adults (M 75 years of age). Table 2 - 1 details the results.

Table 2 - 1
Percentage of Agreement with Stereotypical Statements:

<table>
<thead>
<tr>
<th>Group</th>
<th>Lecture group</th>
<th>Under grads</th>
<th>Grad. students</th>
<th>Middle aged</th>
<th>Older aged</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older People</td>
<td>29.5</td>
<td>34.75</td>
<td>30.8</td>
<td>51.7</td>
<td>40</td>
</tr>
<tr>
<td>Older Worker</td>
<td>49.9</td>
<td>43.9</td>
<td>40.2</td>
<td>56.9</td>
<td>56.6</td>
</tr>
</tbody>
</table>

Note. These are aggregate percentages of agreement. A number of differences appeared within different categories of aging aspects.

The data indicated that graduate students held the fewest stereotypical beliefs concerning the elderly, with the conglomerate lecture group second. Graduates held the fewest stereotypical beliefs concerning older workers, with undergraduate students second. Tuckman and Lorge concluded their study by stating that "Individuals who have more direct contact with a variety of old people tend to be somewhat less negative in their attitudes toward aging
than those whose acquaintance is more limited and constrained." (p. 204).

Although Tuckman and Lorge's studies lacked many of the controls that are now considered necessary, they opened the door leading to studies of attitudes toward the elderly. In some of their studies, no control groups were used. Some of their studies failed to check attitudes of the subjects toward people in general, therefore no means exists to indicate how their subjects attitude toward the elder correlated with their attitudes toward the population at large. In 1961, Eisdorfer and Axelrod conducted a detailed study to test the reliability and the validity of Tuckman and Lorge's 137 item questionnaire. Eisdorfer asked two questions. The first question asked was whether the attitudes expressed are predictive of real-life situations. Specifically, how are the attitudes expressed translated into actions? The second question asked related to "stimulus-group" validity. This point raised the question of whether subjects discriminate among groups to which questions applied. Eisdorfer concluded that validation of this order is extremely difficult to effect, but that it is essential if the results are to be trusted. After administering Tuckman and Lorge's questionnaire to 280 students in introductory classes at Duke University, they reported that only 96 of the items were valid for a stimulus group of 65 - 75 year olds. Despite the possible lack of total reliability of Tuckman and Lorge's work, it at least highlighted an area that required investigation and 'started the ball rolling' in attitude studies toward the elderly.
Attitude of Students toward the Elderly

The attitude of students toward the elderly is of concern to this study because the subjects are students attending theological schools. This differs from other studies in that subjects used in previous general attitudinal studies appear to be drawn primarily from undergraduate psychology classes and from teacher's training schools. Most of the previous studies examined indicated that the student group as a whole indicated a negative attitude toward the elderly.

One of the best controlled 'earlier' studies of student's attitude toward the elderly was conducted by Golde and Kogan in 1958. Capitalizing specifically on the shortcomings of the Tuckman and Lorge works, Golde and Kogan designed a set of 25 incomplete sentence stems in which the subjects -- 100 undergraduate students, age range 17 to 23 -- supplied the remainder of the sentence. Two virtually identical sets were prepared, one set stating "old people . . ." and the other "people . . ." Their purpose was to determine whether a difference existed between their subject's attitude toward the elderly and their attitude toward the larger class of people in general. The results of the study indicated that a qualitative difference in attitude definitely existed. Although many subjects expressed positive comments about the elderly, most subjects viewed their own impending old age either unfavourably or else were unable to conceive it at all. The subject's fear of the possibility of becoming physically and emotionally dependent appeared to be a major factor in this position. The majority of students reflected the achievement/success orientation of North American society in that
in their own old age they expected personally to be active, interested people, whereas the majority reported that they believe the present elderly were no longer achievement/success oriented. The area of interpersonal relationships reflected another significant difference. Few of the subjects expressed any desire to become interpersonally involved with the elderly. Golde and Kogan expressed the opinion that this was a reflection of the American individualistic society that does not encourage friendly cross-generational contact. Although Golde and Kogan were not specifically measuring the attitude of their subjects toward the elderly, their subjects signified that old age was not a desireable state and viewed their own ultimate old age in an unfavourable light.

Although Kogan's 1961 study of attitudes toward old people was designed primarily to develop and test an attitude scale, his study produced interesting results. Kogan developed a set of 17 items stating negative sentiments about old people, and a set of 17 items expressing the exact reverse of the first set. The second set was worded so subjects would not easily recognize the various items as opposites to previous statements. Kogan then interspersed these items among the items of the first set. Kogan's questions covered four categories: 1) old people; 2) relations with authoritarianism; 3) relations with anomie; 4) relations with antiminority attitudes. Subjects used for this study consisted of two samples of male students (N 128 and 186) from Northeastern University and one sample (87 male and 81 female) of students from Boston University. All subjects were registered in introductory psychology classes. On the old people scale, subjects registered, in general, a more favourable than
unfavourable attitude. In the Boston University sample, no significant difference was recorded between the responses of the male and the female subjects. When the authoritarian scale was correlated to the old peoples scale, the results were somewhat mixed, however, the tendency showed that the more authoritarian individuals were more unfavourably disposed toward old people. Insofar as the correlation between scores on the old people scale and anomie were concerned, subjects unfavourably disposed toward old people were more disposed towards anomie. Finally, the study disclosed that those persons more negatively disposed toward the elderly held the most unfavourable attitudes toward ethnic, physically disabled, and mentally ill minorities.

Kogan's research represented a well designed and carefully executed study. He detailed all shortcomings and possible inaccuracies in his work. He established a base-line for the attitude of his subjects, and correlated three human attributes with his subject's attitude, thereby extending the profile of his subjects. One aspect Kogan did not investigate, unfortunately, was the relevant attitude of his subjects toward the population in general; this, however, was not the purpose of his research.

In 1969, Rosencranz and McNevin developed a semantic differential scale to measure the attitude of students toward the elderly. After developing, testing, and refining their instrument, the researchers settled on a 32 item questionnaire that examined the specific dimensions of Instrumental-Ineffectiveness, Autonomous-Dependence, and Acceptability-Unacceptability. Their 287 undergraduate subjects were asked to rate men in the 20 to 30, the 40 to 55, and the 70 plus year range.
Scoring was set on a 1 to 7 scale, with the lower the score the more favourable the attitude. Scores appeared to follow the prevailing North American attitude toward age groups. In the Instrumental-Ineffective association, the 20 to 30 age group received the most positive rating, the 70 plus year old group received the most negative rating. A man scored high on this dimension was considered able to actively pursue goals and to adapt to change. Men in the 70 plus year old range were rated as extremely ineffective. Figure 2 - 1 details raw scores on the Instrumental-Ineffective dimension.

Figure 2 - 1

Mean Scores on Rosencranz and McNevin 1969 Study:

Instrumental-Ineffective Dimension

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 - 30 year olds</td>
<td>2.12</td>
</tr>
<tr>
<td>40 - 55 year olds</td>
<td>3.66</td>
</tr>
<tr>
<td>70 plus year olds</td>
<td>5.62</td>
</tr>
</tbody>
</table>

The Autonomous-Dependency scale also followed the North American pattern, with men in the 40 to 55 age group rated most positively. In most cases, men in this age range occupy the management and executive positions, whereas those in the 20 to 30 year range have not yet reached senior positions and those in the 70 plus range have retired from active employment. Additionally, this scoring co-incides with Williams and Wirth's (1965) definition of successful aging, whereby a person who
has been scored high on this dimension is seen as contributing as much to the functioning of the social system as he is seen receiving from others for the maintenance of his personal maintenance. Figure 2-2 details raw scores on the Autonomous-Dependent dimension.

Figure 2-2

Mean Scores on Rosencranz and McNevin 1969 Study:

Autonomous-Dependent Dimension

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 - 30 year olds</td>
<td>3.32</td>
</tr>
<tr>
<td>40 - 55 year olds</td>
<td>2.36</td>
</tr>
<tr>
<td>70 plus year olds</td>
<td>4.26</td>
</tr>
</tbody>
</table>

On the third dimension investigated -- Personal Acceptability-Unacceptability -- Rosencranz and McNevin's subjects continued to reflect the prevailing North American attitude. The younger the person rated, the more positive the attitude. Specific to this dimension were items such as friendliness, tolerance, happiness, and co-operativeness. A person scored high in this dimension (a low figure score) is viewed as being able to function well in his social environment, and indicates a high level of social interaction. The 20 to 30 and the 40 to 55 year olds were rated closely together (M scores 2.81 and 2.98 respectively), but the 70 plus age range was rated M 4.00, significantly lower than the younger groups. Figure 2-3 details raw scores on the Personal Acceptability-Unacceptability dimension.
In the same investigation, Rosencranz and McNevin examined the effect of his subject's contact with the elderly. Three areas were investigated: a comparison of those with close grandparent contact with those with little or no grandparent contact; a comparison of those with at least one meaningful association with an elderly person with those with no meaningful association; a comparison of those with hospital contact with those with no hospital contact. The researchers hypothesized that the quantity and the quality of contact with the elderly would affect the valence of the subject's attitude toward the 70 plus group. "Close contact" was defined as contact at least once a week on a regular basis. Unfortunately, "meaningful association" was not defined in the article. The subjects' responses were as expected:

1. Those subjects with close grandparental contact recorded a more positive attitude toward the elderly than those who did not have close contact, although the Instrumental-Ineffective dimension difference was not statistically significant on a t-test at the .05 level.
2. Those subjects with a meaningful association with an elderly person recorded a more positive attitude toward the elderly than those without a meaningful association. Again, the Instrumental-Ineffective dimension failed to show statistical significance on a t-test at the .05 level of confidence.

3. Those subjects with no hospital contact registered a more positive attitude toward the elderly than those with hospital contact. The researchers did not indicate any investigation as to whether the subject's contact with the elderly was compulsory or voluntary.

A 1973 study that added an additional factor in the measurement of attitudes toward the elderly was one conducted by Peter J. Naus. His measurement scales recorded both stated attitude and affective behaviour. Naus selected three specific objectives to test: to determine the attitudes and acceptance of stereotypes of a group of college students toward older people; to test the validity of a non-verbal attitude measure; to explore some seemingly obvious, as well as less obvious, correlates of attitude toward old people. Because Naus was on a 'fishing expedition,' he proposed no formal hypotheses.

Naus selected 103 undergraduate students in introductory psychology classes as subjects. Credit was given for participation in the study. Fifty of these subjects participated in the second session, along with four subjects who did not participate in the first session. The mean age for session one was 18.8 years, range 18 to 22, and for session two 18.8 years, range 18 to 21 years. Eighty-nine percent of the subjects in both sessions were male. The instrument used contained 15 scales from Rosencranz and McNevin's
semantic differential questionnaire mentioned earlier, and five scales from studies on semantic differential scales intended to depict an evaluation dimension. Naus included concepts concerning paternal grandfather, paternal grandmother, maternal grandfather, maternal grandmother, old person I like most, old person I like least, young person I like most, young person I like least, and myself. The affective behaviour measure Naus employed consisted of a "personal space measure" developed by Little (1965). In essence, Naus had his subjects place figures of people in different attitudes for different situations. His subjects were led to believe they were being studied for verbal exchanges between the figures; in reality they were being checked for a personal space relationship.

Because this paper is concerned primarily with the attitude of students toward the elderly, only a comparison of the ratings on man 20 to 30 and man 70 to 85 years of age will be reported. For each scale on the semantic differential instrument, a 1 to 7 point system was used; the lower the aggregate score the more positive the attitude. Table 2 - 2 details the results.

Table 2 - 2
Mean Score on Subject's attitude toward the Elderly: Naus 1973 Study

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Evaluation</th>
<th>Decisive-Indecisive</th>
<th>Instrumental-Ineffective</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 - 30 year olds</td>
<td>2.36</td>
<td>2.48</td>
<td>1.97</td>
</tr>
<tr>
<td>70 - 85 year olds</td>
<td>3.03</td>
<td>3.43</td>
<td>4.19</td>
</tr>
</tbody>
</table>
On all three categories investigated, the older male was scored significantly more negatively than the younger male. The aggregate on a 1 to 7 scale was 3.55 for the older man and 2.27 for the younger man. The attempt to measure affective behaviour, unfortunately, was not so clear-cut, and Naus admitted several shortcomings and difficulties with interpretations. The problem arose because the results of the affective measure contradicted the rating on the written instrument. Consequently, Naus suggested the affective behaviour results be viewed with suspicion.

Since 1976, Signori, Butt, and Kozak, of the University of British Columbia, have presented several papers reporting their investigations into attitudes toward the elderly. In one paper, "Attitudes of Persons Under and Over Forty Towards the Aged," the details are reported for an investigation of the attitudes toward persons over 64 years of age by 456 age-matched males and females under the age of 40 and 260 unmatched males and females over the age of 40. A factor analysis of 69 bi-polar Likert type scales constructed from previous studies on prejudice toward minority groups yielded the five factors of integrity, fortitude, social appeal, dependableness, and open-mindedness from subjects under 40, and those five factors plus competence and reflectiveness from subjects over 40 years of age. Contrary to several previous studies, Signori, et al, found that older subjects reported either a neutral or a positive attitude toward the elderly. "Despite the differences in emphasis shown between the perceptions of older and younger adults on three of the major factors they both perceive the older person very positively (p. 6).

Signori, et al, believed that instruments used in some earlier
studies were such that they tended to produce a negative response rating. Signori stated that "Only by drawing attention to such positive qualities will the general misconceptions recorded in our literature about the older person be dispelled." (p. 7).

Studies of Medical and Dental Students

In 1979, Beck, Ettinger, Glen, Paule, and Holtzman conducted a study that examined the impact of oral health status of the elderly on dental students. In the course of their work, they administered Rosencranz and McNevin's 32 item semantic differential scale to college students, dental students, and medical students. Subjects responded to stimulus-groups of people aged 32 years and people aged 65 and over. This is the portion of the study that is of interest to this paper, as it compares college students attitudes with two groups of students preparing to enter helping professions. Table 2 - 3 records their findings. Unfortunately, no report was made of medical student's attitude toward the 32 year old stimulus-group.

The results of this study clearly indicated that all three groups of students held the elderly in a much more negative position than they held young people. Medical and dental student's attitudes correlated extremely closely, and are considerably more positive toward the elderly than the attitude of college students.

Summary of Student's Attitude

Although a number of other attitudinal studies involving students could be cited, from these other studies and the studies presented a general pattern emerges. A few studies indicated positive attitudes,
Table 2-3

Mean Attitude Scores of College Students, Freshman Dental Students and Freshman Medical Students

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Social Object</th>
<th>Instrumental-Ineffective</th>
<th>Autonomous-Dependent</th>
<th>Personal Acceptability-Unacceptability</th>
</tr>
</thead>
<tbody>
<tr>
<td>287 College students</td>
<td>Men, 20-30</td>
<td>2.0</td>
<td>2.0</td>
<td>2.5</td>
</tr>
<tr>
<td>92 Dental students</td>
<td>People - 32</td>
<td>2.6</td>
<td>3.6</td>
<td>3.5</td>
</tr>
<tr>
<td>Medical students</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>287 College students</td>
<td>Men 70 plus</td>
<td>5.3</td>
<td>4.1</td>
<td>4.0</td>
</tr>
<tr>
<td>92 Dental students</td>
<td>Men 70 plus</td>
<td>4.4</td>
<td>3.7</td>
<td>3.5</td>
</tr>
<tr>
<td>68 Medical students</td>
<td>People - 65 plus</td>
<td>4.3</td>
<td>3.6</td>
<td>3.4</td>
</tr>
</tbody>
</table>

but the general trend indicated that the elderly are viewed in a more negative manner than any other age group. Further study is needed to determine whether Signori’s contention regarding the nature of instruments used is valid, or whether a genuine difference exists between United States citizens and Canadians living in the Greater Vancouver area of Canada.

Attitude of Helping Professionals

"It has been well documented that there is a reluctance of members of various occupational groups to work with elderly patients and clients, as well as a tendency to view such work negatively or as undesirable (Beck, et al, 1979, p. 580). In an action based, achievement
oriented, futuristic society, one would expect this statement to be true. Studies involving health professionals, therapists, and social workers indicate a negative attitude toward the elderly. Studies involving medical and dental students (previously reported) suggest a substantially more negative attitude toward the elderly than toward young adults. Studies involving clergymen produced mixed results. Unfortunately, in-depth extensive studies in many of the areas involved are not numerous, therefore present judgements must be based on somewhat incomplete evidence.

In 1964, Kastenbaum asked the question, "Why is there a reluctance to conduct psychotherapy with the aged?" (p. 139). He answered by stating that, "few clinicians have received adequate preparation for gerontological or geriatric practices." (pp. 139 - 140). Kastenbaum concluded by stating, "the psychotherapist's reluctance to work with elderly persons is based largely upon attitudes and values that have been uncritically absorbed from views prevalent in our society." (p. 144).

Researchers have made several attempts to determine the attitude of nurses toward the elderly. In a 1973 study to test whether any difference existed in attitude toward the elderly because of a nurse's age, education level, length of time worked in a facility utilized for the care of the elderly, and the type of care where nursing personnel were employed, Sr. Marion Gillis investigated the attitudes of 32 registered nurses, 28 licensed practical nurses, and 26 nurse's aids. (total, 86 subjects). A modified 48 opinion statement instrument was adapted from Lowey's (1968) 100 item instrument. Gillis' study produced results that indicated that the age of nursing
personnel was not significantly related to their attitudes, that the higher the educational level of the subjects the more positive their attitude (with some notable exceptions), that no significant correlation emerged between the length of time the subjects had worked with the elderly and their attitude, and that personnel employed in different agencies (nursing homes, hospitals) reported no difference in attitude toward the elderly. Gillis made no attempt to establish a base line of nurses' attitudes toward the elderly.

In another study involving nursing personnel, Margaret Ealanor Campbell (1976) investigated the degree of acceptance of various stereotypical attitudes toward the elderly, the relationship between designated demographic independent variables and the dependent variable attitude, the rank ordering of age groups with whom nurses preferred to work, and possible salary differentials or shift preferences which might be used as incentives to work with the elderly. Campbell found that the 50 registered nurses, 48 licensed practical nurses, and the 49 nursing assistants used as subjects all demonstrated a significant degree of stereotyping of the elderly, although the registered nurses reported the least degree of acceptance. All three groups indicated that they preferred working with adults and with children much more than with the elderly. No group reported that salary differential or shift preference would alter this latter position. Clearly, this study suggests that nursing personnel held a negative attitude toward the elderly and that they preferred to work with other age groups.

Kosberg and Harris (1978) reported their review of research into the feelings of social workers working with elderly clients. They
concluded that many social workers hold negative attitudes about the elderly attributable, they believed, to two main factors. First, many social workers view the elderly as persons incapable of responding to treatment. Secondly, they hold the view previously reported about psychotherapists that the elderly do not have sufficient time left in their lives to justify the expenditure of professional time. To conclude, Kosberg and Harris suggest that the remedy for social worker's negative attitude toward the elderly might be altered through an increase in gerontological courses in social work schools, through in-service training for practicing social work workers, through more careful screening of applicants for entry into social work schools, and for increased advocacy efforts toward society at large.

Nancy Lynn Lust investigated the relationship between counsellor's attitudes toward the elderly and a number of counsellor variables, in 1978. Lust commenced her report of the study by stating that among counsellors there is an increasing awareness concerning the need for gerontological counselling. For independent variables, Lust selected age, sex, worksetting, academic background, factual knowledge about aging, quantity of counselling contact with the elderly, and the nature of the counsellor's occupation, defined as the quantity of counselling contact with all clients. To determine counsellor's attitude, Lust used Kogan's 'Old People's Scale.' For subjects, she randomly selected 454 members of the Ohio branch of the American Psychological Society and the National Association of Social Workers.

Statistical analysis of Lust's data disclosed statistically significant differences, but for all practical purposes no strong relationships appeared between the independent variables and the
dependent variable of attitude toward the elderly. Also, the respondents recorded a positive attitude toward the elderly, although they spent only a minimal amount of time (3.5 percent) a week counselling the elderly as against 43 percent a week counselling other clients. Lust concluded by stating that Ohio mental health professionals spend little time counselling the elderly.

One study that discovered a 'less negative' attitude toward the elderly than did any other study was Longino and Kitson's 1976 investigation of stereotypical views of clergymen toward their parishioners. Longino and Kitson asked the questions: 1) Do parish clergy find pastoral contacts with the aged unpleasant and 2) Do parish clergy find ministering to the aged unpleasant because of ageism. Ageism was defined as a form of prejudice in which negative stereotypes of the aged were expressed in preference given to the young purely on an age basis. The researchers 'mined' their data from a 1965 mailed questionnaire sent to 962 American Baptist clergymen. Six hundred and fifty-four (68 percent) of the subjects completed and returned the questionnaire. Four specific dimensions investigated produced the following results:

1. Satisfaction in ministering to the elderly. Sixty-one percent of the subjects fell in the upper one third, indicating a positive satisfaction. Thirty-four percent fell in the middle third, and only 5 percent ranked in the lower third. Clearly, ministering to the elderly was a satisfying activity.

2. How does ministering to the elderly compare with other role activities? On 52 role items performed by parish clergymen, ministering to the elderly ranked 21st, indicating a slightly above middle position on the scale of parish duties.
3. Preferences in working with 5 different age groups. Table 2 - 4 details the results. Note that ministering to the elderly is centre in the list.

Table 2 - 4
Clergymen's Reported Preferences in Working with Age Groups: Longino and Kitson Study, 1976

<table>
<thead>
<tr>
<th>Role Item</th>
<th>Percentage with high rating</th>
<th>Mean score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching young people</td>
<td>75.8</td>
<td>5.09</td>
</tr>
<tr>
<td>Teaching and working directly with adults</td>
<td>76.6</td>
<td>5.04</td>
</tr>
<tr>
<td>Ministering to aged</td>
<td>60.7</td>
<td>4.77</td>
</tr>
<tr>
<td>Teaching undergraduate and graduate students</td>
<td>54.3</td>
<td>4.63</td>
</tr>
<tr>
<td>Teaching children</td>
<td>53.7</td>
<td>4.60</td>
</tr>
</tbody>
</table>

Note. Scoring is on 1 to 7; the higher the score the more desirable the activity.

4. How do ministers who derive greater satisfaction from parish duties which optimize an expressive role find satisfaction in ministering to the aged? A factor analysis produced six church role functions: 1) personal evangelism; 2) teaching; 3) counselling; 4) church administration; 5) preaching; 6) community activism. Items 1 through 4 correlated significantly with the subject's attitudes toward the elderly.

Longino and Kitson summarized their findings by stating that although ministering to the elderly was not the most favoured activity, it certainly was not the least enjoyable either. Nevertheless, clergymen preferred to be involved with young adults rather than with
In 1969, Richard G. Moberg undertook a study of clergymen's attitudes toward the elderly for his doctoral dissertation at Boston University. His subjects consisted of 60 practicing clergymen from the United Church of Christ serving in Massachusetts east of the Connecticut River. Moberg's control group consisted of 125 members of the Rotary Club of Brockton, Massachusetts. Rotarians were selected because they represented a fair cross section of the community with an educational and socio-economic level comparable to the ministerial sample. Also, Rotarians were felt to have experience with the productivity and achievement values of American culture, thereby maximizing the similarities between the cultural and the Christian values orientation. For an instrument, Moberg used a 44 bi-polar semantic difference scale, and asked his subjects to scale people in general, old people (65 years of age and older), young people (in their 20's) and myself. In addition, a personal inventory questionnaire and a section collecting demographic data was included.

Moberg's study indicated that the clergymen in his study registered a more negative attitude toward the elderly than they did toward people in general and young people. Ministers rated the elderly as traditional, forgetful, slow, lonely, non-contemporary, worried, passive, dependent, rigid, non-sexual, and pessimistic. In other words, they held the stereotypical view of the elderly that is characteristic of North American society at large. His second finding indicated that his sample of clergymen held approximately the same attitude toward the elderly as did his non-clergymen control group. Moberg stated that, "The findings indicates ministers cannot be assumed to vary from the general population in attitudes toward
minority or quasi-minority groups and that religious-humanitarianism values are not operative in changing some ministerial attitudes." (p. 172).

Conclusion

In the past 20 years, considerable research has been done on the attitudes towards the aged . . . The focus of most of this research has been on the attitudes of college students towards the aged, although some research has been done with regard to the attitudes towards the aged of other groups . . . As with most of the studies in this area, the results have often been contradictory.

(Ivester and King, 1977, p. 85)

With the exception of the limited number of less negative studies found, by far the preponderance of attitude research undertaken with members of the helping professions and with students has indicated a more negative attitude toward the elderly than towards any other age group. Clergymen and mental health workers represent exceptions to the pattern. The general North American cultural environment appears to be conducive to a denigration of the elderly, thereby augmenting the normal old age problems of declining physical strength, loss of power, social identity and financial security, and fear of approaching death.
CHAPTER 3

THE STUDY

Purpose of the Study

The purpose of this study was to investigate the relationship between the attitude toward the elderly by students attending theological schools and each of the following variables:

(i) Age
(ii) Sex
(iii) Years of post-secondary secular education
(iv) Years of theological education
(v) Purpose for which theological education was being undertaken
(vi) The number of regular contacts with persons over 64 years of age
(vii) The nature of a student's contact with persons over 64 years of age
(viii) Effect of voluntary versus compulsory contact with persons over 64 years of age
(ix) The student's rating on a religious conservatism scale

RATIONALE OF VARIABLES

Age

Studies indicate the effect of age on one's attitude toward the elderly is not clear. Borges and Dutton (1976) cite 13 studies conducted between 1937 and 1972, five of which reported an increasingly negative attitude toward the elderly with an increase in the subject's age, six reported an increasingly positiveness with increasing age, and two failed to find any proportional change in attitude with age differences. "Taken together, these studies fail to prove a reliable
connection, either positive or negative, between aging . . ." (p. 220). Borges and Dutton suggest that other independent variables, such as health, income, activity level, or self-knowledge, may be responsible for attitude changes with age. Their own investigation, however, indicated an increase in positive attitude toward the elderly that peaked in the 49 to 65 age period and then declined sharply. Additionally, Kogan (1961) found little difference in response between students and healthy older adults in their attitudes toward the elderly, as did Tuckman and Lorge in their 1952 study. Because research has failed to establish a clear difference in attitude toward the elderly between different age groups, this study tested this variable to determine whether a difference existed among students attending theological schools. No correlation, however, was expected.

Sex

Investigations have revealed little if any difference between the attitude of male and female subjects within similar age and socio-economic ranges, although variations may exist between different concepts of the elderly. In 1961, Kogan and Wallach tested the attitude toward the elderly of 71 young women, 66 young men, 76 older women, and 55 older men. The instrument used tested 28 different concepts of the elderly. Tabulated results indicated that the aggregate attitude scores between males and females were extremely close, although differences were noted among the various concepts tested. Collette-Pratte (1976) used a semantic differential scale to test the attitude of 52 males (M age 23.6 years) and 71 females (M age 22.4 years) University of Oregon students
toward the negative concomitants of old age and cultural values. She found no significant differences between sex, age, or age-sex interaction. Because no research was located that tested a correlation between sex and the attitude of theological students, it was included in this study, although no correlation was expected.

Post-secondary Secular Education

Of the many studies of attitude toward the elderly that have been conducted in the last 25 years, only a few that have simultaneously investigated students of different ages have touched on educational level. Ross and Freitag (1975), for example, conducted an examination of attitudes toward the elderly by adolescents (M age 13.5 years) and young adults (M age 21.5 years). The older and better educated group recorded a less negative attitude than did the younger group. Alan B. Knox (1977, p. 50) stated that, "During young adulthood, especially for college graduates, there is evidence of a deepening of interests, a humanizing of values, and an expansion of caring." Knox (p. 50) also stated that, "It appears that adults with more formal education ... have a more positive attitude toward the elderly." Because the relationship between attitude and post-secondary secular education appears to lack conclusive investigation, this study tested this relationship with the expectation that a positive correlation would be found.

Years of Theological Education

Wilson (1973, p. 130) suggests that, "One of the major principles of the Christian faith is a belief in the importance of love and good-
will towards one's fellow men." As already quoted in chapter one, the Bible enjoins people to honour the hoary head, not to rebuke an elder, to entreat elders as fathers, and to honour one's father and mother. One might expect, therefore, that students exposed to continuous and intensive study of biblical teachings will develop a positive attitude toward the elderly. Thus, this study tested the correlation between students' attitudes toward the elderly and their years of theological education, with the expectation that a positive correlation existed between years of theological education and attitude toward the elderly.

**Purpose of Theological Education**

Those who undertake theological education do so for one of three reasons: 1) to prepare for graduate studies; 2) to prepare to practice in the paid ministry; 3) to develop both personally and religiously. Although students select theological courses that lead to their specific objectives, most courses are bibically based. No study was located that tested the purpose for which students are undertaking theological education. The reason students are pursuing theological education was tested against attitude to determine whether subjects aiming at different goals held different attitudes, although the specific orientation of a student's theological education was not expected to produce a correlation with attitude.

**Frequency of Contact**

The attitude of persons who have regular contact with the elderly versus those who have no contact is unclear; different studies have
produced conflicting results. Auerback and Levenson (1977) found that younger university students developed a more negative attitude toward the elderly after they were exposed to elderly students in a classroom. Whether the attitude change resulted from contact or from competition for grades is not known, as Amir (1969) indicated that competition between groups produced more negative attitudes than had previously existed. Tuckman and Lorge (1958) reported the findings of their study with persons 25 to 79 years of age (M age 56 years) who had close contact with the elderly. Their research indicated that, "Individuals who have more direct contact with a variety of old people tend to be somewhat less negative in their attitudes toward aging than those whose acquaintance is more limited and constrained." (p. 204). Weinberger and Millham (1975) found only a low correlation between contact with the elderly and attitude. Based on research available, the results of this study were expected to disclose that those students who had regular contact with the elderly held a more positive attitude toward the elderly than those who had no contact, and that a positive correlation existed between attitude and the number of regular contacts with the elderly.

**Nature of Contact**

No research was located that studied attitudes toward the elderly by those persons who had regular contact with elderly relatives, regular contacts relating to business, or regular contacts within their social milieu. This lack of information made expected results difficult to forecast, however, based on the commonly held stereotypical view of the elderly and the North American orientation
toward youth, the results of this study were not expected to disclose any significant difference among those persons who had regular family, business, or social contact with the elderly.

**Compulsory versus Voluntary Contact**

The search of literature for this study failed to locate any studies that directly tested the effect of voluntary versus compulsory contact with the elderly. The studies of nursing staffs reported in chapter one indicated that nurses and nurse's aids preferred to work with groups other than the elderly, but these studies did not measure the attitude toward the elderly of those who had compulsory or voluntary contact. Based on this indirect evidence, this study expected to find that those subjects who had compulsory contact with the elderly held a more negative attitude than those who had only voluntary contact.

**Theological Conservatism**

Webster and Stewart (1973) found an extremely high correlation between religiously conservative persons and those with conservative personalities. Highly conservative people reported a high degree of dogmatism, authoritariansim, ethnocentrism, and a negative attitude toward the elderly. In order to measure the religious conservatism of theological students, a conservatism instrument developed by the Hartford Seminary Foundation was used, and the reported results compared with the subject's response on an attitude measure. Based on Webster and Stewart's findings, the results of this study were expected to indicate that the more religiously conservative the
subject, the more negative his attitude toward the elderly.

THE SAMPLE

Subjects

Subjects selected for this study were students undertaking theological education at Northwest Baptist Theological College (NWB) and the Vancouver School of Theology (VST). These schools were selected because both are located in Vancouver, and both have programs of study leading to ministerial ordination. Major demographic characteristics of subjects are included in the statistical section of this study.

Northwest Baptist Theological College

Northwest Baptist Theological College offers diplomas, undergraduate, and master's degrees in theological areas of study. It is the post-secondary educational branch of the Convention of Regular (Fellowship) Baptist Churches of British Columbia, and subscribes to a conservative theological stance. Its primary purposes are to train students for ordination, to develop mature pastoral leadership among those in the ministry, and to provide theological education for personal and spiritual development. It does not offer any courses in gerontology or aging. A one semester course in the education of adults is included in its Bachelor of Religious Education program.

In the 1981-82 academic year, NWB had a total enrollment of 178 students, 97 male and 81 female. Forty-three male and 56 female students correctly completed questionnaires, giving a sample of 55.6 percent. Additionally, two questionnaires were inadequately completed and had to be discarded.
Vancouver School of Theology

The Vancouver School of Theology was formed from the United Church of Canada and the Anglican Church schools of theology. It offers one bachelors and several master's degrees in theological areas of study. Its theological position reflects the theological stance of its founding churches, in that it holds a 'middle-of-the-road' theological stance -- neither highly conservative nor highly liberal. It provides courses designed to lead to ordination, to further graduate study in theology, and to personal spiritual development. Vancouver School of Theology has four members of faculty with graduate degrees in Adult Education. Its course Pastors as Educators (course M422) is designed to teach theories and practices of adult education as applied to the practice of Christian education. Additionally, the practice of adult education is touched on in several of its other courses. In its degree programs, it offers no studies in gerontology or aging.

Vancouver School of Theology's enrollment in the 1981 - 82 academic year consisted of 58 male and 59 female students (total 117). Fifteen male and thirteen female students correctly completed the questionnaire, giving a sample of 23.8 percent. Additionally, eleven questionnaires were inadequately completed and had to be discarded.

**INSTRUMENTATION**

The questionnaire used in this study consisted of three parts. Part A was a religious conservatism measure developed at the Hartford Seminary Foundation, part B was an attitude scale developed by Rosen-cranz and MoNevin, and part C elicited demographic data on the subjects.
It was administered in one session to 39 students at VST and in two sessions to 101 students at NWB. At each administration, the same prepared statement was read and no additional information supplied until completed questionnaires were returned.

Religious Conservatism Measure

A questionnaire developed at the Hartford Seminary Foundation for a parish profile inventory was used. This instrument consisted of four questions, two of which were single items and two were multi-item, which measured belief about Jesus Christ, the Bible, life influences, and a number of contemporary moral issues. Each item touched significantly on a bibically related entity, and therefore reflected the respondent's interpretation and degree of acceptance of a biblical position. Responses to each item were recorded on a Likert type scale. Scoring consisted of adding responses to each question; the lower the score the more conservative the respondent. The possible range on the measure was 14 to 57, with 35.5 as a theoretically neutral mid-point.

Attitude Measure

The instrument selected for attitude measurement was a semantic differential scale developed by Rosencranz and McNevin (1969). It was "constructed as a means of measuring the valances of stereotypical attitudes and determining the content or dimensions of such attitudes" (p. 55). Rosencranz and McNevin had students submit lists of bipolar sets of adjectives that described attributes and behavioural characteristics of people of all ages. The suggested lists of adjectives were
pre-tested extensively to eliminate those which were invalid or lacked reliability. Finally, the remaining adjectives were factored after being administered to 200 subjects. The result was a 32 bipolar scale used to investigate the attitude of 287 University of Missouri undergraduate students.

The 32 bipolar descriptive adjectives measured three dimensions: 1) the Instrumental-Ineffective dimension; 2) the Autonomous-Dependent dimension; 3) the Personal Acceptability-Unacceptability dimension. The Instrumental-Ineffective dimension consisted of pairs of polar adjectives such as productive-unproductive, progressive-old fashioned, and busy-idle. A high rating on this dimension indicated respondents tested believed an elderly person able to actively pursue goals, adapt to change, and to be "where the action is." The Autonomous-Dependent dimension included matched pairs of adjectives such as independent-dependent, secure-insecure, organized-disorganized, and certain-uncertain. Those tested who gave a high rating on this dimension viewed the elderly as contributing at least as much energy to their social system as they derived from others for their personal maintainancy. The third dimension, Personal Acceptability-Unacceptability, presented such pairs as friendly-unfriendly, tolerant-intolerant, happy-sad, and cooperative-uncooperative. Elderly persons rated high in this dimension ought to function well in their social milieu, and ought to be able to maintain high levels of social interaction.

Respondents to the questionnaire indicated their choices on a seven point scale. Scoring consisted of adding responses; the lower the score the more positive the respondent's attitude. A score of
4.00 was a theoretically neutral score, indicating the respondent was neither positive nor negative toward the elderly. The minimum score possible was 32, indicating a highly positive attitude; the maximum score possible was 224, indicating a highly negative attitude.

**DEFINITION OF TERMS**

**Attitude**

A review of literature indicated that the term 'attitude' was defined in a variety of ways. Furthermore, a stated attitude may or may not coincide with one's affective behaviour. Shaw and Wright (1967) extracted the major common elements from a number of attitude definitions and offered the following: "A relatively enduring system of evaluative, affective reactions based upon and reflecting the evaluative concepts or beliefs which have been learned about the characteristics of a social object or class or social objects." (p. 3). This definition was used in this study.

**Elderly**

Just when is a person old? Each person has a different understanding of the term, depending on such factors as his own age, the opinions of his peer group, his experience with older persons, and his knowledge of senescence. Some writers introduced factors associated with role function as a determinant; is a 55 year old retiree different from an active 55 year old worker? Some writers arbitrarily assigned an age of 65 years of age and older as old age, based, no doubt, on governmental and company pension plans. Neugarten (1975) suggested two age-group divisions, designating 65 - 74 years of age
as young-old and 75 years of age and older as old-old. For this study, the generally accepted chronological age of 65 was used to indicate the lower limit of old age.

Statistical Significance

In all statistical procedures and descriptions, a level of confidence .05 or less was considered statistically significant.

Sampling Procedure

Arrangements were made to administer the instrument to class groups at the schools selected. Two administrations were conducted at NWB and one at VST. The same prepared statement was read to each group, and students at NWB involved in the first administration were requested not to mention or discuss the questionnaire until after it had been administered to the second group. Faculty members at both schools were helpful and cooperative.

Reason for the Study

The extremely limited amount of literature relating to the attitude of religious specialists toward the elderly indicated that only a few had training to prepare them to meet the needs of the elderly. Because of the future involvement with the elderly of theological students who enter the paid ministry, their attitude toward the elderly becomes important. Will these students uncritically accept prevailing North American attitudes toward the elderly?
LIMITATIONS

Nature of Study

The problem presented for this study suggested an ex post facto design. Also, selecting variables that would be relevant to attitude presented a degree of uncertainty.

Instrumentation

The instrument used to measure attitude was carefully constructed and tested by its originators, and has been used extensively by researchers. The religious conservatism measure, however, was assembled by the Hartford Seminary Foundation from a number of other measures to form part of a Parish Profile Inventory, a measure designed to produce a profile of the 'average' churchgoes. Hartford had no data concerning its validity or reliability, although Hartford found it satisfactory for its purposes.

Sampling

Unfortunately, not as many subjects were available for sampling as would have been desired (NWB = 56 percent and VST = 24 percent useful returns), but results obtained appeared reasonably representative as shown by a single-sample chi-square analysis. Also, the possible difference between stated behaviour (as in a written form) and affective behaviour may raise a question concerning the accuracy of results as this study confined itself to written results.

Limit of Conceptual Concepts in Literature

Because of the paucity of literature treating the attitude of
religious specialists toward the elderly, and because no literature was found relating to the attitude of theological students, extreme difficulty was encountered in applying theoretical concepts to this study. Consequently, many of the expected results were based on extrapolated conceptual concepts.

Generalization

Although the two groups sampled held many common characteristics, they also differed on a number of other characteristics. In the light of different results recorded on some variables by subjects at the two schools, considerable question arose regarding the generalization of results to all theological students. No attempt was made to test the relationship between attitudes of theological and non-theological students.
CHAPTER 4

STATISTICAL ANALYSIS

Introduction

As noted in chapter three, Northwest Baptist Theological College (NWB) and Vancouver School of Theology (VST) are schools with somewhat different theological positions. They also have considerably different demographic characteristics, indicating that students attending theological schools are not an homogeneous group but, rather, are as varied as any other group of students. Table 4-1 details demographic characteristics of students at NWB and VST. Because of these differences, data from the two schools was not combined as the results would not be representative of either school or, probably, of theological students in general.

The questionnaire used for this study measured four dependent variables and nine independent variables. The four dependent variables were Attitude, which measured the total attitude of theological students toward the elderly, and three divisions of Attitude, the Instrumental-Ineffective (I-I) dimension, the Autonomous-Dependent (A-D) dimension, and the Personal Acceptability-Unacceptability dimension. I-I, A-D, and P A-U dimensions combine to form the overall dependent variable of Attitude. The nine independent variables tested were Age, Sex, Years of Post-secondary Secular Education, Years of Theological Education, Purpose for Undertaking Theological Education, Religious Conservatism, the Number of Regular Contacts with the elderly, the Nature of Contact with the Elderly, and whether Contact with the Elderly was compulsory or voluntary. Raw data from dependent variables was analysed by Single-sample
Table 4-1

Demographic Characteristics of Subjects Sampled

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean age 20.8 years</td>
<td>29.9 years</td>
</tr>
<tr>
<td></td>
<td>Range 17 - 37 years</td>
<td>20 - 50 years</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sex</td>
<td>Male 43 percent</td>
<td>54 percent</td>
</tr>
<tr>
<td></td>
<td>Number 43</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Female 56 percent</td>
<td>46 percent</td>
</tr>
<tr>
<td></td>
<td>Number 56</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean years 1.515 years</td>
<td>4.535 years</td>
</tr>
<tr>
<td></td>
<td>Range 0 - 5 years</td>
<td>3 - 5 years</td>
</tr>
<tr>
<td>Post-secondary Secular Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean years 1.939 years</td>
<td>1.464 years</td>
</tr>
<tr>
<td></td>
<td>Range 0 - 5 years</td>
<td>0 - 5 years</td>
</tr>
<tr>
<td>Theological Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No contact 14 percent</td>
<td>32 percent</td>
</tr>
<tr>
<td></td>
<td>Number 14</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Regular contact 85 percent</td>
<td>68 percent</td>
</tr>
<tr>
<td></td>
<td>Number 85</td>
<td>19</td>
</tr>
<tr>
<td>Contact with the elderly</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Type of Contact</td>
<td>Voluntary 67 percent</td>
<td>57 percent</td>
</tr>
<tr>
<td></td>
<td>Number 67</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Compulsory 3 percent</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Number 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mixed Comp. and Vol. 15 percent</td>
<td>11 percent</td>
</tr>
<tr>
<td></td>
<td>Number 15</td>
<td>3</td>
</tr>
</tbody>
</table>

Note. Five years of education means five or more academic years completed.
Chi-square analysis to test whether recorded results differed significantly from an expected normal probability response, and data recorded for both dependent variables and independent variables was analysed by Pearson Product Moment correlation and by t-test for critical ratios to test for significant differences between variables.

**ANALYSIS OF DEPENDENT VARIABLES**

Northwest Baptist Theological College

Students at NWB reported the scores recorded in table 4-2 on dependent variables I-I, A-D, and P A-U.

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Mean Score</th>
<th>SD</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>3.66</td>
<td>.67</td>
<td>1.91</td>
<td>5.38</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>4.23</td>
<td>.73</td>
<td>2.78</td>
<td>6.33</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>3.55</td>
<td>.78</td>
<td>1.78</td>
<td>6.11</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>3.31</td>
<td>.78</td>
<td>1.36</td>
<td>5.14</td>
</tr>
</tbody>
</table>

Scores recorded in table 4-2 indicated that subjects tested held a positive attitude on dependent variables Attitude, A-D, and P A-U, but a negative attitude on I-I.
A single-sample chi-square analysis is a procedure used to determine whether scores on a frequency distribution differ significantly from a normal probability curve. In order to test whether scores reported by subjects at NWB differed from a normal probability curve, a single-sample chi-square analysis was performed on dependent variables Attitude, I-I, A-D, and P A-U. The results are detailed in table 4 - 3.

Table 4 - 3

Single-sample Chi-square Analysis for Scores from Dependent Variables Attitude, I-I, A-D, P A-U and a Normal Probability Curve

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Chi-square value</th>
<th>Degrees of Freedom</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>1.35</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Instrumental- Ineffective</td>
<td>5.40</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Autonomous- Dependent</td>
<td>3.68</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Personal Acceptability- Unacceptability</td>
<td>.98</td>
<td>5</td>
<td>NS</td>
</tr>
</tbody>
</table>

Note. To be statistically significant at the .05 level of confidence with df 5, chi-square values must exceed 11.07.

All chi-square values listed in table 4 - 3 indicated the distribution of scores did not statistically differ from a normal probability distribution curve. Figures 4 - 1, 4 - 2, 4 - 3, and 4 - 4 visually compare observed distribution against an expected distribution curve by displaying the small differences involved between curve shapes. These graphs portray differences under the curve and not means, as
Figure 4 - 1
Normal Probability Curve versus NWB Attitude Curve

![Graph showing Normal Probability Curve versus NWB Attitude Curve]

<table>
<thead>
<tr>
<th>Observed</th>
<th>2.02</th>
<th>11.1</th>
<th>37.4</th>
<th>36.4</th>
<th>11.1</th>
<th>2.02</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>2.20</td>
<td>13.7</td>
<td>34.1</td>
<td>34.1</td>
<td>13.7</td>
<td>2.20</td>
</tr>
</tbody>
</table>

Chi-square value 1.35; df 5; N 99; SD .67; p NS

Figure 4 - 2
Normal Probability Curve versus NWB I-I Curve

![Graph showing Normal Probability Curve versus NWB I-I Curve]

<table>
<thead>
<tr>
<th>Observed</th>
<th>0.0</th>
<th>14.0</th>
<th>41.0</th>
<th>27.0</th>
<th>14.0</th>
<th>3.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>2.20</td>
<td>13.7</td>
<td>34.1</td>
<td>34.1</td>
<td>13.7</td>
<td>2.20</td>
</tr>
</tbody>
</table>

Chi-square value 5.4; df 5; N 99; SD .73; p NS
Figure 4-3
Normal Probability Curve versus NWB A-D Curve

Chi-square Single-sample

<table>
<thead>
<tr>
<th></th>
<th>2.0</th>
<th>12.0</th>
<th>32.0</th>
<th>42.0</th>
<th>9.0</th>
<th>2.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>2.2</td>
<td>13.7</td>
<td>34.1</td>
<td>34.1</td>
<td>13.7</td>
<td>2.2</td>
</tr>
</tbody>
</table>

Chi-square value 3.68; df 5; N 99; SD .78; p NS

Figure 4-4
Normal Probability Curve versus NWB P A-U Curve

Chi-square Single-sample

<table>
<thead>
<tr>
<th></th>
<th>3.0</th>
<th>13.0</th>
<th>34.0</th>
<th>34.0</th>
<th>14.0</th>
<th>1.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>2.2</td>
<td>13.7</td>
<td>34.1</td>
<td>34.1</td>
<td>13.7</td>
<td>2.2</td>
</tr>
</tbody>
</table>

Chi-square value .98; df 5; N 99; SD .78; p NS
the curves are presented with coinciding means.

In order to test whether scores of dependent variables Attitude, I-I, A-D, and P A-U as reported by subjects at NWB differ significantly from a theoretically neutral score, t-tests were performed for critical ratios between obtained scores and theoretically neutral scores. The results are detailed in table 4-4.

Table 4-4
Critical Ratio Values for Dependent Variables Attitude, I-I, A-D, and P A-U versus a Theoretically Neutral Score

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>CR</th>
<th>df</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>13.23</td>
<td>196</td>
<td>.01</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>3.134</td>
<td>196</td>
<td>.01</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>8.557</td>
<td>196</td>
<td>.01</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>8.802</td>
<td>196</td>
<td>.01</td>
</tr>
</tbody>
</table>

Note. To differ at a .01 level of confidence, a critical ratio value in excess of 2.58 is required.

All the critical ratio values listed in table 4-4 indicated that the scores on the four dependent variables differed statistically from a theoretically neutral score at a .01 level of confidence.

Vancouver School of Theology

Students at VST reported the scores recorded in table 4-5 on
dependent variables Attitude, I-I, A-D, and P A-U.

Table 4-5

Mean Scores Reported by Students at VST on Dependent Variables Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Mean Score</th>
<th>SD</th>
<th>Min</th>
<th>Max</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>3.47</td>
<td>.57</td>
<td>2.47</td>
<td>4.67</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>3.62</td>
<td>.59</td>
<td>2.56</td>
<td>4.89</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>3.81</td>
<td>.60</td>
<td>2.56</td>
<td>4.89</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>3.26</td>
<td>.67</td>
<td>2.14</td>
<td>4.50</td>
</tr>
</tbody>
</table>

Scores recorded in table 4-5 indicated that subjects tested held a positive attitude on all four dependent variables.

In order to test whether scores reported by subjects at VST on dependent variables Attitude, I-I, A-D, and P A-U differed from a normal probability curve, a single-sample chi-square analysis was performed. The results are detailed in table 4-6. All chi-square values listed in table 4-6 indicated the distribution of scores did not differ statistically from a normal probability curve, except for P A-U, which differed at .05 level of confidence. Figures 4-5, 4-6, 4-7, and 4-8 visually compare observed distribution against an expected distribution curve. These graphs display differences under the curve and not means, as the curves are presented with coinciding means.
Table 4-6

Single-sample Chi-square Analysis for Scores from Dependent Variables Attitude, I-I, A-D, P A-U and a Normal Probability Curve

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Chi-square value</th>
<th>Degrees of freedom</th>
<th>Level of confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>3.99</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>4.16</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>2.18</td>
<td>5</td>
<td>NS</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>13.65</td>
<td>5</td>
<td>NS</td>
</tr>
</tbody>
</table>

In order to test whether scores of dependent variables Attitude, I-I, A-D, and P A-U as reported by subjects at VST differ significantly from a theoretically neutral score, t-tests were performed for critical ratios between obtained scores and a theoretically neutral score. The results are detailed in table 4-7.

Table 4-7
Critical Ratio Values for Dependent Variables Attitude, I-I, A-D, and P A-U versus a Theoretically Neutral Score

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>CR</th>
<th>df</th>
<th>Level of confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>4.92</td>
<td>54</td>
<td>.01</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>3.41</td>
<td>54</td>
<td>.01</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>1.67</td>
<td>54</td>
<td>NS</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>5.84</td>
<td>54</td>
<td>.01</td>
</tr>
</tbody>
</table>
Normal Probability Curve versus VST Attitude Curve

Chi-square Single-sample

<table>
<thead>
<tr>
<th></th>
<th>Observed</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.0</td>
<td>4.0</td>
<td>11.0</td>
<td>12.0</td>
<td>1.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Expected</td>
<td>0.6</td>
<td>3.8</td>
<td>9.55</td>
<td>9.55</td>
<td>3.8</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Chi-square value 3.99; df 5; N 28; SD .57; p NS

Normal Probability Curve versus VST I-I Curve

Chi-square Single-sample

<table>
<thead>
<tr>
<th></th>
<th>Observed</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.0</td>
<td>4.0</td>
<td>11.0</td>
<td>12.0</td>
<td>1.0</td>
<td>0.0</td>
</tr>
<tr>
<td>Expected</td>
<td>0.6</td>
<td>3.8</td>
<td>9.55</td>
<td>9.55</td>
<td>3.8</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Chi-square value 4.16; df 5; N 28; SD .59; p NS
Normal Probability Curve versus VST A-D Curve.

Chi-square Single-sample

<table>
<thead>
<tr>
<th>Observed</th>
<th>1.0</th>
<th>4.0</th>
<th>17.0</th>
<th>12.0</th>
<th>4.0</th>
<th>0.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>0.6</td>
<td>3.8</td>
<td>9.55</td>
<td>9.55</td>
<td>3.8</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Chi-square value 2.18; df 5; N 28; SD .60; p NS

Normal Probability Curve versus VST P A-U Curve

Chi-square Single-sample

<table>
<thead>
<tr>
<th>Observed</th>
<th>0.0</th>
<th>7.0</th>
<th>10.0</th>
<th>3.0</th>
<th>8.0</th>
<th>0.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expected</td>
<td>0.6</td>
<td>3.8</td>
<td>9.55</td>
<td>9.55</td>
<td>3.8</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Chi-square value 13.65; df 5; N 28; SD .67; p < .05
Note. To differ at a .01 level of confidence, df 54, a critical ratio value in excess of 2.01 is required.

All the critical ratio values listed in table 4-7 indicated that the scores on dependent variables Attitude, I-I, A-D, P A-U differed at a significance of .01, but that A-D did not differ significantly at .05 level of confidence.

**INDEPENDENT VARIABLES**

**Age**

To test the expected result that no correlation existed between a student's age and his attitude toward the elderly, a Pearson Product Moment correlation was performed between age and the four dependent variables of attitude, I-I, A-D, and P A-U. Table 4-8 details the results.

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>r</td>
<td>Level of confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.073</td>
<td>.237</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>.131</td>
<td>.098</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>.063</td>
<td>.269</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>.007</td>
<td>.474</td>
</tr>
</tbody>
</table>
Clearly, no statistically significant correlation existed between age and the four dependent variables for students at either NWB or VST.

Sex

To test the expected result that no relationship existed between sex and dependent variables attitude, I-I, A-D, and P A-U, a Pearson Product Moment correlation was performed. Table 4-9 details the results.

Table 4-9

Correlation between Sex and Dependent Variables

Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>r</td>
<td>Level of confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.040</td>
<td>.345</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>.000</td>
<td>.500</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>.021</td>
<td>.419</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>.004</td>
<td>.483</td>
</tr>
</tbody>
</table>

No significant correlation between sex and the four dependent variables was found, with the exception of the I-I dimension reported by VST students, who recorded a Pearson Product Moment correlation of .317, p .049. Because this difference appeared, a t-test for critical ratio was conducted. Table 4-10 details the results, indicating that the t-test failed to produce a statistically significant difference.
Table 4-10
Critical Ratio Values for Independent Variable Sex versus Dependent Variables Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Mean Score</th>
<th>Level of confidence</th>
<th>Mean Score</th>
<th>Level of confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Northwest Baptist Theological College</td>
<td></td>
<td>Vancouver School of Theology</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>CR</td>
<td>Male</td>
</tr>
<tr>
<td>Attitude</td>
<td>3.63</td>
<td>3.68</td>
<td>.431</td>
<td>NS</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>4.23</td>
<td>4.23</td>
<td>.000</td>
<td>NS</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>3.53</td>
<td>3.57</td>
<td>.260</td>
<td>NS</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>3.32</td>
<td>3.31</td>
<td>.060</td>
<td>NS</td>
</tr>
</tbody>
</table>

Note. With a df 196 for NWB, a critical ratio in excess of 1.96 is required for a significant difference at the .05 level of confidence.

With a df for VST scores, a critical ratio in excess of 2.01 is required for a significant difference at the .05 level of confidence.
Years of Post-secondary Secular Education

In order to test the expected result that a significant correlation existed between the subject's years of post-secular education and attitude, I-I, A-D, and P A-U scores, a Pearson Product Moment correlation was performed. Table 4-11 details the results.

Table 4-11
Correlation between Years of Post-secondary Secular Education and Dependent Variables Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$r$</td>
<td>Level of confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.065</td>
<td>.262</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>.056</td>
<td>.290</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>.018</td>
<td>.431</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>.173</td>
<td>.043*</td>
</tr>
</tbody>
</table>

Only on the P A-U dimension was a significant correlation ($r$ .173, $p$ .043) registered by students at NWB. On all other scores, no significant correlation was registered.

Years of Theological Education

In order to test the expected result that a correlation existed between the subject's years of theological education and dependent
variables Attitude, I-I, A-D, and P A-U, a Person Product Moment correlation was performed. Table 4 - 12 details the results. Very clearly, this study failed to establish any correlation between years of theological education and the four dependent variables for either NWB or VST.

Table 4 - 12
Correlation between Years of Theological Education and Depend Variables Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>r</td>
<td>Level of confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.133</td>
<td>.094</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>.107</td>
<td>.145</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>.142</td>
<td>.080</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>.055</td>
<td>.295</td>
</tr>
</tbody>
</table>

Purpose for Undertaking Theological Education

Table 4 - 13 details the scores reported by students at NWB and VST as their purposes for undertaking theological education. Subjects at both schools registered close scores on Attitude versus purpose for undertaking theological education. Table 4 - 14 details the results.
Table 4 - 13
Students' Percentages of Purposes for Taking Theological Education

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparatory to further</td>
<td>5%</td>
<td>3.6%</td>
</tr>
<tr>
<td>theological study</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preparatory for paid</td>
<td>24%</td>
<td>71.4%</td>
</tr>
<tr>
<td>Christian service</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For personal spiritual</td>
<td>71%</td>
<td>25%</td>
</tr>
<tr>
<td>development</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4 - 14
Mean Scores on Attitude and Purpose for Undertaking Theological Education

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Mean Score</th>
<th>SD</th>
<th>N</th>
<th>Mean Score</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Further Theological Study</td>
<td>3.57</td>
<td>1.09</td>
<td>5</td>
<td>2.04</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>Paid Christian Service</td>
<td>3.57</td>
<td>.57</td>
<td>25</td>
<td>3.48</td>
<td>.60</td>
<td>20</td>
</tr>
<tr>
<td>Personal Spiritual Development</td>
<td>3.70</td>
<td>.69</td>
<td>69</td>
<td>3.52</td>
<td>.51</td>
<td>7</td>
</tr>
</tbody>
</table>

In order to test the prediction that no statistically significant difference would be found between the attitude toward the elderly and the purpose for which theological students were undertaking theological education, t-tests for critical ratios were performed. Table 4 - 15
details the results.

Table 4 - 15

Critical Ratios between Purposes for Undertaking Theological Education

<table>
<thead>
<tr>
<th>Purpose</th>
<th>CR</th>
<th>df</th>
<th>Level of confidence</th>
<th>CR</th>
<th>df</th>
<th>Level of confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Further Study and Paid Service</td>
<td>0</td>
<td>71</td>
<td>NS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Further Study and Personal Development</td>
<td>.263</td>
<td>71</td>
<td>NS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paid Service and Personal Development</td>
<td>.927</td>
<td>92</td>
<td>NS</td>
<td>.170</td>
<td>25</td>
<td>NS</td>
</tr>
</tbody>
</table>

Note. Level of confidence at .05 are as follows: df 71 - 2.01; df 92 - 1.96; df 25 - 2.06.

None of the tests detailed in table 4 - 15 produced a statistically significant difference between any of the purposes.

Contact with the Elderly

To test the expected results that those who had regular contact with the elderly would have a more positive attitude than those who had no regular contact, a Pearson Product Moment correlation was performed on the gathered data. The questionnaire used to gather data tested attitudes of subjects who had from zero to five regular contacts, with the expectation that the more contacts subjects had with the elderly, the more positive their attitude would be. Table 4 - 16 details the results.
Table 4 - 16
Correlation between Number of Contacts and Attitude

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level of confidence</td>
<td>Level of confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.090</td>
<td>.187</td>
</tr>
</tbody>
</table>

Clearly, no correlation existed between the number of contacts ranging from zero to five and the subjects' attitudes.

No Contact versus One or More Contacts

Subjects with no regular contact and those with one or more regular contacts reported the data recorded in table 4 - 17.

Table 4 - 17
Subjects' Scores for No Regular Contacts versus One or More Contacts

<table>
<thead>
<tr>
<th>Contact</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean Score</td>
<td>SD</td>
</tr>
<tr>
<td>No contact</td>
<td>3.94</td>
<td>.64</td>
</tr>
<tr>
<td>One or more contacts</td>
<td>3.62</td>
<td>.67</td>
</tr>
</tbody>
</table>

A t-test was performed to test whether a statistically significant difference existed between those subjects in the same school who had no regular contact and those who had regular contact with the elderly. NWB students registered a critical ratio of 1.724, df 97, and VST students
registered a critical ratio of .258, df 26. No statistically significant difference was found between those who reported no contact and those who reported one or more regular contacts.

**Nature of Contact**

Unfortunately, contact with elderly relatives, and business and social contacts were intermixed in the responses recorded. As no separation among these groups was possible, this item could not be statistically treated.

**Voluntary versus Compulsory Contact**

Table 4 - 18 details responses of students concerning voluntary, mixed voluntary and compulsory, and compulsory contact with the elderly.

<table>
<thead>
<tr>
<th>Type of contact</th>
<th>Northwest Baptist Theological College</th>
<th></th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean Score</td>
<td>SD</td>
<td>N</td>
</tr>
<tr>
<td>Voluntary</td>
<td>3.62</td>
<td>.688</td>
<td>67</td>
</tr>
<tr>
<td>Mixed Compulsory and Voluntary</td>
<td>3.59</td>
<td>.639</td>
<td>15</td>
</tr>
<tr>
<td>Compulsory</td>
<td>3.55</td>
<td>.481</td>
<td>3</td>
</tr>
</tbody>
</table>

To test the expected results that those subjects who had compulsory contact with the elderly held a more negative attitude than those who
had voluntary contact, a t-test for critical ratio was performed. Table 4 - 19 details the results.

Table 4 - 19
T Test Scores for Voluntary versus Compulsory Contacts

<table>
<thead>
<tr>
<th>Types of contacts</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CR</td>
<td>df</td>
</tr>
<tr>
<td>Voluntary versus Mixed Comp/Vol.</td>
<td>.162</td>
<td>80</td>
</tr>
<tr>
<td>Voluntary versus Compulsory</td>
<td>.241</td>
<td>68</td>
</tr>
<tr>
<td>Mixed Comp/Vol versus Compulsory</td>
<td>.124</td>
<td>16</td>
</tr>
</tbody>
</table>

Note. Levels of confidence at .05 are as follows: df 80 - 2.00; df 68 - 2.01; df 16 - 2.12.
Insufficient numbers of respondents at VST precluded a full statistical procedure for that school. No statistically significant difference, however, appeared between responses of students who reported voluntary, mixed voluntary and compulsory, and compulsory contacts with the elderly.

Religious Conservatism

On the religious conservatism measure, students at NWB and VST reported scores recorded in table 4 - 20. Students at NWB and VST reported significantly different religious conservatism scores. A t-test for differences between the two groups produced a critical ratio value of 10.685, df 125, indicating that the two groups are
statistically different at the .01 level of confidence.

Table 4-20
Religious Conservatism Mean Scores

<table>
<thead>
<tr>
<th>Mean Score</th>
<th>SD</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>22.8</td>
<td>2.5</td>
<td>15</td>
</tr>
<tr>
<td>30.0</td>
<td>3.3</td>
<td>25</td>
</tr>
</tbody>
</table>

To test the expected results that the more religiously conservative a subject the more negative his attitude toward the elderly, a Pearson Product Moment correlation was performed. Table 4-21 details the results.

Table 4-21
Correlation between Religious Conservatism and Dependent Variables Attitude, I-I, A-D, and P A-U

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Northwest Baptist Theological College</th>
<th>Vancouver School of Theology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>r</td>
<td>Level of Confidence</td>
</tr>
<tr>
<td>Attitude</td>
<td>.214</td>
<td>.02</td>
</tr>
<tr>
<td>Instrumental-Ineffective</td>
<td>.247</td>
<td>.007</td>
</tr>
<tr>
<td>Autonomous-Dependent</td>
<td>.161</td>
<td>.05</td>
</tr>
<tr>
<td>Personal Acceptability-Unacceptability</td>
<td>.169</td>
<td>.05</td>
</tr>
</tbody>
</table>
Noteworthy in the results of the conservatism measure is that students at NWB and VST recorded completely different results. Students at NWB supported the expected results on all four dependent variables at the .01 level of confidence, but students at VST failed to support the expected results on any dependent variable. VST results, however, are unclear, in that the number of respondents in each conservatism category was insufficient to yield accurate statistical results. In some categories, such as 35, 36, and 37, only one subject was represented.

In order to further test the reported results of conservatism versus attitude, VST and NWB mean attitude and conservatism results were compared. T-tests indicated that the two schools differed at the .01 level of confidence on reported conservatism, but at the .07 level of confidence on attitude. Although the attitude difference is not significant at the accepted level of confidence, a clear trend is indicated that the more religiously conservative a subject the more negative his attitude toward the elderly.
CHAPTER 5

DISCUSSION AND CONCLUSION

Measure of Attitude

The purpose of this study was to investigate the interaction of selected independent variables with the general concept of attitude toward the elderly on the part of students attending theological schools. In order to investigate these interactions, attitudes of subjects toward the elderly were first measured and, although formal hypotheses were not generated, expected relationships between attitudes and independent variables were specified. Once the mean attitude of students attending Northwest Baptist Theological College (NWB) and the Vancouver School of Theology (VST) had been measured, each of the nine independent variables was tested against attitude by the statistical procedures of Pearson Product Moment correlation, t-tests for critical ratio, and multiple regression analysis, in order to test the extent of any relationship that might develop. Results indicated that students at both schools tested held significantly positive attitudes toward the elderly when measured against a theoretically neutral score. On the three subdivisions of the attitude scale, the Instrumental-Ineffective, the Autonomous-Dependent, and the Personal Acceptability-Unacceptability dimensions, subjects at both schools registered positive responses, with the exception of subjects at NWB, who registered a significantly negative score ($p < .01$) on the Instrumental-Ineffective dimension.

The negative response by students at NWB on the Instrumental-Ineffective dimension indicated that these subjects believed the
elderly to be low in power and effectiveness, and to be idle, old-fashioned, reactionary, and unproductive, signifying that they have accepted the North American opinion that the elderly constitute a weak, unproductive, and inactive minority group. This misconception suggested that an educational component treating the sociological and the psychological aspects of aging would perhaps help to dispell the student's stereotypical view of the elderly.

Subjects at both schools recorded their most positive scores on the Personal Acceptability-Unacceptability dimension, recording scores that were more positive than a theoretically neutral score by more than the .01 level of confidence on a t-test for critical ratio. This result indicated that the subjects believed the elderly to be a happy, hopeful, friendly, pleasant, and tolerant group of people, and suggested they personally liked the elderly as persons. In this dimension, students at VST were consistent with their response on the Instrumental-Ineffective dimension, but students at NWB were opposite to their response on the Instrumental-Ineffective dimension. Data from this study failed to clearly identify a reason for this inconsistency on the part of NWB students, but one might speculate that the substantially higher secular education of students at VST was a contributing factor, as exposure to higher education provides students with greater knowledge about people in general. Respondents at VST who reported their undergraduate degrees indicated that only about 10 percent held science degrees and 90 percent held social science and arts degrees. As already mentioned, respondents at NWB who reported a negative score on the Instrumental-Ineffective dimension suggested they lacked knowledge about the position of the elderly in our society.
Interestingly, a t-test between the two groups on the Personal Acceptability-Unacceptability dimension produced a critical ratio of only .336, df 125, which indicated their attitudes on this dimension differed by an exceedingly small amount. As many of the subjects tested will be entering the ordained church ministry, these subjects should be supportive and effective in their ministries toward the elderly.

As already noted, subjects at VST registered a frequency distribution that resulted in a probability curve significantly different from a normal probability curve on the Personal Acceptability-Unacceptability dimension. A bi-modal response caused the distortion. Although the response mean for the total VST group indicated a significantly positive score on this dimension, 28.5 percent (N=8) of the sample registered a negative score that fell between the standard deviation levels of 1 and 2. Extensive statistical treatment between the 28.5 percent of the subjects who registered the negative score on this dimension and all nine independent variables failed to produce any significance between them and the remaining 72 percent of the subjects sampled. Data available from this study is insufficient to account for this difference.

Age versus Attitude

Literature examined for this study indicated that no clear correlation existed between age and attitude toward the elderly; the expected result was substantiated by data collected from both NWB and VST. Nor did any one age group register a significantly different attitude than any other age group. Because ages of subjects were
grouped predominantly in the 20's, insufficient numbers of subjects above age 32 precluded statistical treatment of attitudes of subjects older than the lower 30's.

In all likelihood, the majority of theological students will continue to be in the early adult age group. If the effect of age on attitude toward the elderly is to be effectively investigated, a longitudinal study will be necessary to plot differences in age and attitude over life spans, rather than a cross-sectional study that might be biased by factors other than age alone.

**Sex versus Attitude**

The expectation that no correlation existed between the sex of students attending theological schools and their attitude toward the elderly was supported by students at both NWB and VST, with the exception of a .049 level of confidence Pearson Product Moment correlation recorded on the Instrumental-Ineffective dimension by students at VST. Students at NWB reported a zero correlation with a .50 level of confidence on the Instrumental-Ineffective dimension. Because this one result was totally inconsistent with all other scores, a t-test for critical ratio between male and female respondents was performed. No significant critical ratio resulted. Additionally, a multiple regression analysis credited sex with contributing only 1.123 percent toward the total attitude, although a multiple regression with only 28 cases lacks significant accuracy. Because a t-test is a more sensitive analysis of data for small numbers than a Pearson Product Moment correlation, the t-test is a more powerful result. The Pearson Product Moment correlation must, therefore, be classified as a statistical aberration probably caused by insufficient sample size.
Post-secondary Secular Education versus Attitude

Contrary to expectations, data gathered for this study failed to demonstrate a significant correlation between subjects' years of post-secondary secular education and attitude, with the exception of results from students at NWB, who recorded a .043 level of confidence Pearson Product Moment correlation on the Personal Acceptability-Unacceptability dimension. The correlation of scores reported by students at NWB, however, may lack accuracy. When subjects were grouped into categories of from 0 to 5 or more years of post-secular education, 72.7 percent reported no post-secular education, 13.1 percent reported 1 year, and 10.1 percent reported 2 years, 0 percent reported 3 years, 2 percent reported 4 years, and 2 percent reported 5 or more years. Because 96 percent of respondents were grouped in the 0 to 2 year range, insufficient numbers of subjects in the 3 to 5 or more year range caused the correlation results to be suspect.

Respondents at VST reported a limited range of post-secondary education -- three to five years -- and therefore may have reached a plateau where further secular education does not affect attitude to any extent. All VST students are university graduates working at the master's level. Combining results from both schools in an effort to secure a more even distribution of subjects failed to produce a correlation between post-secondary education and any of the four dependent variables. Because of the unequal distribution of subjects over the range examined, the results of this study may be open to question.

Theological Education versus Attitude

This study was unable to support the expectation that the longer
a student had studied theology the more positive his attitude will be toward the elderly. Both NWB and VST subjects failed to register any significant correlation between the number of years of theological education and dependent variables Attitude, Instrumental-Ineffective, Autonomous-Dependent, or Personal Acceptability-Unacceptability. Unfortunately, the distribution of subjects in theological education may have led to a distortion in statistical results. Subjects at VST registered a higher mean level of theological education than subjects at NWB; 1.46 years for VST and .939 years for NWB. At NWB, 50.5 percent of respondents registered no years of theological education, and 27.3 percent registered only one year completed. This left insufficient numbers in the 2 to 5 or more year range to yield reliable results. Subjects at VST recorded a more even distribution over the 0 to 5 or more year range, with 21.4 percent with 1 year, 39.3 percent with 2 years, 3.6 percent with 3 years, and 7.1 percent with 4 years. Combining scores of the two schools in an effort to obtain a more even distribution also failed to establish any correlation between years of theological education and attitude toward the elderly.

The relationship between years of theological education and attitude might suffer from other distorting factors. Subjects in both groups tested most likely have been exposed to varying degrees of theological training in Christian education departments of churches, informal Bible study groups, and Christian home environments, and the measure employed in this study was not sensitive enough to detect these factors. If the relationship between theological education and attitude is to be thoroughly investigated, a much more wide ranging and sensitive instrument than the one used in this study must be designed.
Purpose for Undertaking Theological Education versus Attitude

This area was investigated to test whether subjects planning to enter the paid ministry differed from those undertaking theological education for other purposes. Because no study that investigated this area was located, expected results were extrapolated from other areas of investigation. Applying the concept that exposure to theological education would produce a more positive attitude toward the elderly, no difference in attitude was expected between subjects' purposes for undertaking theological education. As expected, no significant relationship appeared between attitudes toward the elderly and the subjects' purposes for undertaking theological education. Referring to Table 4 - 13, NWB reported 5 percent and VST 3.6 percent of its students preparing for further theological education, a spread of only 1.4 percent. NWB students, however, reported only 24 percent preparing for the paid ministry, whereas VST students reported 71.4 percent in this category, a spread of 52.6 percent. Informal discussions with some NWB students after the administration of the questionnaire suggested that some felt "paid Christian service" was a poor expression, as they had dedicated themselves to serving their Lord and pay was a minor consideration. These students stated they had indicated "personal or religious development" on the questionnaire, even though they intended to enter the paid ministry.

A t-test between scores reported by subjects at NWB on the three purposes for undertaking theological education (preparation for further study, personal spiritual development, and preparation to enter the paid ministry) failed to produce statistically significant critical ratios. Insufficient numbers of respondents at VST in the category of future study precluded t-tests between future study
and personal development, but a t-test between paid ministry and personal development failed to produce a significant critical ratio. (Refer to table 4-15.)

**Number of Contacts with the Elderly versus Attitude**

Contrary to the expectation that the more contacts a subject had with the elderly the more positive his attitude, this study clearly failed to indicate any such relationship. Students at NWB recorded a significantly higher percentage of contact with the elderly than students at VST; 96 percent of NWB versus 68 percent of VST students had such contact. No correlation between the number of contacts and attitude, however, emerged in the analysis of data, indicating that the number of contacts with the elderly did not affect the subjects' attitudes toward the elderly.

Mention must be made, however, that the most negative mean scores were recorded by subjects who had no contact with the elderly, but the difference was not significant at the .05 level of confidence on t-tests.

In order to further test the independent variable of contact with the elderly, reported attitude scores were grouped into the two categories of subjects with no contact versus subjects with one or more regular contacts. When analysed by t-tests, students at both schools tested who had no contact with the elderly registered a more negative attitude than those who had one or more contacts, but the difference was not statistically significant at the .05 level of confidence. When scores from both NWB and VST were combined, t-tests resulted in a critical ratio of 1.51, df 125. To be statistically significant, a critical ratio of 1.96 was required. Although no statistical
significance emerged, the most negative scores on the combined scores were recorded by those who had no contact with the elderly.

Compulsory, Mixed Compulsory and Voluntary, and Voluntary Contact versus Attitude

Statistical procedures failed to establish any significant relationship between voluntary, mixed voluntary and compulsory, and compulsory contact with the elderly versus attitude toward the elderly. Interestingly, those who had compulsory contact recorded a slightly more positive attitude than those who had voluntary contact, but the difference was not significant at the .05 level of confidence on a t-test. Very clearly, the data from this study indicated that neither contact versus no contact, nor frequency of contact with the elderly significantly affected the respondents' attitudes.

An attempt to characterize contacts on the basis of family, business, and social contacts was unsuccessful, as these factors were intermixed on the questionnaire and statistical treatment was impossible. From the data gathered, very few subjects indicated they had contacts of a single nature, but rather indicated they had a mix of contact with colleagues, relatives (primarily parents) and business people.

Religious Conservatism versus Attitude

Based on the findings of researchers such as Webster and Stewart (1973), data from this study was expected to disclose that respondents who were more theologically liberal would hold more positive attitudes toward the elderly than respondents who were more religiously conservative. This expectation should apply from a distribution of liberal
and conservative subjects within a homogeneous group, and between comparable groups who registered different mean conservatism scores. Data from this study only partially satisfied this expectation, in that respondents within NWB confirmed the predicted results by recording a Pearson Product Moment correlation between religious conservatism and attitude at greater than the .05 level of confidence on all four dependent variables, but subjects at VST failed to register a significant correlation with any dependent variable. On an inter-group comparison, subjects in the two schools recorded conservatism scores that yielded a critical ratio score of 10.685, df 125, on a t-test, indicating that the two groups tested differed at a .01 level of confidence. VST was the more liberal group. Attitude scores between the two schools also differed; VST subjects were more positive toward the elderly, but not significantly so at the .05 level of confidence on a t-test score. Although the inter-group scores failed to establish a statistically significant difference between conservatism and attitude, a definite trend developed, suggesting that further investigation is indicated.

In an effort to locate a relationship between conservatism and other independent variables, extensive statistical treatments were performed. On the conservatism responses, respondents at NWB recorded a much higher percentage of scores within a limited range than did students at VST; 92 percent of NWB scores fell between 20 and 27, whereas VST respondents recorded a much more even distribution of responses across their conservatism range. Extensive treatment of data from VST subjects failed to produce any significant interaction between any other independent variable and conservatism, nor did any
combination of independent variables and conservatism produce any significant relationships. In the NWB sample, however, on a median split of conservatism scores, the more conservative group was significantly younger in age and more negative in attitude than less conservative subjects. Table 5-1 details the results.

Table 5-1

Critical Ratios for Age and Attitude versus Religious Conservatism on a Median Split; Northwest Baptist Theological College

<table>
<thead>
<tr>
<th>Religious Conservatism</th>
<th>Independent Variable</th>
<th>Below Median</th>
<th>Above Median</th>
<th>CR</th>
<th>df</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean Score SD</td>
<td>Mean Score SD</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitude</td>
<td>3.82 .64</td>
<td>3.48 .69</td>
<td>2.46 96</td>
<td></td>
<td></td>
<td>.05</td>
</tr>
<tr>
<td>Age</td>
<td>19.8 2.8</td>
<td>21.88 4.74</td>
<td>2.66 96</td>
<td></td>
<td></td>
<td>.05</td>
</tr>
</tbody>
</table>

Note. With a df 96, a critical ratio of 2.63 for p .01 and 1.96 for p .05 is required.

Conclusion

The data of this study produced somewhat mixed results, in that it confirmed some expected outcomes and failed to confirm others. No significant relationship between attitude and age, sex, or purpose for undertaking theological education was expected to be found within the subject groups; this expectation was sustained. A significant relationship was anticipated between attitude and years of post-secondary secular education, years of theological education, and
contact with the elderly; no significant relationship was found. A significant correlation between attitude and religious conservatism was expected; subjects at NWB sustained this expectation, but subjects at VST failed to register any significant relationship.

Difficulty was experienced in interpreting the different responses between NWB and VST subjects on the conservatism measure. VST subjects recorded no significant relationship between any combination of independent variables tested and the conservatism measure. On a median split of conservatism scores from NWB, the more conservative group was both younger and more negative than the more liberal group. Data from this study is inadequate to explain this difference; a different measure capable of more sensitive measurements in the variables tested, and independent variables other than those investigated appear to be necessary if the reason for the difference is to be explained.

Because this study confined itself to two groups of students attending different theological schools, and because these two groups recorded a number of different demographic characteristics, the two populations were treated separately. Nor should the results obtained be generalized to embrace all theological students or other theological schools.

One common characteristic of both subject groups was their positive attitude toward the elderly, although NWB subjects registered a significantly negative score on the Instrumental-Ineffective dimension, a sub-division of attitude. One must ask whether the element of Christianity described by Wilson (1973, p. 130) as "a belief in the importance of love and goodwill towards one's fellow men" is a factor common to most theological students that resulted in their reporting
a positive attitude toward the elderly, or whether all students of similar social, economic, and educational level would register a similar attitude. Or, is a positive attitude toward the elderly common only to those persons preparing to enter a helping profession? This area has yet to be investigated.

Students at NWB reported a personal liking for the elderly, but signified a major lack of knowledge about the elderly by their response on the Instrumental-Ineffective dimension of attitude, a measure that tested such characteristics as powerlessness, effectiveness, and productivity. The attitude measured on the Instrumental-Ineffective dimension might be influenced through an educational program which discusses factors such as the biological, sociological, and psychological aspects of aging. Additionally, although sample mean scores indicated a positive attitude toward the elderly, 26 percent of subjects at NWB and 18 percent of subjects at VST recorded attitudes more negative than a neutral score. As many of these students will be entering a helping profession, most will be involved with a client group toward which they possess a marked lack of knowledge and hold a negative attitude. As already stated, perhaps the introduction of an educational component that supplies information and knowledge about the aspects of normal aging may be indicated.

Finally, this study leaves many questions unanswered. If most of the independent variables of age, sex, years of post-secondary education, years of theological education, contact with the elderly, and religious conservatism failed to account for the subjects' attitudes toward the elderly, what does? Multiple regression analysis indicated that none of the independent variables were responsible for more than
about 5 percent of total attitude. Obviously, subjects' attitudes must rest in factors other than those investigated, such as family contact and networks, or family and ethnic traditions, either separately or in combination with the independent variables tested. Also, what is the attitude of non-theological students preparing to enter other helping professions, and how do they compare with theological students. Furthermore, measurements within homogeneous student populations to test attitudes toward age groups other than the elderly might be helpful, as such measurements will provide an attitudinal profile of the students which will indicate whether the attitudes toward the elderly are more positive or negative than their attitude toward any other age group. These interesting and important areas have yet to be tested.
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Sadowski, B. D. Attitude toward the elderly and perceived age among two cohort groups as determined by the AAAT. Journal of Educational Gerontology, Vol. 1, 1977, pp. 71 - 77.


Instructions for each group to whom the questionnaire is administered

My name is Rollie Lewis. I'm a graduate student working at the Adult Education Research Centre at U. B. C. Your principal, ________________, has kindly given me permission to have students at ________________ supply me with some information I am collecting. To gather this information, I have prepared a questionnaire which, I hope, you will all fill in. Participation is totally voluntary; if anyone wishes not to participate, please leave the form blank. This questionnaire will have nothing to do with your grade in any course.

On the last page of the questionnaire, there is a place for your name. If you wish to be completely anonymous, do not include your name. If you do include your name, I assure you the contents of your paper will be kept confidential. The reason I have included a space for your name is because I might want additional information later on. This questionnaire will take between 10 and 15 minutes to complete. In advance, thanks for your help.
In this section, we are interested in what you personally believe - believe about Jesus and the Bible, believe about the forces that control your life, and believe about a number of contemporary moral issues.

1. Which of the following statements best expresses what you believe about Jesus?

- [ ] Jesus rose from the dead and is the Divine Son of God
- [ ] Jesus reveals God to us, but I have some doubts concerning His physical resurrection.
- [ ] Jesus was a great man and very holy, but I don't feel Him to be the Son of God any more than all of us are children of God
- [ ] Jesus was only a man, although perhaps an extraordinary one
- [ ] Frankly, I'm not entirely sure there was such a person as Jesus

2. Which one of the following best expresses your view of the Bible?

- [ ] The Bible is the actual word of God and is to be taken literally, word for word
- [ ] The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because the writers were men, it contains some human errors
- [ ] The Bible is a valuable book because it was written by wise and good men, but God had nothing to do with it
- [ ] The Bible was written by men who lived so long ago that it is of little value today

3. To what extent do you think your life is influenced by each of the following:

<table>
<thead>
<tr>
<th>Influence</th>
<th>Almost Entirely</th>
<th>Strong Influence</th>
<th>Small Influence</th>
<th>No Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. The way you were brought up</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. God or some supernatural force</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. Luck or fate</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>D. The characteristics you were</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>born with (heredity)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. What people in power decide</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. Your own will power</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. To what extent do you agree or disagree with each of the following statements?

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Moderately Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Duty comes before pleasure</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. There should be more respect for authority</td>
<td></td>
<td></td>
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<tr>
<td>C. Facing my daily tasks is a source of pleasure and satisfaction</td>
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<td></td>
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<tr>
<td>D. There should be more acceptance of sexual freedom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. There should be more emphasis on traditional family ties</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F. The solution to almost any human problem should be based on the situation at the time, not on some general idea of right or wrong.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

MORE OVER THE PAGE _ _ _ _ _ _ _
Below is listed a series of polar adjectives accompanied by a scale. Please place a check mark along the scale at a point which in your judgement best describes persons over 64 years of age. Make each item a separate and independent judgement. Do not worry or puzzle over individual items. Do not try to remember how you have marked earlier items even though they may seem to have been similar. It is your first impression or immediate feeling about each item that is wanted.

Progressive____:____:____:____:____:____:____: Old-fashioned
Consistent____:____:____:____:____:____:____: Inconsistent
Independent____:____:____:____:____:____:____: Dependent
Rich____:____:____:____:____:____:____: Poor
Generous____:____:____:____:____:____:____: Selfish
Productive____:____:____:____:____:____:____: Unproductive
Busy____:____:____:____:____:____:____: Idle
Secure____:____:____:____:____:____:____: Insecure
Strong____:____:____:____:____:____:____: Weak
Healthy____:____:____:____:____:____:____: Unhealthy
Active____:____:____:____:____:____:____: Passive
Handsome____:____:____:____:____:____:____: Ugly
Cooperative____:____:____:____:____:____:____: Uncooperative
Optimistic____:____:____:____:____:____:____: Pessimistic
Satisfied____:____:____:____:____:____:____: Dissatisfied
Expectant____:____:____:____:____:____:____: Resigned
Flexible____:____:____:____:____:____:____: Inflexible
Hopeful____:____:____:____:____:____:____: Dejected
Organized____:____:____:____:____:____:____: Disorganized
Happy____:____:____:____:____:____:____: Sad
Friendly____:____:____:____:____:____:____: Unfriendly
Neat____:____:____:____:____:____:____: Untidy
Trustful____:____:____:____:____:____:____: Suspicious
Self-reliant____:____:____:____:____:____:____: Dependent
Liberal____:____:____:____:____:____:____: Conservative
Certain____:____:____:____:____:____:____: Uncertain
Tolerant____:____:____:____:____:____:____: Intolerant
Pleasant____:____:____:____:____:____:____: Unpleasant
Ordinary____:____:____:____:____:____:____: Eccentric
Aggressive____:____:____:____:____:____:____: Defensive
Exciting____:____:____:____:____:____:____: Dull
Decisive____:____:____:____:____:____:____: Indecisive

MORE ON NEXT PAGE . . .
Name (Optional) ________________________________

1. Age _______ Male ___ Female ___

2. Post-secondary SECULAR education. Please respond to all categories of post-secondary secular education that you have undertaken. Circle the number of academic years completed and indicate the nature of the program.

   Specify title or nature of program

   (a) Technical/ Vocational 1 2 3 4 5 years
       or more

   (b) Community College 1 2 3 4 5 years
       or more

   (c) University 1 2 3 4 5 years
       or more

   (d) Other (Specify) 1 2 3 4 5 years
       or more

3. Theological education. Please respond to all categories of THEOLOGICAL education that you have undertaken. Circle the number of academic years completed and indicate the nature of the program.

   Specify title or nature of program

   (a) Bible School 1 2 3 4 5 years
       (non-degree or more programs)

   (b) Theological School degree or more
       program

4. Which one of the 3 reasons listed below is closest to your reason for undertaking theological education. Please check only one item.

   (a) Preparatory to (further) graduate studies
       [ ]

   (b) To enter paid Christian service
       [ ]

   (c) For personal or religious development
       [ ]

MORE OVER THE PAGE . . .
5. Think of five persons 65 years of age or older with whom you have regular contact for about 15 minutes or more a contact (Not a phone call). Please indicate their relationship to you (grandmother, neighbour, etc.). How old is each person (estimate if necessary), and how frequently do you see each person (once a week, twice a month, etc.).

<table>
<thead>
<tr>
<th>Person</th>
<th>Relationship</th>
<th>Age</th>
<th>Frequency of contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<td>4.</td>
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<tr>
<td>5.</td>
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</tr>
</tbody>
</table>

6. Referring to the persons you have listed in 5 above, please indicate whether this contact is voluntary or compulsory.

<table>
<thead>
<tr>
<th>Person</th>
<th>Voluntary or Compulsory</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<tr>
<td>2.</td>
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<tr>
<td>3.</td>
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<tr>
<td>4.</td>
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<td>5.</td>
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